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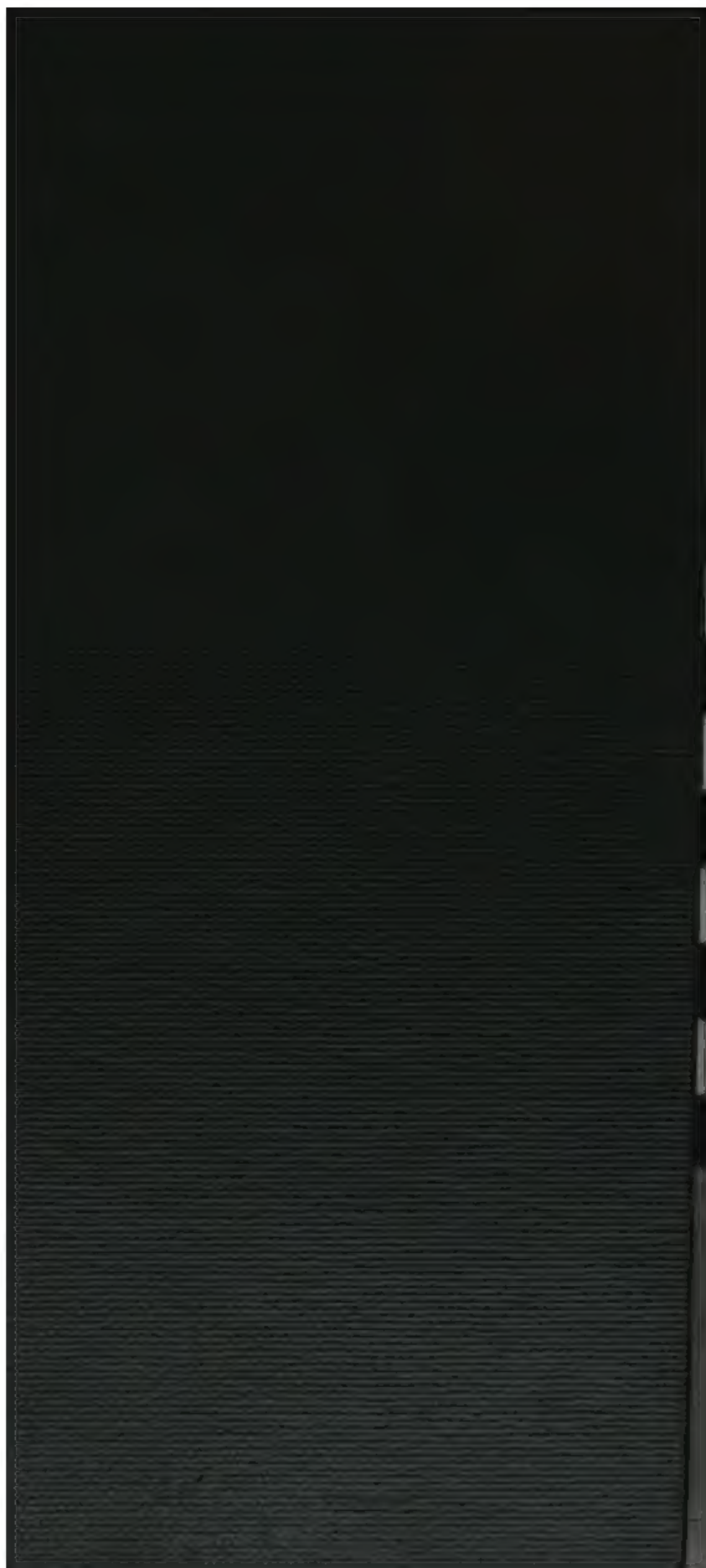
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THE  
**GREEK GRAMMAR**

OF  
**FREDERICK THIERSCH,**

**TRANSLATED FROM THE GERMAN,**

**WITH BRIEF REMARKS,**

**BY D. K. SANDFORD, ESQ.**

**M.A. OF CHRIST-CHURCH, OXFORD, AND PROFESSOR OF  
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**WILLIAM BLACKWOOD, EDINBURGH: AND  
T. CADELL, STRAND, LONDON.**

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T O T H E R E V E R E N D  
D R . D A V Y ,  
M A S T E R O F C A I U S C O L L E G E , C A M B R I D G E ,  
&c.                      &c.                      &c.

MY DEAR SIR,

I beg leave to inscribe the following pages to you, the friend of PORSON, and the favourer of every undertaking, which is intended to guide and to assist the labours of the classical student.

In the course of a most interesting, and to me a most instructive conversation, which I had the pleasure of holding with you some years ago, you first suggested to me the expediency of translating into English the work, by which the name of Thiersch has been raised to deserved eminence among the scholars of Germany.

Had I adhered to my primary design of abridging the original, the translation now offered to the public might have been much earlier accomplished. But I soon found that any considerable curtailment of the matter given by the author, must have at once obscured its plainness, and injured the coherence of its several parts. In a few places only have I shortened an expression, or suppressed a superfluous reference.

Trusting that an examination of this volume will not cause you to regret the advice which has led to its appearance,

I have the honour to be,

My dear Sir,

Very faithfully yours,

D. K. SANDFORD.

COLLEGE OF GLASGOW, }  
MAY 20, 1830. }



## P R E F A C E.

---

Is that be the best Grammar which will answer most of those questions likely to be put by an intelligent and inquisitive student, the Greek Grammar of Thiersch need not fear a comparison with any work of the same nature hitherto published. Nor is it only a copious book of reference on grammatical points, but it embraces likewise a minute and comprehensive view of the whole growth and texture of the Grecian language. The philosophic principles of speech which it unfolds, are for the most part at once simple and ingenious, while the laborious accumulation of facts and examples, on which the author has bestowed unceasing efforts, sets in a strong light the true groundwork of all sound and useful scholarship. It were well for philology if speculation would always be content to proceed upon a method of induction, equally extensive and elaborate with that which is here observed.

The translator of *Beitzmann's* Grammar, while he allows that, "considered as an historical analysis of the language, the Grammar of Professor Thiersch may be thought to deserve the preference," remarks, at the same time, that it is, as the title of the original indicates,\* "a Grammar not so much of the classical language, as it appears in the mass of writers, as of that earlier form of it which is called the elder, the Homeric, or the Epic dialect." An extract from the preface of Thiersch will show, however,—what a single glance at the table of contents will confirm,—that the scope of his work is by no means, in reality, so confined: "This Grammar treats, like all that are meant for elementary instruction, of the COMMON DIALECT,—in the next place,

\* Griechische Grammatik *vorzüglich* des Homerischen Dialects.



somewhat largely (for reasons which the book itself will explain) of the HOMERIC. All that remains to be said of the OTHER DIALECTS is comprised in an Appendix."

But, while the information conveyed by this work, concerning *all* the principal forms of the Greek tongue, is uncommonly full and accurate, the author has wisely bestowed a singular degree of care upon the language of Homer. Not because Homer should be studied, as Buttmann's translator affirms, "*almost as a work of another language*," but because, on the contrary, a thorough knowledge of the Homeric dialect is indispensably necessary for those, who desire to comprehend, in their whole depth and compass, the Grecian tongue and literature. And, although a superficial acquaintance with the productions of THE POET is no rare attainment, there is little reason to doubt the correctness with which the eminent Dean Cyril Jackson, in a letter to Professor Dalzel, speaks of "*the few men who understand Homer*."

It must be allowed that, in that part of his work which treats of Construction, the author has drawn his examples too exclusively from the Homeric poems. But this defect will be remedied in the translation, in which I shall endeavour to comprise a complete system of Grecian syntax, from the Homeric down to the Hellenistic dialect.

Subjoined to the Appendix are such remarks, as I judged it right to make, either for the further elucidation of important topics, or for the correction of that which seemed to be erroneous.

I have to acknowledge the liberal conduct of the Rev. William Foster Barham, Fellow of Trinity College, Cambridge, who, after having commenced and announced a translation of Thiersch's Grammar, immediately gave up his design, on being informed that I had made some progress in the same undertaking. His kind and courteous manner of doing so was worthy of the distinguished Body to which he has the honour to belong.

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*In addition to this table a complete index will be given at the end of the Syntax.*

## ERRATA.

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The following are the most important errors of the press.

P. vii, l. 11,	.	for ( Zena )	.	read ( Zend ).
xv, l. 24,	.	— is	.	— are.
29, l. 8,	.	— JUNTA	.	— JUNTAS.
39, l. 15,	.	— su and au	.	— eu and au or ef and af.
ib., n. †, l. 2,	.	— Phalerous	.	— Phalereus.
64, l. 11,	.	— χρυσός	.	— χρύσιος.
66, l. 12,	.	— λαγώς, λαγώ,	.	— λαγώς, λαγώς.
75, l. 13,	.	— Εάγω	.	— Εάγω.
96, l. 2 from end,	.	— Μούση	.	— Μούση.
103, l. 6,	.	— ἱησίου	.	— ἱησίου.
108, l. 23,	.	— ἀνώγειας	.	— ἀνώγειας.
114, l. 15,	.	— ὄης	.	— ὄης.
123, l. 6 from end,	.	— Acc.	.	— Acc. plur.
139, l. 2 from end,	.	— from their cases form	.	— form their cases from.
187, l. 16,	.	— ἰσηξω	.	— ἰσηξω.
441, l. 15,	.	— ἀκηχίαιδ'	.	— ἀκηχίαιδ'.
498, note, l. 2,	.	— augment	.	— argument.
Remarks, p. 7, l. 8,	.	— Pausanius	.	— Pausanias.



## PRELIMINARY REMARKS.

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### § I.

#### OF SPEECH GENERALLY, AND THE SIGNS OF SPEECH

1. Speech, in its widest sense, is the expression of that, which passes in the mind, through means of external signs.<sup>(R)</sup> In a closer sense, it is the expression of that, which passes in the mind, through means of *open* and of *articulate* sounds (*soni articulati*).

2. Sounds are articulate, when they do not, like the notes of birds, come freely from the breast, but must pass through the compression of the vocal organs.

3. The *free-coming* or *open* sounds are called *vowels* (*φωνήεντα*, scil. *γράμματα*, *vocales* scil. *literæ*), the sounds produced by compression of the organs are called *consonants* (*σύμφωνα*), the signs of both are *letters* (*γράμματα*, *literæ*, *στοιχεῖα*, *elementa*); the whole body of letters is *the alphabet* (*litteratura*).

*Obs.*—The *letters* also are termed *vowels* or *consonants*, as they denote a *free-coming sound*, or a sound produced by *compression of the organs*. Hence we are accustomed to understand by the word *vowel*, something twofold; first, *the sounds*, and then *their signs*: so, by the word *consonant*, not only the *sounds* so called, but also *their signs*. No consonant can be spoken or heard without some auxiliary sound, though this auxiliary may be only a kind of hiss, hum, or breathing, perceptible in the enunciation of the consonant.

4. The vowels are formed, in different parts of the mouth and throat, in the following order : a, e, o, u, i, so that *a* is sounded deepest in the throat, *i* (*English e*) most outwardly upon the lips : a, e, o, may be called the *posterior* vowels, u, i, the *anterior*.

5. The consonants are formed either between the lips ; p, b, ph (*p sounds*) : or between the tongue and the palate ; k, g, ch (*k sounds*) : or between the point of the tongue and the teeth ; t, d, th, (*t sounds*).—Besides these there are the separate sounds, l, m, n, r, s.

*Obs. 1.*—The above mentioned consonants are termed *p*, *k*, and *t sounds*, because the sound, heard in their enunciation, is mixed with one or other of these. Former Grammarians have named, according to the organ employed in their formation, the *p sounds* *labials* (*labiales*), the *k sounds* *palatals* (*palatinae*), the *t sounds* *dentals* or *linguals* (*linguales*), and have joined with these last the letters l, n, r, s, but m with the *labials*. These appellations, however, are inaccurate, and combine things heterogenous in their nature.

*Obs. 2.*—L, m, n, r, s, are called semivowels (*ἡμίφωνα, semivocales*), because their sound is less perfect than that of the vowels ; and the *p*, *k*, and *t sounds* are called mutes (*ἄφωνα, mutæ*), because they are more tuneless and disagreeable in sound than the semivowels.\*

6. Vowels, pronounced by themselves or in combination with consonants, create syllables (*συλλαβαί*). Syllables by themselves or in connection with other syllables, produce words (*ὀνόματα, λέξεις, nomina*). Words are the audible signs of ideas ; an idea is a mental image of that which is the subject of perception or of thought.

*Obs.*—These signs, in the primitive language of man, were not *arbitrary*, but the forms of *embodied emotion*—the mind's feelings incor-

\* So Dionysius the Thracian, p. 631, Bekker., l. 20, ὥσπερ ἀφῶνον λέγομεν τραγωδὸν τὸν κακὸφῶνον.—The matter is otherwise explained by Dionysius Halicarn. de Comp. Verb., §. XIV, p. 158, Schaefer. <sup>(R)</sup>

porate in sound. Thus, in German, compare the *sound* and *meaning* of such words as *schweben* (wave, fluctuate), *sehnen* (long for), with *Klang* (a sound), *Sturm* (a storm), *Donner* (thunder); or *Weh* (woe), *Leben* (life), *Liebe* (love), and *Schleichen* (slink), *Schlange* (snake), *steigen* (rise, soar), *Stange* (pole, stake). <sup>(R)</sup>

## § II.

### OF THE KINDS OF WORDS.

1. The first things, which the human mind observes in the external world, are *substances* : *heaven, sun, mountain, field, &c.* The words, employed to denote these, are called *nouns substantive* (*ὀνόματα οὐσιαστικά, nomina substantiva*) —*substantive* as the signs of independent ideas.

*Obs.*—The substantive serves to denote either a single object : *Cræsus, Bucephalus, Italy, Ætna, the Rhine, &c.*; or a whole class of objects, *rose, flower, horse, beast, animal, &c.*

2. The next things, observed in the external world, are *properties* in substances, e. g. in the rose, that it is *red, fragrant, fresh, full*; in the horse, that it is *wild, swift, strong, &c.* The words, which denote these properties, are called *names of property or quality*.

3. In order to ascribe a property to a substance, i. e. to express that a property is found in a substance, use is made of a peculiar mark of connection (*copula*), viz. the word *to be*—the rose *is* red, *is* fresh, *is* blooming—the horse *is* wild, *is* strong, *is* swift.

4. In these expressions is contained the first act of the understanding, a simple judgment. If the property, thus ascribed to a substance, be united in expression to the substance, it is called an *adjective* or *epithet* (*ὄνομα ἐπίθετον, or ἐπίθετικόν, nomen adjectivum*). *The horse is strong, hence the strong horse. The day is hot, hence the hot day.*

5. The *properties*, however, are not *necessary* and *permanent* in the substance, but subject to perpetual change.

*That rose was once blooming ; it is now faded ; and will soon be withered.*

6. The *copula*, therefore, must determine whether a property once existed in a substance, now exists, or will hereafter exist in it ; that is, the copula expresses *time*, is a *time-word*, e. g. the horse *was* strong, *is* strong, *will be* strong.

7. The transition of a substance from one property to another is marked by a second copula, *to become* (Germ. *werden*). *The rose becomes faded, has become faded, will become faded.*—Thus *to be* and *to become* denote the continuance of a substance in connection with a property, or its transition into another.

8. When the *copula* and the *name of property* are combined in one word, the *verb* (ῥῆμα, *verbum*) is formed. E. g. *Caius is alive* becomes *Caius lives*.

*Obs.* Thus the verb always includes two things—the expression of a *property*, and the expression of *time*, combining the meanings of the name of property and the copula. The *copula* is also sometimes called the *substantive verb* (ῥῆμα ὑπαρκτικόν).

9. To a word, whether adjective or verb, expressive of a property, other properties may be ascribed, e. g. *the swift horse, the very swift horse, the wind blows, the wind fiercely blows*. The words, thus employed to denote the properties of adjectives and verbs, are called *adverbs* (ἐπιρρήματα),—a name which expresses only their connection with *verbs*.

*Obs.* Thus the adjective and the adverb are essentially the same, both being *names of property*. Hence, in German, they take the same form in a simple sentence: *die Bluethe ist weiss*, ("the blossom is white") and *der Baum blueth weiss* ("the tree blossoms white"); whereas, in sentences like the first of these, the ancient languages regard the name of property as already united to the substantive: ἄνθος ἐστὶ λευκόν, *flos albus est* (*die Bluethe ist eine weisse*).

10. Every property can also become of itself an object of our consideration, i. e. an independent idea or substantive: e. g. *the red rose—the redness of the rose*. Hence substantives

arise, which are derived from adjectives or verbs (*abstract nouns*).

*Obs. 1. Recapitulation.*—On reviewing what has been here stated, we perceive the human mind employed in observing substances and their properties—in combining these together—and in distinguishing new properties as attached to the properties themselves.

*Obs. 2.*—Thus the necessary and essential parts of speech appear to be the *substantive*, the *name of property* under its two forms (adjective and adverb), and the *copula*. The verb is a combination of the two last. <sup>(R)</sup>

*Obs. 3.*—All other sorts of words, the *article*, *numeral*, *pronoun*, *preposition*, *particle*, *interjection*, are more or less convenient in language, and will be explained in their proper places.

*The Substantive and the Adjective, with the subdivisions of words attached to them, may be included under the common appellation of noun (name).*

### § III.

#### OF LANGUAGE, DISCOURSE, DIALECTS, AND THE AFFINITY OF LANGUAGES.

1. All the words, invented or adopted by a people for the expression of thought, in their various forms and combinations, compose the *tongue* or *language* (*γλῶσσα*, *lingua*) of that people.

2. Out of the combination of words arise *propositions* (*ῥήσεις*, *sententiæ*), out of the combination of propositions arises *speech* or *discourse* (*λόγος*, *sermo*, *oratio*). Thus the parts of discourse are propositions, and, to go farther back, the different sorts of words, which, in this relation, are called *parts of speech* (*μέρη τοῦ λόγου*, *partes orationis*).

*Obs.*—Thus it appears that *speech* or *discourse* is language applied to use: this is the universal form, which lies at the basis of all *languages*, and its laws are those of the human understanding. It is, therefore, in all nations, substantially the same, however much their languages may differ.



3. Language, as the immediate expression of the conceptions and emotions of the mind, will manifest the different dispositions, not only of whole nations, but even of individuals, by its hardness and softness, its roughness and smoothness, nay by the use of words and turns of phraseology for particular ideas and perceptions. We may thus conclude, that with the origin of a language its intrinsic difference from other tongues would arise; since not even any two individuals view things exactly in the same way.

4. This difference must be yet more developed, when *families* grow into *tribes*—when these separate, and the language of each tribe is subject to the influence of *habitation, bodily constitution, mode of life, and intercourse with strangers*. Through the combined operation of these causes, the tongue of a people acquires, in the mouth of its different tribes, a different character, which displays itself in *tone, in formation, in the connection and use of words, in the richness or poverty, force or weakness* of expression. The peculiarities of this *character*, taken together, compose the *dialect* (διαλέκτος) of the tribe. The dialects will be as numerous as the different tribes: and, again, each dialect may have its subdivisions.

5. When the differences of the dialects are so wide, that the tribes no longer understand one another, their dialects rank as different languages, which have more or less in common among them—are related in a nearer or more distant degree. Modern inquiries have made it manifest that the countless diversities of dialect and language may be reduced to a few primitive tongues, which came, with mankind, out of the cradle of the human race, and have multiplied in proportion to the diffusion of the species.

# INTRODUCTION.

## OF THE GREEK LANGUAGE, AND ITS DIALECTS.

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### § IV.

#### OF THE ORIGIN OF THE GREEK TONGUE, ITS AFFINITY WITH OTHER TONGUES, AND ITS FIRST IMPROVEMENT.

1. From the original seat of the human species amid the mountains of Asia, the primitive tribes, with a language radically one and the same, migrated in all directions. They brought this language, under different shapes, to India (*Sanscrit*), to Persia (*Zena*), and to Colchis. The Colchian branch of the still increasing population separated, like the others, into many lesser branches, which spread through Asia Minor, on to Germany, Thrace, and Greece, and were, from many quarters, re-united in Italy.

2. From the common origin of these tribes the affinity of their tongues is derived—an affinity more remote between Sanscrit, Zend, and the languages of the Colchian branch, more near among these tongues themselves, the Armenian, German, Greek, and Latin.

3. The Greek tongue (*φωνή* or *γλῶσσα Ἑλληνική*) was spoken by those families, which, having wandered through Thrace into Greece, united with others, which passed over from Asia,—formed the Greek nation (*Ἕλληνες*, *Græci*), and spread, in colonies from the mother-country, over nearly all the coasts of the Mediterranean sea.

4. The Grecian people, although composed of very different elements, early acquired a remarkable unity. The national character and mental improvement which Asiatic settlers, and especially those comprised under the *Pelasgian*

name (Πελασγοί, "those come over the sea"<sup>(R)</sup>), introduced into their country, took a deep root by the aid of religious observances, particularly at Delphi and Dodona, and were widely and impartially diffused through means of Epic song.—Of Pelasgian origin were the states in the north of the Peloponnesus (Πελασγοὶ αἰγιαλέες\*), Argos,† Athens,‡ Bæotia, Phocis, Eubæa,|| Dodona,¶ &c. Under Ion the name of the Pelasgians on the coast passed into that of *Ionians* (Ἰάονες, Ἴωνες), under Cecrops the name of the inhabitants of Attica into that of *Athenians*. As these tribes had a common origin, so they had at first a common language,—for instance the language of Attica and Argos was once the same.\*\* Out of this original tongue the language of Epic poetry next arose. No wonder that the Epic language, thus sprung from a root so widely extended, and enlarged under the control of uniform principles, raised itself early to the rank of a tongue, in a certain sense universal and national, and that Epic poetry was composed in it by the most distinct branches of the Grecian people.—In order to avoid mistake, it is best to name that first matured dialect *the Epic*, also *the Homeric* after the Poet, whom the Greeks esteemed the greatest in heroic song, and whom they frequently term *the Poet* without any further appellation.

5. When the Dorians (Δωριῆες, Δωριεῖς)—equally of Pelasgian descent††—under the leading of the Heraclidæ, poured down from the mountainous regions of Thessaly, and seized upon the Peloponnesus, the Ionians, in the general revolution, were driven from their seats. They at first united themselves, together with other fugitives from the

\* Herod., VII, 94.

† Πελασγὸν Ἀργείων ἴδος. Eur. Orest., 1246.

‡ Herod., I, 57. Πελασγοὶ Κραναιοί. Herod., VIII, 44.

|| Dion. Hal. Archæol., I, 18, compare Apoll. Rhod., I, 1024, and the Scholiast on that line.

¶ Strabo, VII, p. 327.

\*\* Pausanias, II, 37. Before the descent of the Heraclidæ τὴν αὐτὴν ἀφίεσαν Ἀθηναίους οἱ Ἀργεῖοι φωνήν.

†† Herod., I, 56.

Peloponnesus, to the kindred people of Attica, and passed thence across the sea to Asia, where they combined with other Pelasgian tribes,\* and founded the Ionian states.—Even before this period migrations by land from Greece into the Northern parts of Asia Minor had commenced. The emigrants found Pelasgian inhabitants in that region also; and coalescing with them assumed the name of Æolians (*Αἰολῆες*, *Αἰολεῖς*).†—At a later date Dorians from the Peloponnesus spread over the islands to the southern coasts of Asia, where their colonies grew up beside the rest.

6. Epic song continued to flourish among the separated tribes of the Greek nation. In Europe, in addition to the poems of HESIOD, and those which pass under his name, appeared the numerous rhapsodies of the THEBAIS, ATTHIS, MINYAS, &c. In Ionia, whither it had accompanied the emigrants, HOMER attained the chief renown; but, besides the *Iliad* and the *Odyssey*, later, although still very early times, beheld the production of the *Cyprian* verses, the lay of the *fall of Troy*, the *return of the Heroes*, &c. In all of these, the old national language, and that form of it which was moulded to the behests of Epic song, prevailed.

7. The young nation, thus descended from a mixture of barbarous and Pelasgian families, had now separated itself from those Pelasgians who remained free from intermixture, and did not keep pace with the progress of civilization.‡ These were even, after the lapse of some centuries, described as a foreign people with a peculiar language,|| while the other tribes (in the time of Homer still without a common name,) were at last included under the denomination of *Hellenes* (*Ἕλληνες*, τὸ Ἑλληνικὸν ἔθνος). Among these the Dorian tribe (τὸ Δωρικόν) was distinguished from the Ionian (Ἰωνικόν), and the whole of the rest of the population was comprised

\* Menecrates in Strabo, XIII, p. 922.

† Herod., VII, 95.

‡ Herod., I, 58. Τὸ Ἑλληνικόν—ἀποσχισθὲν ἀπὸ τοῦ Πελασγικοῦ.

|| Herod., I, 58. Τὸ Πελασγικὸν ἔθνος ἔδν βάρεζον, and 57, ἦσαν οἱ Πελασγοὶ βάρεζον γλῶσσαν ἰέντες.

under the name of Æolian (Αἰωλικόν). To the Ionian tribe belonged, besides the Ionians in Asia Minor, the inhabitants of Attica as far as Megara, of Eubœa and the surrounding islands, together with the colonies of this race, which extended chiefly in an Eastern direction, even to the other side of the Euxine sea; to the Dorian those states, which the Dorians had founded in their mother country, in the Peloponnesus, and thence over the islands as far as the South of Asia Minor, but more especially towards the West on the shores of Italy and Sicily.—Besides the original Æolians in Asia Minor, most of the dwellers in Thessaly, Phocis, Bœotia, and Northwards as far as Dodona,—also those parts of the Peloponnesus not occupied by the Doric race, as Elis, Arcadia, Achaia,—and, in short, whatever belonged not to the two other tribes, were Æolian. It must be observed, however, that this inclusion of so many different branches under the Æolic name did not universally prevail until after the epoch of Alexander, and that, even then, the name of the Dorians still frequently extended itself at the expense of the Æolians. As long as the Doric race maintained a decided political superiority, such states as were under their authority or influence, were, together with their language, frequently denominated Dorian.\*

8. The universal dominion of the Epic dialect over composition declined, together with that of the Epos itself, in the age when the several states of Greece acquired independence; yet it continued to influence all the dialects which, after it, were employed as written language, and in the production of new kinds of poetry. Up to this period the other dialects had remained without cultivation; now, however, they advanced their several pretensions, while an active spirit of improvement awoke in the young states, and it was esteemed a token of freedom to make use of that form of speech, which the national descent, or union with others, had naturalised in each, not only for familiar intercourse, but also in written

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\* Strabo, VIII, p. 514, C., δοκοῦσι δὲ διαρίξειν ἅπαντες διὰ τὴν συμῶσαι ἐπικράτειαν.

monuments.—Of such dialects there was a prodigious number. Herodotus enumerates four of them among the Asiatic Ionians,\* and Strabo asserts, that, even in his time, the language of each settlement was distinct from that of the others.† Hence it cannot be asked *how many dialects of the Greek tongue there were*, but *how many, after the Epic, acquired, by means of written works, a permanent existence, and have thus come to our knowledge*.

## § V.

### OF THE ORIGIN AND THE PECULIARITIES OF THE DORIC AND ÆOLIC DIALECTS.

1. The most ancient forms of the Pelasgic-Greek language are preserved in the Latin, and in certain words and phrases of the Spartan tongue. The ancestors of the Spartans, Pelasgic Dorians, disdained the improvement of their language,‡ as much as they prevented the mixture of their population, by expelling or reducing to slavery the inhabitants of the country, of which they had taken forcible possession. Their language, likewise, was not that form, that had been already polished in the service of poetry, although derived from the Pelasgian root, but the crude speech of their progenitors, which maintained its place in their territory, although the Epic dialect was as little unknown to them, as to any other race of

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\* B. I, 142. He calls them *χαρακτῆρας γλώσσης*.

† B. VIII, p. 514, C. *σχιδόν δ' ἔτι καὶ νῦν κατὰ πόλεις ἄλλω ἄλλως διαλέγονται*.

‡ How closely the Spartan tongue adhered to the Pelasgic may be perceived even in the few monuments of that dialect still extant., E. g. the use of the R in the decree of the Lacedæmonians against Timotheus, (*Boethius de Musica* I, 1). *Timotheor ho Milesior paraginomenor—hymaenetae tar akoar ton neon dia te tar polychordar kae tar kaenotatar ton meleor*, agrees with the same use in the Latin-Pelasgic Inscription in *Spon. Miscell.*, p. 87. *Lepirior Santirpior Duir Jor Joufer Dertier Dierier Votir Jarer &c.*

Greeks. The rest of the Dorians preserved their primitive tongue less pure, and approached more nearly to the Epic form, in proportion as they receded from their own. There remained to them, at least in their written productions, much in common with Epic Greek, and much in common among themselves, gradually developed in composition, and constituting the character of the Dorian dialect (ἡ Δωρίς, ἡ Δωρικὴ διάλεκτος). In this there were displayed the peculiarities of a bold, and originally a mountain race, incited by their earnest temperament and deep feelings, to the creation of the higher kind of lyric poetry, and of a serious and manly philosophy. Peculiar to this dialect is the frequent use of the vowel A (πλατειασμός). The songs of several lyric bards, the writings of the Pythagorean philosophy, and the old Sicilian Comedy were composed in it. The Attic lyric poetry, also, in the tragic dramas, assumed several of its full-toned and sonorous forms.

*Obs.*—Even in common discourse the strength and weight of the *platismus* induced the Athenians to retain, in certain instances, the sound of A: e. g. when the name of Ceres was employed as an exclamation of astonishment: ὦ Δάματερ for ὦ Δήμητερ. \*

2. Like the Spartans, the Æolians kept the old language pretty close to its primitive form, and thus, in many points, their dialect concurred with the Doric; indeed, so much so, that many considered the Æolian dialect (ἡ Αἰολίς, ἡ Αἰολικὴ διάλεκτος) identical with the Doric.† There exists, however, not identity, but a strong affinity between them. The Æolic was almost confined, in use, to the lyric poetry of the Æolians, and has come to our knowledge only in some fragments of this poetry, in a few inscriptions, and in the observations of Grammarians. From these we perceive that it varied, like the Doric, according to the age and country of the poet, e. g. it was different in the songs of Alcæus and Sappho of Lesbos, and of Corinna the Bœotian,—and must, indeed, have been

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\* Comp. Eustath. ad. Il., p. 12, l. 8.

† Strabo, VIII, p. 333. Τὴν Δωρίδα τῇ Αἰολίδι τὴν αὐτὴν φασκέν.

as different as the extraction of the Bœotians, Thessalians, Ætolians, and others, who were included, by the later Greeks, under the Æolic name.—The strangeness of its forms, and its wide departure from the universally-understood Epic dialect, made it scarcely intelligible to those of the Grecians who were not Æolian.\* Such was the ground upon which Pindar, the poet of all Greece, sacrificed most of its peculiarities, and retained only those which were common to the Dorians also,<sup>(B)</sup> while, on the other hand, he adhered, in many particulars, to the Epic dialect.

## § VI.

### OF THE ORIGIN AND THE PECULIARITIES OF THE IONIC AND ATTIC DIALECTS.

1. The Ionians, in the formation of their dialect, kept more closely than the other Greeks to the language of the Epos, so that the Epic language itself has been taken for Ionic. For this a handle was given also by the fact, that Epic song was cultivated with the greatest success in the bosom of the Ionian states, and that the sort of poetry, which owed its birth to the Ionians, namely the *Elegy* (which passed from them into the compositions of Tyrtaeus, Callinus, Solon, Mimnermus and others), remained faithful to Epic forms, as well as the *philosophic Epos*, which after the *Heroic* of Homer and the *Ethic* of Hesiod, was produced in the first schools of philosophy. That only, however, can be properly termed *Ionic*, which was included under one of the four Ionian dialects enumerated by Herodotus. In one of these Herodotus himself and Hippocrates composed; † whose

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\* Thus Dionysius Halicar., in his *τῶν ἀρχαίων κρίσις*, Opp. Tom., V, p. 421, § 8. Ed. Reiske, praises in Alcæus the *clearness* of his forms of speech, so far as it is not obscured by his dialect (*σχηματισμοὺς μετὰ σαφηνείας—ὅσον αὐτῆς μὴ τῇ διαλέκτῳ κεκάκωται*).

† Very probably in that of the *Carian* Ionians of Miletus, Myus, and Priene, since both these writers sprang from Dorian settlements in



dialect, in conformity with the above-mentioned view of the subject, has been characterised as *New Ionic* in opposition to the Epic language as *Old Ionic*.—In the Epic language there is visibly a strong endeavour to make the primitive forms of the ancient tongue sonorous by the use of vowels and rhythmical by the aid of peculiar inflections, without, however, deviating from a moderate degree of strength, and becoming too effeminate. Thus it frequently contracts concurring vowels, and strengthens feeble syllables by the assumption of consonants. Through these tendencies, taken together, was attained that powerful fulness of tone, which constitutes the characteristic of this dialect, created and matured by the exigencies of heroic song.

2. The genuine Ionic (*new Ionic*) dialect so far transgressed the rule of the Epic language, that, avoiding strength of sound, it accumulated without contraction, in its forms of words, the greatest possible number of vowels, it weakened the force of syllables by the insertion of fresh sounds, and it terminated words as much as possible in soft and feeble syllables; so that, in its musical richness and mellowness of tone, it bears the true impress of a people, who, under the mildest of all climates, abandoned themselves to a life of voluptuous enjoyment.

3. Very different from this was the formation of a dialect, originally resembling the Epic language—that of the Athenians (ἡ Ἀθίς, ἡ Ἀττικὴ διάλεκτος). Their ruder soil, and less favourable skies, which guarded against effeminacy,—the union of all the Attic tribes under the constitution of one city,—the influx of foreigners, who, from the earliest times, were brought, by political revolutions, to Athens, or were attracted thither by the intercourse of trade,—all these circumstances wrought a mighty effect upon the growth and genius of their language. They acquired, in this also, an independent character of solidity relieved by grace, both in

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*Caria*, since the kind of composition (Logography), in which Herodotus wrote, was formed by *Milesians* (Cadmus, Hecatæus), and lastly since much that was peculiar to the Carians has passed into their dialect, e. g. the forms ἰωυτοῦ, τρῶμα. Comp. Mattaire, *Introd.*, p. xxxvi.

the forms of words and the structure of discourse, equally remote from the antique stiffness of the strong Doric, and from the effeminacy of the Ionian. Many traces of the Epic dialect still appear in the oldest Attic writers, for instance in *ÆSCHYLUS*,<sup>(R)</sup> which, however, soon gave way in order to make room for that peculiar character of speech, which we find in *SOPHOCLES*, *EURIPIDES*, *ARISTOPHANES*, *THUCYDIDES*, *PLATO*, and other authors.

4. The Dialects, thus formed, varied, in the progress of time, in many respects, so that almost every age has its own peculiarities in the language of each race. The Dorism of *Theocritus* is different from that of the older Doric compositions: in Attic there is a distinction drawn between the form above described, as the *Old Attic*, and the *New Attic* of the orators and the authors of the new Comedy.—It is proper to treat these varieties, not as separate dialects, but as different ages of the same dialect.\*

## § VII.

### OF THE USE OF THE DIALECTS.

1. The difference of the Greek dialects lay not merely in occasional forms and sounds of words, but penetrated to the very core of the language; so that even the structure and connection of sentences and the whole character of expression is various, although the same fundamental rules of speech prevail in all the dialects. A marked difference in the modes of thinking and of feeling could alone produce this discrepancy; while that strong direction, which the improvement of the nation by means of Epic poetry had impressed upon the national mind, and that permanent influence, which the Epic dialect maintained over the language, could alone preserve, notwithstanding the wide divergence of its several branches, the unity of the Grecian genius in the most opposite productions, through which, in them, as in the productions of nature,

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\* Sturz on *Mattaire*, *Introd.*, p. xxxv, note 2.

the greatest harmony and the greatest difference are at once perceptible.—It would have been impossible to copy the peculiar style of Epic narration in the Attic dialect. The agreeable style, copious in expression, and loose in the connection of parts and sentences, in which the work of Herodotus is written, harmonises as exactly with the genius of the Ionic dialect, as the concise, sententious, and closely-connected style of Thucydides with that of the Attic. The Doric dialect is as essential to the gravity and dignity of the higher lyric poetry, as is the milder Epic to the soft and soothing strain of the elegy.

2. As each tribe had moulded, after a peculiar fashion, its mental character and its language, so also did it regulate its favourite mode of Poetry, of Philosophy, and of Historical narration. The dialect, in which this was composed, became the *standard form* for this kind of composition,—since, indeed, the one was essentially related to the other. Hence it came to pass, that Herodotus, a Dorian, wrote in Ionic, that Pythagoras, an Ionian, wrote in Doric—the genius of the Doric dialect agreeing with the depth and gravity of his philosophy;—farther, that Solon, although an Athenian,<sup>(B)</sup> in the composition of his elegies employs the Ionic dialect; that the tragic authors of Athens, in their lyric songs, incline to Doric; that all poems of an Epic character, down to a late age, follow, in most respects, the dialect of Homer. Although every state and every citizen asserted the right to make an universal use of their own dialect, yet this was abandoned in writing, as soon as another dialect had become peculiarly allotted to that kind of composition, which a writer happened to cultivate.

## § VIII.

### OF THE DECLINE OF THE DIALECTS.

1. As long as liberty endured, each state employed its native dialect. The Attic, raised to the highest rank by the greatest number of eminent writers, was the language of the Macedonian court, and hence it spread over the Macedonian

conquests in Syria and Egypt. This circumstance—and still more its extreme refinement, and the renown of Athens, which long continued, with her schools of philosophy and rhetoric, to be the capital of Grecian cultivation—gave to it, from the era of Alexander the Great, the predominance over the other dialects. The other dialects, in process of time, under the Roman dominion, were gradually dropped by the educated classes, and confined to the use of the common people. In the second and third centuries they disappeared entirely from writing—even upon monuments and coins.

2. In the universal language, to which the Attic dialect was raised, a distinction was however drawn between some forms peculiar to Attica and others in general usage. Hence the opposition of one part as Attic (*Ἀττικόν*), to the other as common (*Κοινόν*). The universal language—or common dialect—is assumed as the basis of Greek grammars.

3. Through the Macedonian conquests in Asia, the Greek tongue was forced upon the attention of some nations that had formerly spoken oriental languages. Induced to write in Greek, while they thought in their native tongues, they created a Greek dialect, with Hebrew, Syriac, and Chaldaic turns of expression, and many peculiarities, which proceeded partly from the Macedonian mode of speech. In this dialect were the documents of the Jewish religion translated, and those of the Christian faith composed, so that it may be conveniently termed the *Ecclesiastical dialect*.

4. While the other dialects disappeared from written composition, the common dialect continued, down to the fifteenth century, especially at the court of Constantinople, to be the language of the learned, although the common people, from the date of the introduction of Christianity, gradually lost the use of the ancient Greek. During that period the learned (that is to say, the Sophists, Rhetoricians, Grammarians, and even the fathers of the Church) were busily endeavouring, by the continual perusal and imitation of the Attics, to defend the purity of the language against those inroads, which the ecclesiastical Greek was continually making.

5. When, however, after the ruin of the empire in the fifteenth century, together with the existence of the national

speech expired also the care and discipline, by which that existence had been prolonged, and when the Church became the only bond that kept the enslaved people in a state of union, the influence of the ecclesiastical dialect spread uncontrolled over all classes. As formerly the Homeric language had arisen, so now there appeared a tongue, fundamentally uniform—intelligible to the clergy, and even to the laity, who were accustomed to its use in public instruction, and in the services of religion—to which the different tribes and provinces attached many words, preserved from the earliest times in the mouths of the vulgar, though never employed in writing, and many peculiarities, which the influence of foreign tongues, particularly the Latin, and more recently the Turkish and Italian, had introduced.

6. Out of these elements, then, arose that peculiar dialect—the Romaic or Modern Greek \*—which is indeed far removed from the old language, but not far enough to rank as a separate tongue. Throughout the much-divided people of Greece—and in spite of their numberless dialects—this language is essentially uniform, having, in the ecclesiastical dialect, an universal basis. As early as the sixteenth century it was employed as a written tongue, and has acquired, in our times, no slight degree of copiousness and cultivation by means of numerous works in all departments of literature.

7. Meanwhile, the ancient Greek, although lost as a national language, was understood and written by some of the learned in all succeeding ages. Handed down by the schools of Athos, Naxos, Chios, and others that were never wholly suppressed, it has appeared, in more recent days (like Latin among the western nations), as the learned tongue of the Greeks. And thus, to compute from the date of the Homeric poems, in which it first acquired a stable form, this language has been employed for the written productions of human genius, during a space of nearly three thousand years.

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\* Called *νία*, *καθομιλουμένη*, also *γραικική διάλεκτος*, and *ῥωμαῖκα*, *scil. γράμματα*, as the people from being subject to the Roman-Byzantine empire were named *ῥωμαῖοι*.

## § IX.

## RECAPITULATION.

1. In the Greek tongue, the EPIC or HOMERIC dialect was first matured. Allied to this, the IONIC afterwards was formed; the two being frequently contrasted as *old* and *new Ionic*. To this branch belongs also the ATTIC in its several ages.

2. Next to the Ionians the ÆOLIANS formed their dialect in Asia (Sappho, Alcæus), then in Bœotia (Pindar,<sup>(R)</sup> Corinna); the DORIANS also acquired a written dialect, especially those of the colonies (the Pythagoreans, Theocritus).

3. The selection of that which is common to the Attic and the other Dialects constitutes the COMMON dialect.

4. Next in order stands the ECCLESIASTICAL dialect, from which, in the last place, the ROMAIC is derived.

5. Order of the Dialects :

	Epic,	
Ionic,		Attic,
	Æolic,	
in Asia;		in Bœotia,
	Doric,	
of the Pythagoreans,		of Theocritus,
Common, Ecclesiastical, Romaic.		

## § X.

## OF THE PLAN OF THIS GRAMMAR.

1. We have explained the nature of language and of discourse in general—the rise of cognate languages—and the origin of dialects. It was next shown whence the Greek tongue arose—with what other tongues it is connected—and how, in the course of its existence, it gave birth to a series of dialects, and has reached our knowledge in written works.

2. In entering upon the study of any language, the whole

body of its signs for ideas,—the department of the Lexicon,—is, in a certain sense, taken for granted: not as if it were already impressed upon the mind, but merely as an object not properly belonging to grammar,—from which, however, grammar borrows, as occasion may demand, so much as is necessary for the understanding of her rules, or as stands in need of her assistance.

3. The words being taken for granted, grammar will enquire according to what laws they are formed and subjected to those inflections, which speech requires, in order to betoken all relations, in which a word can stand.

4. This done, grammar will next teach the rules, according to which the words of any given tongue are combined together, for the expression of perceptions, thoughts, and emotions.

5. On these principles, this grammar is composed of two parts, or books, the first of which treats of *the forms of words*, the second of *Syntax*.

6. At the foundation of both of these parts lies the knowledge of those symbols, by which the sound of words, the manner of intonation, and the division of sentences are represented (*letters, accents, marks of punctuation*);—which will, therefore, be considered, in their proper places, in the first Book.

7. In explaining the forms of words, this grammar will confine itself, for the sake of simplicity, in the first place, to the COMMON dialect, since this cannot conveniently be deprived of its right to constitute the groundwork in the acquisition of the Greek tongue. The Homeric dialect will next be examined, and then those forms, in which the other dialects differ from the language of Homer.

# BOOK FIRST.

## FORMS OF WORDS.

### PART FIRST.

### OF NOUNS.

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#### INTRODUCTION.

#### OF THE LETTERS USED BY THE GREEKS.

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#### § XI.

#### THE ALPHABET.

1. The characters now commonly used in Greek orthography are, according to their forms, order, and power, the following four-and-twenty :—


Large.	Small.	Sound.	Name.	English Name.
Α,	α,	a,	"Αλφα,	Alpha.
Β,	β,	b,	Βῆτα,	Beta.
Γ,	γ,	g <i>hard</i> ,	Γάμμα,	Gamma.
Δ,	δ,	d,	Δέλτα,	Delta.
Ε,	ε,	ě,	"Ε ψιλόν,*	Epsilon.
Ζ,	ζ,	z (sd),	Ζῆτα,	Sdeta. <sup>(R)</sup>
Η,	η,	ē,†	Ἡτα,	Eta.
Θ,	θ,	th,	Θῆτα,	Theta.
Ι,	ι,	i ( <i>English e</i> ),	Ἰῶτα,	Iota.

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\* Single or smooth E.

† Pronounced like *a* in *have*.



Large.	Small.	Sound.	Name.	English Name.
K,	κ,	k,	Κάππα,	Kappa.
Λ,	λ,	l,	Λάμβδα,	Lambda.
M,	μ,	m,	Μῦ,	My.
N,	ν,	n,	Νῦ,	Ny.
Ξ,	ξ,	x,	Ξῖ,	Xi.
O,	ο,	ō,	"Ο μῖκρόν,*	Omīcron.
Π,	π,	p,	Πῖ,	Pi.
P,		r,	Ρῶ,	Rho.
Σ, C, (R)		s,	Σῖγμα,	Sigma.
T,	τ,	t,	Ταῦ,	Tau.
Υ,	υ,	u,	"Υ ψῖλόν,†	Upsilon.
Φ,	φ,	ph,	Φῖ,	Phi.
X,	χ,	ch,	Χῖ,	Chi.
Ψ,	ψ,	ps,	Ψῖ,	Psi.
Ω,	ω,	ō,	"Ω μέγα,‡	Omega.

2. Σ at the end of words, or in composition, takes the form of ς; πρὸς, προσφέρω;<sup>(R)</sup> thus too, δυσσέβεια, but πράσσειν, where both sigmas belong to an uncompounded word.

3. The following characters are likewise occasionally used, especially in the older editions: ε, ς, θ, π, ρ, γ, σ, i. e. β, γ, δ, π, ρ, τ, στ.

4. Even in recent editions we find the combination of ο and υ into ς, and of στ into σ, which latter character is called, on account of its sound, *sti* or *stigma*, and is even used as a mark of number for 6, because a letter not altogether unlike it in form, once stood in the sixth place of the alphabet,—of which hereafter.

## § XII.

### OF THE HISTORY OF THE GREEK ALPHABET AND ORTHOGRAPHY.

1. An ancient Grecian tradition declared, that an oriental settler (Cadmus) from Phœnicia introduced the knowledge of

\* Little O.

† Smooth U.

‡ Large O.

letters into Greece.\* The Phœnician alphabet was, with slight variations, that of the Samaritans and Jews. The circumstance that these three alphabets agree with the Grecian in the names, order, and to a remarkable degree also in the shapes of the letters, bestows on the traditional derivation of the latter from the east the certainty of a historical fact.

2. The primeval or Cadmean alphabet of the Greeks wanted these nine letters, Ζ, Η, Θ, Ξ, Υ, Φ, Χ, Ψ, Ω, so that it consisted of only fifteen characters, an equal number with that of the old Hebrew,† and old Latin,‡—all these coinciding in the following order:—

## CHARACTERS.

Hebrew Names.	Hebrew.	Greek.	Latin.
Aleph,	א	Α,	A.
Beth,	ב	Β,	B.
Gimel,	ג	Γ,	G.
Daleth,	ד	Δ,	D.
He,	ה	Ε,	E.
Jod,	י	Ι,	I.
Caph,	כ	Κ,	K.
Lamed,	ל	Λ,	L.
Mem,	מ	Μ,	M.
Nun,	נ	Ν,	N.
Ain,	ע	Ο,	O.
Pe,	פ	Π,	P.
Resch,	ר	Ρ,	R.
Schin,	ש	Σ,	S.
Thau,	ת	Τ,	T.

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\* Hence they are called γράμματα φοινικήια by Herod., V. 58, and Καδμήια, ib. 59. Otherwise φονίχια, φοινικιά, and even πηλασγικά, since the Pelasgians first received them from the Phœnicians.<sup>(R)</sup>

† *Hug* on the invention of alphabetical writing, p. 38.

‡ Montfaucon in *Dissert. de literis Græcis et Latinis*, § 35, in his *Palæography*, p. 561.

3. These fifteen letters served, in the East, only as consonants and marks of aspiration; but Aleph, He, Jod, Ain (Oin), i. e. Alpha, Epsilon, Iota, Omicron, were unsuited to the Greek tongue as marks of aspiration, and therefore furnished a mode of designating the sounds perceptible in their names (a, e, i, o), by which means the Greek alphabet, in its very commencement, obtained a marked advantage over the oriental.

4. Meanwhile, after the introduction of the alphabet into Greece, its limits were extended in the East: the seven letters,

Vau, Zain, Cheth, Teth, Samech, Tzade, Koph,  
 ם      ן      ך      ט      ץ      ף      ק

were formed, through which the oriental alphabet was increased to the number of twenty-two characters.

5. Out of this additional number the Vau was first adopted by the Greeks. As a new comer it was placed at the end,<sup>(B)</sup> originally as an aspirated consonant, which force it has retained in Latin, VIDI, AIVOM, &c.; also in the name of the Ionic colony Elea (*Velia*) in Lucania, which is written, on coins, ΥΕΛΗ, and by Herodotus\* 'Υελη (better with υ̇ than υ̇). The pronunciation was then weakened into that of υ̇ (υ̇ ψιλόν), lat. u, and thus the aspirated consonant passed into a vowel.

6. After the Υ, the letters Ζ, Η, Θ, wandered into Greece. With a trivial alteration of the names, Tzade, Cheth, Teth, into Zeta, Eta, Theta, they were arranged, in the Greek alphabet, according to the same order, which had been observed in the oriental.

*Obs.*—H perhaps originally approximated, in *pronunciation* also, to Cheth, and had the sound of ch. Thus the liver is named in Hebrew, *Chapar*, Greek ἥπαρ, which was written ΗΕΠΑΡ (HA-

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\* B. I, 167. The name ΥΕΛΗ upon some coins, compared with the fuller ΥΕΛΗΤΩΝ upon others, may perhaps be the beginning of the appellative ΥΕΛΗΤΗΣ; however, the name of the town is certain from Herodotus. In Stephanus Byz. under ΕΛΕΑ it is corrupted into ΒΥΑΗ.

ΠΑΡ). Next it was weakened into the aspirate *h*, which force it continued always to possess in Latin, and in Greek for many centuries.

7. To the letters thus introduced, the Greeks added, at a later period, and from their own invention, first Φ and Χ. The precise time and manner of this addition are not known, but it must have been in a remote age, since both are found in the oldest inscriptions.\* Indeed, of the alphabet, to which Φ and Χ were wanting, only a single monument remains in an inscription, brought from the island *Melos* to Venice, and added to the collection of the family of Nani (*columna Naniana*).† It gives ΕΚΠΗΑΝΤΟΙ, i. e. Ἐκφάντες, ΑΛΕΝΠΗΕΣ, ἀλεμφες, and ΕΠΕΥΚΗΟΜΕΝΟΣ, ἐπευχόμενος, thus ΠΗ for φ and ΚΗ for χ, like *ph* and *ch* in Latin; yet it does not necessarily follow, that this must be older than all which have Φ and Χ, since it is possible that the Melians, a Spartan colony, and as such faithful to ancient usages, retained the simplest alphabet, after it had been already increased elsewhere.

8. The alphabet received its final completion from Simonides of Chios about the time of the Persian war. He added Ξ, Ψ, and Ω, and gave to Η its present destination. Thus the alphabet was increased by him to the number of twenty-four letters.

9. The full alphabet of Simonides was adopted by the Ionians, and, among them, probably first by the Samians.

\* E. G. in the inscription of Sigeum, ΦΑΝΟΔΙΚΟ, ΠΑΣΧΟ,—of Delos, ΦΕΛΑΣ,—of Petilia, ΤΥΧΑ, ΑΓΑΘΑΡΧΟΣ,—of Elis, ΑΡΧΟΙ, ΕΝΕΚΟΙΤΟ, ΓΡΑΦΕΑ. In the tales of later days, the early extension of the alphabet was ascribed to *Palamedes*.

† Having personally inspected this inscription, in the close of the year 1822, at Venice, in the Palazzo Tiepolo, to which the greater part of the antiquities of the Nani collection has been transferred, I retract the doubt, expressed in the second edition of this Grammar, as to its genuineness, and give it hereafter according to my copy.

At Athens it was admitted into public monuments, for the first time, in the <sup>(R)</sup> second year after the Peloponnessian war, under the Archon Euclides, B.C. 403, Ol. 94, 2.\*—Thus the Greek alphabet had, at different periods, fifteen, sixteen, nineteen, twenty-one, and twenty-four of the characters still remaining.

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\* That *Simonides* completed the alphabet is affirmed by Suidas, art. *Σιμωνίδης*, and by Pliny, *H. N.*, c. 56, &c. Comp. Valcken. ad Schol. Eur. Phœn., p. 687. Only *Andron* in Suidas, v. *Σαμίων ὁ δῆμος*, T. III, p. 279 (perhaps the Alexandrian, of whom Athenæus, IV, c. 25, p. 184, B., mentions the *Χρονικά*), pronounces otherwise: *παρὰ Σαμίοις εὗρέθη πρώτοις τὰ κδ γράμματα ὑπὸ Καλλιστράτου ὡς Ἀνδρων ἐν τρίποδι*. Of the men who, under the name of Callistratus, have reached our knowledge, that one only is of sufficient antiquity who, according to Hesychius, v. *Ἀρμοδίου μέλος*, composed the famous Scolion in praise of Harmodius and Aristogiton (to which even Aristophanes alludes in his *Acharnians*, v. 980), but not the Alexandrian Grammarian, to whom Tzetzes, *Chil.*, XI., 6, ascribes the invention: *παρὰ Σαμίοις εὗρηκα πρῶτον ἀναγνωσθῆναι διὰ γραμματικοῦ τινος τὴν κλῆσιν Καλλιστράτου*. Did this elder Callistratus, probably a Samian, but attached, as his Scolion shows, to the Attic interest, first bring the full alphabet into use among the Athenians? In the same place of Suidas it is mentioned out of *Theopompus*, that *Archinus*, under the archonship of *Euclides*, persuaded the Athenians to make use of the Ionic letters: *τοὺς δὲ Ἀθηναίους ἔπεισε χρῆσθαι τῶν Ἰώνων γράμμασιν Ἀρχίνους ὁ Ἀθηναῖος ἐπὶ ἄρχοντος Εὐκλείδου . . . περὶ τοῦ πείσαντος ἱστορεῖ Θεόπομπος*. Other writers also mention the archon Euclides in relation to this subject. Compare *Corsini Fasti Attici Olymp.*, CLXXXIV. And that this, and not a more ancient Euclides, the son of Molon, Olymp. 88, 1, is meant, may be proved from inscriptions of later date than Olymp. 88, 1, which retain the old Attic alphabet. The latest of this description with a certain date, is, so far as I know, that from the Erectheum (*Walpole's Memoirs relating to Turkey*, p. 580), during the archonship of *Diocles*, Ol. 92, 4, <sup>(R)</sup> that is twenty-three years after the elder Euclides, and only five years before the younger.—With regard to the transaction alluded to by Theopompus, the term *persuasion* (*ἔπεισε*) can scarcely refer to any thing but a public proposal (*ψήφισμα*), and we may suppose, that, by a decree of the people, the full alphabet was thenceforward admitted into public acts and monuments, having previously gained admission into ordinary use.

**Obs. 1.**—Among these letters are not reckoned those, which retained their places only as marks of number (*γράμματα ἰσίσσημα*): the Βαῦ <sup>(B)</sup> in the sixth place between E and Z, answering to the Latin F, and afterwards called the Digamma—to be seen on the Elean tablet and other monuments,—the Κόππα or *Koppa*, between Π and P, answering to the Latin Q—to be seen upon the coins of Crotona, Corinth, &c.,—lastly the Σάν or Σαμπι, a hissing sound, answering to the Hebrew Schin, but removed in Greek to the end of the alphabet.\* The forms of the Digamma and Koppa in inscriptions are *ƒ* or *ƒ*, <sup>(B)</sup> *Q* or *Q*; of Sampi the form is *λ*.

**Obs. 2.**—The old Attic alphabet, which is preserved in a very considerable number of inscriptions,† thus comprised the following twenty-one letters, H included as a mark of aspiration:—

A, B, Γ, Δ, E, Z, H, Θ, I, K, Λ, M, N, O, Π, P, Σ, T, Υ, Φ, X.

It wanted characters for the long vowels H and Ω, instead of which E O were used, and for the double consonants Ψ and Ξ, the place of which was supplied always by Φ Σ and X Σ (not B Σ, Γ Σ, or the like).<sup>(B)</sup> Also it was not yet common to employ the diphthong ου in writing, so that simple O stood for the sounds O, OΥ, Ω, e. g. in the Potidean inscription:— †

ΑΙΘΕΡ ΜΕΜ ΦΣΥΧΑΣ ΥΠΕΔΕΧΣΑΤΟ . . . ΕΧΘΡΟΝ ΔΟΙ  
ΜΕΝ ΕΧΟΣΙ ΤΑΦΟ ΜΕΡΟΣ . . . ΑΝΔΡΑΣ ΜΕΜ ΠΟΛΙΣ  
ΗΕΔΕ ΠΟΘΕΙ.

i. e. αἰθήρ μὲν ψυχὰς ὑπεδέξατο . . . ἐχθρῶν δ' οἱ μὲν ἔχουσι τάφου μέρος  
. . . ἄνδρας μὲν πόλις ἦδε ποθεῖ . . .

\* Compare Boeckh's *Public Economy of Athens*, Part II, p. 384 (*of the original*).

† Compare the Collection of Boeckh for the *Public Economy of Athens*, and in the *Sylloge Inscriptionum* of Osann, Jena, 1822.

‡ P. 18 of Osann.

10. The Orientals wrote, as is well known, from right to left; with the Greeks the direction from left to right (*ἐκ δεξιᾶν, ἐκ δεξιᾶ*) obtained the preference, clearly for the sake of a *propitious* direction (*ominis causa*). In this manner we find very ancient inscriptions, as the Melian and the Elean,\* written, after it had been long the fashion to write with both directions alternately, or *βουστροφῆδόν* (*turning like oxen in the process of ploughing*). Specimens of the last-mentioned mode of writing are found in both the Sigeian inscriptions;† and thus too were the laws of Solon written. Coins, and the oldest works of art, e. g. the Scarabæus with the heroes before Thebes in the collection of Stosch, have often the alternate mode of writing. (R)

11. The characters have undergone considerable changes since their introduction into Greece. The most ancient upon the inscriptions of Sigeum, Melos, and Elis, and upon many coins, correspond almost entirely with the Etruscan, and with those which have been recently discovered upon a Phrygian monument; but their forms vary in different states, and even sometimes in the same state. The medals of Agrigentum alone display eight different forms of the letter A, from which again several on the medals of Laus, Metapont, and Caulonia differ.

12. Greek writing acquired a greater degree of uniformity in the Attic alphabet, and transmitted the characters, established during the time of the Peloponnesian war, without any remarkable changes, down to the manuscripts of the Christian centuries. But together with the erect characters used upon stone and in the more careful MSS., there was formed for ordinary use a *cursive* ‡ character, the influence of which, during the time of the Romans, affected the form of many letters even in the monumental writings of the Greeks, ||

\* Class. Journ., Vol. XIII, p. 113.

† Now in the British Museum.

‡ Several documents written in this character upon papyrus have been found in Egypt. Comp. Boeckh's *Illustration of an Egyptian document on papyrus in the Greek cursive character*. Berlin, 1821.

|| In many inscriptions. For example one in the court of the *Rondanini*

ed, towards the eighth century, expelled the erect characters most entirely from MSS. The most uniform and elegant shape of the cursive characters is found in the MSS. of the eleventh and twelfth centuries; but this afterwards passed, especially in the fourteenth and fifteenth centuries, into the more convenient but less sightly form of the Greek writing at the present day. In the commencement of Greek *printing* some solicitous endeavours were made, particularly by the JUNTA at Florence, to imitate the beautiful manuscript of earlier ages; Aldus and his followers, however, who took the later MSS. as their model, obtained the mastery, and after their example the characters of the fifteenth and sixteenth centuries were universally recognised as the basis of Greek typography.

13. Like the characters, the orthography of the earliest monuments is uncertain and defective. Upon the Scarcæus, \* with the heroes before Thebes, the name *Tydeus* is written ΤΥΤΕ; *Polynices*, ΦΥΛΝΙΓΕΣ; *Amphiaraus*, ΜΦΤΙΑΡΕ; *Adrastus*, ΑΤΡΕΣΘΕ; *Parthenopæus*, ΠΑΡΘΑΝΑΠΙΑΕ. Elsewhere we find ΑΧΕΛΕ, ΕΛΙΝΑ, for *Achilles*, *Helena*, Ε for ΕΙ, as still later Ο for ΟΥ, upon coins. Thus too ΔΑΝΚΛΕ for *Zancle*, for *Gelas* sometimes ΓΕΛΑΣ, sometimes ΕΛΑΣ, and according to the Ionic alphabet, before its complete diffusion, ΠΗΙΝΟΝ, ΩΟΝ. The name of *Acragas* varies between ΑΚΡΑΓΑΣ and ΑΚΡΑΙΑΣ, that of *Temessa* between ΘΕΜ and ΤΕΜ; the name of the *Naxians* in Sicily is ΝΑΧΙΟΝ for ΝΑΞΙΟΝ, as the Latins have continued to use X for CS, S (DIXIT, AUXIT). Much of this variety indicates a difference of pronunciation, but on the whole it proves that orthography, among the Greeks, as with other nations, required fulness and certainty only in process of time. (R)

place, has in the upper half, containing the enumeration of names, the ancient forms, but in the lower, containing a distich, the forms altered by the cursive character, especially Ε Χ Ω

\* According to the engraving given in Fea's translation of Winckelmann's History of Art, Part I, p. 162. (R)



## OF THE VOWELS.

## § XIII.

## OF THE MEASUREMENT OF THE VOWELS IN RESPECT OF TIME.

1. The shortest portion of time, which serves for the enunciation of a sound, is called *a time* (χρόνος, *tempus*, *mora*).

2. A *short* vowel is that for the enunciation of which the shortest portion of time is sufficient, as *e* in *men*, or *i* in *thin*; a *long* vowel is that, which requires twice as much time, or more, in the enunciation, as *e* in *scene*, *i* in *fine*.

3. Every sound can be enounced in *single* or *double* time, i. e. as short or long: thus, *a* in *glass* and *grave*, *e* in *men* and *scene*, *i* in *thin* and *fine*, *o* in *shot* and *stone*, *u* in *tun* and *tune* (better shown in the German *umher* and *Blut*). *One time* or the *short sound* is marked by *˘*, *two times* or the *long* by *ˉ*.

A perfect alphabet should have different characters for the long and short vowels.

4. The characters of the short vowels (φωνήεντα βραχέα, *vocales breves*) in Greek are ε, ο, α, ι, υ, of the long (μακρά, *longa*), η, ω, ᾱ, ῑ, ῥ.

5. Hence it appears that the Greek tongue has for the *e* and *o* sounds alone, specific marks to betoken when they are short or in single time (ε, ο), and when long or in double time (η, ω). Α, ι, υ, serve to mark both the short and the long sounds appertaining to these characters. They are called *twofold* (δίχρονα, i. e. double with regard to time, *ancipites*), and it must be determined in some other way than by their figure whether they mark the *long* or *short* sound in a word, e. g. in ἰσταῖσι and δείκνῦσι α and υ are long; but in ἰσταῖμεν, δείκνῦμεν, short, upon grounds to be explained in the sequel.\*

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\* We must guard against the notion, that the *ancipites* are doubtful

**Obs.**—Long vowels may be regarded as the double of short. Thus from ὀείλος came ὀήλος, from χίος, χῶς, from Δίλ, Δί. (See *Hermann de Emend. rat. Græc. grammat. p. 49.*) <sup>(R)</sup>

## § XIV.

### OF THE PRONUNCIATION OF THE VOWELS.

1. The pronunciation of the Greek tongue may be learned partly from the comparison of words which languages yet living have in common with Greek, partly through Greek words, which appear in Latin, and Latin words which

vowels—a notion arising from confounding the signs Α, Ι, Υ, with their sounds. A want of accuracy and of clearness in our first conceptions easily introduces errors into the exposition of language. The notion alluded to has even found its way into Wolf's *Præfatio novæ Editionis Iliad.*, 1804, p. LXIX: “Etenim sunt, qui ne distinguere quidem sciant, quæ mensuræ syllabarum ex natura vocalium nascentur, quæ accrescant adventitiis causis. Alii scire non videntur, *quam vim habeant vocales ancipites, quibus maximam libertatem tenera lingua ad facilitatem versus pangendi concessit.*” (We cannot properly talk of *ancipites* before the invention of marks for long *e* and *o*, and after that invention the language was no longer *tenera*). “Ita, sicut semper corripitur α in ᾱγω, ι in ῖνα, υ in ὑπέρ, contra producuntur eædem in ἰάων, νίκη, θυμός” (but the α, ι, and υ sounds are here quite as different as *e* in ἔμοι and ἡμῶν, *o* in ἰμοι and ἰμῶν, only that there is a want of separate marks to discriminate them), “sic in cabulis permultis hæ vocales variant mensuram: πᾶν, πάμπαν; κονίη, κόνισι; φιλάσθαι et φίλειν; ἰδρῦσιν, ἰδρῦε.” (The vowel-characters (*hæ vocales*) do not, however, alter their quantity, but the sound expressed by them is sometimes long, sometimes short, is as different in ἰδρῦσι and ἰδρῦς as the *o* in ἐχρύσσει and ἐχρύσει; only the deficiency of alphabetic marks necessitates us to express the two different vowels by the same character, and κονίη stands related to κονίσι exactly as ἀργῆτι κεραινῶ to ἔτι δημῶ, where the difference of the marks for the long sound of *e* and short sound excludes all doubt and indistinctness. Thus, then, ᾱ and ι and ῖ, ῡ and ῖ differ neither in kind nor use, from ῖ and ῆ, ὀ and ω, [what the language allows to the one sound, it allows also to the rest.]

appear in Greek, partly through imitations of natural sounds left us by the ancients, <sup>(B)</sup> together with *plays upon words* and other hints; and, lastly, that of the consonants may be gathered from the modes in which the modern Greeks pronounce them.

2. A may be observed to agree in many words of the three tongues (*Greek, Latin, English*), as πατήρ, pater, father, δράκων, draco, dragon, κλαγγή, clangor, clang, ἄξων, axis, axle. Compare also ἄξινη, with *axe*, ἰστάναι with *stand*, &c. E is our ě, as ἑπτα, septem, seven. O is our ō, as ὄργανον, organum, organ. I is pronounced sometimes as ĭ in English, thus λίνον, linen, but, when long, as ē in English. Y resembles the German ue, as κύσαι, kuessen, μύλη, muehle. <sup>(B)</sup> The Latins made it y in their words of later adoption, as πυξίς, pyxis, λύρα, lyra; but in those which were originally common to both tongues, it is u, as δύο, duo, κύβος, cubus, σῦς, sus, μῦς, mus. In the pronunciation of the modern Greeks it sounds like e.

3. The Ω of the Greek answers to our ō, as in alōne; but the pronunciation of Η involves considerable difficulty. As a sign for double E it should correspond exactly with the long e of Latin and German, and the ae of the latter tongue. Thus it appears in θρήνος (*lamentation*), Germ. thraene (*tear*), κηρός, Lat. cera, τάπητες, Germ. tapeten; and shortened in κίστη, Germ. kiste, ᾠδή, Germ. ode, αὐγή (*beam of light*), Germ. auge (*the eye*). Cratinus expressed the cry of sheep by βή, βή,\* and Plato says, that anciently ε † was used instead of η. Thus, in the Potidean inscription of 432, B.C. ΑΙΘΕΡ, ΠΙΣΤΟΤΑΤΕΝ, ΗΕΔΕ, ΑΘΕΝΑΙΟΝ, i. e. αἰθήρ, πιστοτάτην, ἥδε, Ἀθηναίων. The Romans wrote in all

\* In a verse preserved by Ælius Dionysius, which Eustathius quotes, p. 1721, l. 16, Ἰστίον δὲ, ὅτι μάλιστα τὸ βή φωνῆς πρόβατον ἰστί σημαντικὸν καὶ φέρεται παρὰ Διλίῳ Διονυσίῳ καὶ χρῆσις Κρατίνου τοιαύτη·

Ὁ δ' ἡλίθιος ὥσπερ πρόβατον βή βή λέγων βαδίζει.

Comp. p. 768, 13, where it is remarked in addition that the word is to be written βή, not βαι (βή, οὐ μὴν βαιί). So also, *ibid.* p. 592, 18.

† In the Cratylus, p. 426, c. οὐ γὰρ η ἰχρῶμεθα, ἀλλὰ ε τὸ παλαιόν.

uses *e* for *η*, having no separate character for long *e*, Δημοσθένης, *Demosthenes*, Ἥβη, *Hebe*, &c. In the time of Dionysius of Halicarnassus the pronunciation of *η* was still undisturbed, since he teaches\* to form its sound *at the root of the tongue* (περὶ τὴν βάσιν τῆς γλώσσης), whereas he directs the sound of *i* to be formed outwards *about the teeth* (περὶ τοὺς ὀδόντας). Lastly, Plutarch expresses the long *e* of Latin by *η*, as, Ῥῆξ for *rex*, in the life of Cicero; ῤῆγας for *reges*, in that of Numa; ποτήης for *potens*; σαπίνης, *sapiens*; μαιϊάρης and ἰουνιύρης for *maiores* and *juniores*, &c.†

4. On the other hand, it must not be overlooked, that in the same word, *E* and *I* are frequently exchanged by different tribes or in different provinces; thus, *Friede*, Thuring. *Frêede*; *stehn*, *gehn*, Thuring. *stîh*, *gîh*; *Helena* is ΕΛΙΝΑ upon a stone cut in the oldest style of engraving,‡ and the town *Teanum* is ΤΙΑΝΟ on its medals.|| Lastly, Plato¶ expressly asserts that the early Greeks made copious use of *I*, and that *the women* also employed it much, “who, for the most part, remained faithful to the ancient pronunciation.” He quotes, as an example, ἡμέραν, which the ancients pronounced ἰμέραν and ἐμέραν. In his own time, however, the sound of *ε* or *η* had supplanted the early *I*, as being more weighty and sonorous (ὥς δὴ μεγαλοπρεπέστερα ὄντα). We perceive from this, that, in the earliest times, the *I* sound

\* De Compos. Verb., C. 14, p. 76, Reiske.

† However, Scipio is written Σκηπίων, *Fab.* 25 (but Σκιπίων, *Sylla* 28), and Numitor is written Νομήτωρ, *Rom.* 3, but evidently only for the sake of bringing the names nearer to the Greek analogy; so *Palilia* is made Παλήλια, on account of its derivation from *Pales*. On the other hand, the Latin *I* is always rendered by the Greek *I*: Κρισπίος, Ἀλκιππος, νίγρους, πῖγρος, φεῖρει, *ferire*, &c.

‡ In Eckhel's *Choix de pierres gravées*, Pl. XL. Eckhel there adduces from old Italian monuments, *Agele* (Agile, Agiles), *Alixander*, *Mircurius*. Comp. *Plutarch. Ant.*, 59, Διλίχια.—Ποσιόλους, *Puteolos*. *Acta Apost.*, 28, 13.—Ἰάχιον, *Elicium*. *Plutarch. Num.* 15.—Οὐίνδιξ, πρίγκιψ, i. e. *vindex*, *princeps*.

|| *Mionnet Description des Médailles antiques*, T. I, p. 126.

¶ *Cratylus*, p. 418, B.

was originally heard in words with  $\eta$ , in the place of which the E sound entered into the pronunciation when fully matured. Hence probably it comes that Plautus,\* imitating the common pronunciation, expresses  $\lambda\eta\rho\alpha\iota$  by *liroe*. The I sound, in a later age, not only maintained its right, but even spread universally over the whole province of H, so that in the present pronunciation of the Greeks no long E is any more heard. How soon after Plutarch this change of pronunciation occurred, can scarcely be determined. Even in the Copto-Greek alphabet, made up out of the Coptic at Alexandria, the letters Beta, Zeta, Eta, Theta, are named Bida, Zida, Chida, Thida, and  $\epsilon\lambda\epsilon\eta\sigma\omicron\nu$  must have been already pronounced *eléison*, when the  $\kappa\acute{\upsilon}\rho\iota\epsilon\ \epsilon\lambda\epsilon\eta\sigma\omicron\nu$  (*kyriè eléison*) came into the service of the Latin church.

## § XV.

### OF THE DIPHTHONGS.

1. A diphthong is formed when one of the posterior vowels,  $\alpha$ ,  $\epsilon$ ,  $\omicron$  (§ I, 4), is blended in pronunciation with one of the anterior,  $\iota$ ,  $\upsilon$ , or  $\upsilon$  with  $\iota$ , so as to produce a single sound. —The *posterior* vowels of the Greek alphabet are,  $\alpha$ ,  $\epsilon$ ,  $\omicron$ ,  $\eta$ ,  $\omega$ ; the *anterior*,  $\iota$ ,  $\upsilon$ . Hence are formed,

$\epsilon$ , with E long	$\epsilon\iota$ , with E long	$\epsilon\upsilon$	$\omicron$ , with O long	$\omicron\iota$ , with O long	$\omicron\upsilon$	$\alpha$ , with A long	$\alpha\iota$ , with A long	$\alpha\upsilon$	$\upsilon$ , with Y long	$\upsilon\iota$	$\upsilon\upsilon$
$\eta$ , with E long	$\eta\iota$ , with E long	$\eta\upsilon$	$\omega$ , with O long	$\omega\iota$ , with O long	$\omega\upsilon$	$\bar{\alpha}$ , with A long	$\bar{\alpha}\iota$ , with A long	$\bar{\alpha}\upsilon$	$\bar{\upsilon}$ , with Y long	$\bar{\upsilon}\iota$	$\bar{\upsilon}\upsilon$

2. Whether the second or subjunctive sound in a diphthong ( $\iota$ ,  $\upsilon$ ) be long or short is not considered. But if the first or prepositive vowel be short, the diphthongs are called *proper* or *pure* ( $\kappa\alpha\theta\alpha\rho\acute{\alpha}$ , *puræ*), if it be long, *improper* or *impure*.

*Proper*,  $\alpha\upsilon$ ,  $\alpha\iota$ ,  $\epsilon\upsilon$ ,  $\epsilon\iota$ ,  $\omicron\upsilon$ ,  $\omicron\iota$ ,  $\upsilon\iota$ .

*Improper*,  $\bar{\alpha}\upsilon$ ,  $\bar{\alpha}\iota$ ,  $\eta\upsilon$ ,  $\eta\iota$ ,  $\omega\upsilon$ ,  $\omega\iota$ ,  $\bar{\upsilon}\iota$ .

*Examples*,  $\alpha\upsilon\tau\acute{\alpha}\rho$ ,  $\epsilon\mu\acute{\alpha}\iota$ ,  $\phi\epsilon\acute{\upsilon}\gamma\epsilon\iota$ ,  $\omicron\upsilon\tau\omicron\iota$ ,  $\upsilon\acute{\omicron}\varsigma$ .—

$\text{Ναῦς}$ ,  $\text{τιμᾶ}$ ,  $\text{κῆνξ}$ ,  $\text{Δωῦμα}$ ,  $\text{ἐμᾶ}$ ,  $\text{μῦτα}$ .—

\* Pœn. Act., I, scen. I, v. 9.

**Obs. 1.**—Two vowels pronounced separately, as in *βοή*, do not constitute a diphthong; and if the latter vowel be *i* or *u*, its separation from the former is marked by points over it (*διαίρεσις, puncta diæreses*), as *οῖς*, *αῦπος*.

**Obs. 2.**—A diphthong, as well as a single vowel, is also called *pure*, when no preceding consonant adheres to it (*καθαρὰ δὲ λέγομεν ὅταν δύο φωνήεντων ἐν αὐτῇ συλλαβᾷ μηδὲν μεσοσυλλαβῇ σύμφωνον*, Theodos. π. γραμμ. p. 109, l. 6, *Goettling*), e. g. *η* in *βοή*, *υ* in *αἶς*; otherwise it is called *impure*: *α* in *φθo-ρά*, *ω* in *ἐ-μῶ*—denominations which have been transferred to words, so that we call those *pure* (*καθαρόν, purum*), before the termination of which a vowel stands, as, *τιμά-ω*, *φιλέ-ω*, the rest *impure*, as, *λείπ-ω*, *λόγ-ος*.

**Obs. 3.**—Diphthongs arise in language by various processes. Sometimes consonants are attenuated into vowels, as *ῥίνος* (Lat. *vinum*) into *οῖνος*, *κλάψω* into *κλαύσω*, *κελέψω* into *κελεύσω* (so, in German, *Frawen becomes Frauen*); sometimes they entirely disappear between two vowels, as *ὀφείμαι*, *ὀτομαι* (compare *ὄφρις*, *οῖς*, *οῖς*), and hence *οῖμαι*,—and thus *βασιλήφιον*, *βασιλήϊον*, *βασιλεῖον*, &c. Sometimes the radical vowel, *α*, *ι*, *ο*, is dwelt upon, *extended*, so that the sound of *i* or *u* has time to be heard after it, as, *ρυφθείσι*, *ρυφθῆναι*, *νέσος*, *νεῦσος*, *παρά*, *παράι*, *κλάω*, *κλαίω*. In the same manner in the German words, *klein*, *Stein*, *Neige*, *gemein*, &c., the dialect of Thuringia retains the *e*, *klén*, *Stén*, *Nége*, *gemén*. One branch of the Bavarian dialect has *klân*, *Stân*, another *klain*, *Stain*, like *τύψας*, *γράφας*, Doric, *τύψαις*, *γράφαις*, &c.—On the other hand the German *wô*, *sô*, *frôh*, retaining the *o*, become in Thuringish, *wû*, *sû*, *frûh*, as *ἔρος* (*ἄφρη*), *τοτο*, are changed into *οὔρος* (*αὔρη*), *τοῦτο*.—Sometimes, to the original sound of *i*, fulness is given by the insertion of *ι*, thus compare the old imperf. *ἔλπιον* with *ἔλπιον*, *στήχος*, *ἔστειχον*, &c. (in the same way as the Latin *vinum*, *scribere*, *benedictus*, are in German *Wein*, *schreiben*, *gebenedeiet*; while, on the contrary, *mein*, *dein*, *Zeit*, have retained in Suabia the primitive sounds, *min*, *din*, *Zit*.—Thus, too, *i* has extended itself into *αι* and *ωι*, in the old pronominal forms, *μι*, *σι*, *ι* (*ῥι*), which changed into *μαι*, *σαι*, (*τ*)*αι*, are the termina-

At Athens it was admitted into public monuments, for the first time, in the <sup>(R)</sup> second year after the Peloponnessian war, under the Archon Euclides, B.C. 403, Ol. 94, 2.\*—Thus the Greek alphabet had, at different periods, fifteen, sixteen, nineteen, twenty-one, and twenty-four of the characters still remaining.

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\* That *Simonides* completed the alphabet is affirmed by *Suidas*, art. *Σιμωνίδης*, and by *Pliny*, *H. N.*, c. 56, &c. Comp. *Valcken. ad Schol. Eur. Phoen.*, p. 687. Only *Andron* in *Suidas*, v. *Σαμίων ὁ δῆμος*, T. III, p. 279 (perhaps the Alexandrian, of whom *Athenæus*, IV, c. 25, p. 184, B., mentions the *Χρονικά*), pronounces otherwise: *παρὰ Σαμίοις εὐρέθη πρώτοις τὰ καὶ γράμματα ὑπὸ Καλλιστράτου ὡς ἂν Ἀνδρῶν ἐν τρίποδι*. Of the men who, under the name of *Callistratus*, have reached our knowledge, that one only is of sufficient antiquity who, according to *Hesychius*, v. *Ἀρμοδίου μέλος*, composed the famous Scolion in praise of *Harmodius* and *Aristogiton* (to which even *Aristophanes* alludes in his *Acharnians*, v. 980), but not the Alexandrian Grammarian, to whom *Tzetzes*, *Chil.*, XI., 6, ascribes the invention: *παρὰ Σαμίοις εὐρηκα πρῶτον ἀναγνωσθῆναι διὰ γραμματικοῦ τινος τὴν κλῆσιν Καλλιστράτου*. Did this elder *Callistratus*, probably a Samian, but attached, as his Scolion shows, to the Attic interest, first bring the full alphabet into use among the Athenians? In the same place of *Suidas* it is mentioned out of *Theopompus*, that *Archinus*, under the archonship of *Euclides*, persuaded the Athenians to make use of the Ionic letters: *τοὺς δὲ Ἀθηναίους ἔπεισε χρῆσθαι τῶν Ἰόνων γράμμασιν Ἀρχίνους ὁ Ἀθηναῖος ἐπὶ ἄρχοντος Εὐκλείδου . . . περὶ τοῦ πείσαντος ἱστορεῖ Θεόπομπος*. Other writers also mention the archon *Euclides* in relation to this subject. Compare *Corsini Fasti Attici Olymp.*, CLXXXIV. And that this, and not a more ancient *Euclides*, the son of *Molon*, *Olymp.* 88, 1, is meant, may be proved from inscriptions of later date than *Olymp.* 88, 1, which retain the old Attic alphabet. The latest of this description with a certain date, is, so far as I know, that from the *Erectheum* (*Walpole's Memoirs relating to Turkey*, p. 580), during the archonship of *Diocles*, Ol. 92, 4, <sup>(R)</sup> that is twenty-three years after the elder *Euclides*, and only five years before the younger.—With regard to the transaction alluded to by *Theopompus*, the term *persuasion* (*ἔπεισις*) can scarcely refer to any thing but a public proposal (*ψήφισμα*), and we may suppose, that, by a decree of the people, the full alphabet was thenceforward admitted into public acts and monuments, having previously gained admission into ordinary use.

**Obs. 1.**—Among these letters are not reckoned those, which retained their places only as marks of number (*γράμματα ἰσίσημα*): the Βαϰ<sup>(R)</sup> in the sixth place between E and Z, answering to the Latin F, and afterwards called the Digamma—to be seen on the Elean tablet and other monuments,—the Κόππα or *Koppa*, between Π and P, answering to the Latin Q—to be seen upon the coins of Crotona, Corinth, &c.,—lastly the Σάν or Σαμπι, a hissing sound, answering to the Hebrew Schin, but removed in Greek to the end of the alphabet.\* The forms of the Digamma and Koppa in inscriptions are F or L, <sup>(R)</sup> Q or Q; of Sampi the form is λ.

**Obs. 2.**—The old Attic alphabet, which is preserved in a very considerable number of inscriptions,† thus comprised the following twenty-one letters, H included as a mark of aspiration:—

Α, Β, Γ, Δ, Ε, Ζ, Η, Θ, Ι, Κ, Λ, Μ, Ν, Ο, Π, Ρ, Σ, Τ, Υ, Φ, Χ.

It wanted characters for the long vowels Η and Ω, instead of which Ε Ο were used, and for the double consonants Ψ and Ξ, the place of which was supplied always by Φ Σ and Χ Σ (not Β Σ, Γ Σ, or the like).<sup>(R)</sup> Also it was not yet common to employ the diphthong ου in writing, so that simple Ο stood for the sounds Ο, ΟΥ, Ω, e. g. in the Potidean inscription:— ‡

ΑΙΘΕΡ ΜΕΜ ΦΣΥΧΑΣ ΥΠΕΔΕΧΣΑΤΟ . . . ΕΧΘΡΟΝ ΔΟΙ  
ΜΕΝ ΕΧΟΣΙ ΤΑΦΟ ΜΕΡΟΣ . . . ΑΝΔΡΑΣ ΜΕΜ ΠΟΛΙΣ  
ΗΕΔΕ ΠΟΘΕΙ.

i. e. αἰθήρ μὲν ψυχὰς ὑπεδέξατο . . . ἐχθρῶν δ' οἱ μὲν ἔχουσι τάφου μέρος  
. . . ἄνδρας μὲν πόλις ἦδε ποθεῖ . . .

\* Compare Boeckh's *Public Economy of Athens*, Part II, p. 384 (*of the original*).

† Compare the *Collection of Boeckh for the Public Economy of Athens*, and in the *Sylloge Inscriptionum* of Osann, Jena, 1822.

‡ P. 18 of Osann.



happen all at once.† The *improper* diphthong *α* gives only *α*, as *Θρᾶκες*, Lat. *Thraces*, to show that the *ι* is here lost in pronunciation.

3. *Ει* had originally the sound of both letters as in *εἰς* (German *eins*); this is clearly shown by the interjection *εἶα*, *ᾠ εἶα*, which has been preserved in the Latin *eia*, and the German *ei* (like English *i* in *fine*). Still it seems that another mode of pronunciation, in which sometimes *ε*, sometimes *ι*, predominated, afterwards prevailed, since, by the Latins, it is changed sometimes into *e*, sometimes into *i*; thus, *Πολύκλειτος*, *Λυκεῖον*, Polycletus, Lyceum, but *Ιφιγένεια*, *Νεῖλος*, Iphigenia, Nilus,\* &c. The change into *I* had occurred so early as the 3d century before Christ. Thus Callimachus (as quoted above) makes *ἔχει* the echo of *ναίχι*. In the time of Augustus, TIMAI is written upon medals TEIMAI, and Isocrates is ΕΙΣΟΚΡΑΤΗΣ upon a bust, of which the date cannot be much lower.† Hence Plutarch writes *Papirius*, *Παπίριος*, vit. Camill. but *Παπίριος*, vit. *Æm.*, *idus*, *εἰδούς*, vit. *Cam.* and elsewhere. So the names of *Faustina*, *Sabina*, *Antoninus*, are generally written upon medals with EI. In several words *ει* is preserved as *ej*, again between vowels, *Κεῖος*, *Cejus*, *Τεῖος*, *tejus*, to show that the true sound still remained in the Greek.<sup>(R)</sup>

The improper diphthong *ηι* was expressed by the Latins

\* Thus, even in the time of Louis XIV, *François*, *Anglois*, *Suedois*, *Danois*, &c., were pronounced *oa*. Custom has changed the first two into *Français*, *Anglais* (*ae*), but left the others still with the sound of *oa*. That, however, the pronunciation *oi*, according to the letters, was still more ancient, is clear from this, that the Germans have taken *Französ* from the French form. We may conclude that, upon the whole, the French tongue, like the English, originally was pronounced according to the import of its Latin characters.

† So in Suabisch *ei* is pronounced with the sound of *e* before *i* in those words, which in Thuringian have *e* instead of *ei*, as *klein*, *Bein*, *Stein*, but with the sound of *i* first, where *ei* is found in Thuringian also, *fein*, *mein*, *Schein*.

‡ Visconti *Iconographie grecque*, T. I, p. 48, n. 2.

through means of e without i, as *Θρησσα*, *Thressa*, Ovid. Her. 19, 100; but through means of ei where both sounds were separately heard, as *Θρηϊσσα*, *Threissa*, Virg. Æn. I, 316. In this instance the diphthong is resolved.

4. The Diphthongs, *ευ*, *ηυ*, *αυ*, *ωυ*, arose out of *εϝ*, *ηϝ*, *αϝ*, *ωϝ*, by the attenuation of the F sound, and were, therefore, gently sounded as in *αὐγή*, Germ. *auge* (sound of *ou* in Eng. *our*). Even in the time of the Romans the sound remained open, as in *εὐρος*, *Eurus*, *ναύκληρος*, *nauclerus*, *Augustus*, *Αὔγουστος*, *Claudius*, *Κλαύδιος*; but with some traces of the *shut* sound, where the *υ* stood between vowels, as *Ενα*, *Evander*, *Evangelium* for *εὐα*, *Εὐανδρος*, *εὐαγγέλιον*. So we find both *faveo* and *fautor*, *lavo* and *lautus*, *navarchus* and *nauta* (*ναύαρχος*, *ναύτης*). In a later age—the exact date is not ascertained—the original pronunciation *ευ* and *αυ* returned universally, so that the sounds *eu* and *au*, as diphthongs, have disappeared from the speech of the modern Greeks.

5. That *οι* was originally pronounced *οι* seems to be shewn by its formation out of *οϝι*, since, after the ejection of *ϝ*, both letters must probably have been heard, although blended into one sound, *οϝίωμα*, *οἶομαι*, *οἶμαι*. It was only by degrees that *οϝιωμα* could pass through *οιμαι* into *oemae* or *imae*. *Οἶκος*, “house,” has retained its sound in *woik*, “roof,” a word found amid the valleys of the Alps, and especially at Ziller. With the Romans *οι* was sounded *oe*, thus *εὐοἶ*, *evoe*, *μοιχός*, *moechus*, *Οἰνέως*, *Æneus*, *σχοῖνος*, *schoenus*, &c.; but the sound of *oe* must have been clear, and similar to the *I* sound, as appears from the well-known confusion of *λοιμός* with *λιμός*,\* and from the final change of *οι* into *ι* in the modern Greek.† (R)

\* Thucyd., II, 54.

† At what period this took place is scarcely ascertained. Demetrius Phalerous, *περὶ ἐρμηνείας*, § 73. distinguishes in *οἶν* not only the characters, but also the sounds (*ἐν τῷ οἶν οὐ μόνον διαφέροντα τὰ γράμματα ἰστίν, ἀλλὰ καὶ οἱ ἦχοι*), only, however, on account of the breathings (*ὁ μὲν δασύς, ὁ δὲ ψιλός*), and in the 5th century after Christ, *Cajus Solinus* expresses *μοῖραν* by *miram*. Comp. Anastas. Gregor. de Græc., pronunc. p. 147.

That *ou* was ever sounded *separately*, like *ou* <sup>(R)</sup> in *ἑαυτοῦ*, *οἰαυτοῦ*, can scarcely be supposed. In the old Attic alphabet its sound is marked by simple *ο*, as, in the Potidean inscription, ΕΧΟΣΙ ΤΑΦΟ ΜΕΡΟΣ, i. e. ἔχουσι τάφου μέρος, yet there is no ground for considering it other than a diphthong, since it has a sure analogy in the series, *αυ*, *ευ*, *ηυ*, and *ου*, and since there is fair room for its sound in the progress of intonation from *ο* to *υ*.

*Ωυ* is related to *ου* as *ηυ* to *ευ*, and was perhaps sounded like *ou* in the English word *house*.

In *ω* the sound of *i* was not altogether lost; since, although *ὠδή* becomes *ode*, Eng. *ode*, yet *τραγῳδία*, *κωμῳδία*, *κιθαρῳδός*, and similar words were expressed by *tragædia*, *comædia*, *citharædus*, &c.

6. In *υι* both sounds were clearly heard, and even in *ῥι* the *iota* was not wholly suppressed, as appears from the Latin orthography in "*Ἀρπυιαι*, *Harpyiæ*, &c.; however, the diphthong *υι* never stood before consonants. Hence forms which would have required *υι* before a consonant, as *ῥυίω* from *ῥυίω*, were not in use. (*Eustath. ad Il. p. 938, l. 43. Comp. p. 1047, l. 54, and p. 1224, l. 58.*)

## § XVII.

### OF THE PRESENT MODES OF PRONOUNCING THE GREEK VOWELS.

1. When the knowledge of Greek was spread, by means of Grecian emigrants, over the western countries of Europe, their pronunciation was universally adopted, since they were at once the descendants of the ancient Greeks, and the teachers of the Greek language. After their example *αι* was pronounced as *æ* (like the English *a* in *ale*), *ευ*, *αυ* received the sound of *ef*, *af*, and *η*, *υ*, *οι*, *υ*, *υι*, that of *i* (the English *i*).

2. It was, however, soon observed that this mode of pronunciation militated against the directions of the ancients and the nature of orthography; hence, at the instigation of

ERASMUS, a return was made to the more ancient method of pronouncing  $\eta$  as *e* long (like the English  $\ddot{a}$  in *hare*),  $\upsilon$  as *y* (like  $u$  in the French *tu*), and the diphthongs *open* as *ai*, *eu*, *au*, *ei*, *oi*; while others, after the example of REUCHLIN, adhered to the pronunciation of the modern Greeks. These two modes were distinguished as *Erasmian* and *Reuchlinian*, also as *Etacism* and *Iotacism*, according to the predominant sound in each.

*Obs.*—The French and English follow in most particulars the Erasmian method; yet they mix with it many sounds of their own languages. E. g.  $\epsilon\upsilon\phi\rho\omicron\sigma\upsilon\eta$  is pronounced in France, *cephrosinè*; in England, *isphróune*; in Germany, *Reuchlin*. *evrosíni*, *Erasm.* *euphrosýne*.

3. From the preceding observations it is evident, that the change of double into single sounds began very early, but was completed only by degrees and by different people at different times. Hence the constantly recurring question as to the genuine pronunciation of Greek has no sense, unless it be put definitely with regard to *place* and *time*; e. g. what was the pronunciation of Greek at *Athens* in the time of *Pericles*?

Those who follow *Etacism* in all respects run some hazard of speaking Greek after a fashion, which never wholly prevailed in any age; whereas, *Iotacism* has at least the warrant of a thousand years in its favour, and the example of the surviving descendants of the ancient Greeks. *Agreeableness of sound* cannot be adduced as a ground of decision, since to any one, accustomed to one of the two modes of pronouncing, the other appears ludicrous and offensive, and a modern Greek, with whom one should speak after the rule of Etacism, would be no less embarrassed than a Frenchman, who should hear his language spoken according to the power of the individual letters, as *Mon-si-eur est de Bor-de-aux*.

4. On the other hand it must not be overlooked, that *Iotacism* adds difficulty to elementary instruction, since it includes the most different letters and syllables under the single *I* sound. Perhaps the safest mode of pronunciation

would be not to wander, with Erasmus, into the indefinite region of *the best* and *the true* pronunciation, but to adhere to that, which prevailed during the time of the first Roman Emperors, and which may be learned, as we have seen, from the writings of that period: the more so because we are assured by Pliny that the Romans felt and expressed with accuracy the power of the Greek letters.\* For farther confirmation of this method it would be necessary to make a complete collection of all the Greek words, written in Latin, and all the Latin words, written in Greek, to be found in the works of that epoch. Meanwhile let it suffice to subjoin a passage from Homer according to these three different modes of pronunciation.

Π. α, 605.

Αὐτὰρ ἐπεὶ κατέδυν λαμπρὸν φάος ἡλίοιο,  
Οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἑκάστος,  
Ἦχι ἐκάστω δῶμα περικλυτὸς Ἀμφιγυήεις  
Ἥφαιστος ποιήσ' εἰδυίησι πραπίδεσσιν.

*Reuchlinian.*†

(R) Aftar epi katedi lampron faos ieliio,  
Hi men kakkiontes eban ikonde hekastos,  
Hichi hekastô dôma periklitos Amphigüis  
Hifaestos piis' idiïisi prapidessin.

*Roman.*

Autar epî† catedy lampron phaos êeliooe,  
Hi men cakkiontes eban oeconde hecastos,  
Hechi hecasto doma periclytos Amphigyëis  
Hiphaestos poees' idyiesi prapidessin.

\* Plin. *H. N.*, VII, c. LVI, where after an enumeration of the Greek letters he says, *quarum omnium vis in nostris recognoscitur*.

† Also the modern Greek pronunciation; except that then, dropping the rough breathing, pronounce *t* for *Ht*, *ichi*, *ekastos*.

‡ Ἐπί sounded, in the Roman method, epî as related to ἐπί. So εἰ sounded i, compare σί, αἰ, ἡι, as αἰ, ἡε.

*Erasmian.*

Autar epei katedy lampron faos êelioio,  
 Hoi men kakkeiontes eban oikonde hekastos,  
 Hêchi hekasto`doma periklytos Amfigyêeis  
 Hêfaistos poiês' eidyiêsi prapidessin.

**Obs.**—The execution of the plan above proposed has certainly its difficulties, since, according to the present condition of these studies, it could not become universal, nor entirely suppress the Etacismus, and thus might only increase confusion. If it remain, therefore, to choose between the other two, the author, accustomed to both, readily acknowledges that he should give the preference by far, as an entire system, to the Reuchlinian or modern Greek method of pronunciation; not merely upon the grounds already stated, but also because in the dialect of Greek now extant, especially in the mouths of the educated, it gives to the language a clear and delightful harmony. Even in the best days of Greece, likewise, the pronunciation must have tended strongly to Iotacism, since this so early obtained an universal prevalence that H inclined to the sound of Iota, and though in *ω* and *ιι* the *o* and *s* were heard so far as to distinguish the diphthong sound from I, all the others were early reduced to the ebut sound.

## § XVIII.

## OF THE BREATHINGS.

1. No vowel can be pronounced without the aid of some breathing (*πνεῦμα, προσφθία, spiritus, aspiratio*), more or less strong.

2. One breathing, marked thus ('), attaches itself, as if spontaneously, without any exertion of the lungs, to the sound pronounced, as in the enunciation of *αἶ', οἰκοῖο', οἶομαι'*. On this account it is called *the smooth* (*spiritus lenis, πνεῦμα φίλον, προσφθία ψιλή*), the word marked by it is called in Greek *ψιλούμενον* (*ψιλοῦσθαι*).

3. Although this breathing belongs to vowels in the other parts of words as well as at their beginning, its symbol is placed only above initial vowels, as ἀεὶ, ἀγάλματα.

4. The other breathing, marked thus (´), is breathed out from the chest itself at the beginning of words, resembling our *h* in force and use, and is called the *hard* or *rough* (δασύ, *asper*, προσφθία δασεῖα), and the word marked by it is named in Greek δασυνόμενον (δασύνεσθαι).

*Obs.*—The consonant ρ likewise cannot be pronounced without a strong breathing, and receives therefore in Greek the *spiritus asper* at the beginning of words, as ῥέω, ῥυτός, which in Latin is placed after R, ῥήτωρ, *rhetor*. In the case of a ρ, prefixed to another, the breathing is softened and becomes the *lenis*, ἄρρηκτος, ἔρριον. The older Grammarians likewise placed the *lenis* over ρ after a smooth or middle mute, Ἀτρεΐς, καπρός, λάζρος,—as well as in the collocation of vowels, υῶς, λαῶς (*Villoison Prolegg. ad Il.*, p. IV), but the *asper* after an aspirate, θῤάπος, θῤηνεῖν, χῤῆσις, to betoken the strengthened breathing of the ρ in this case.

5. Υ at the beginning of words has always the rough breathing, ὑάκινθος, ὑάλος, ὕβρις, ὑγιής, ὑγρός, υἱός, ὕλη, ὕμνος, ὑπέρ, &c.

*Obs. 1.*—The Æolic dialect forms an exception from the above remark, and, in the Homeric, the words ὕμμι, ὕμμι, ὕμμι.

*Obs. 2.*—The old Grammarians marked this breathing also in compound words; thus, not only ἐηκί, ἰστημι, as we write them, but also ἐφίστημι, μεληδέος οἶνου, ἀέκων, &c.; so they wrote εὐρύαλος, ὠκύαλος, φίλιππος as adjectives, but Εὐρύαλος, Ὀκύαλος, Φίλιππος as proper names, since in the latter the breathing was softened.\*

6. In diphthongs the breathings are marked over the

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\* *Villoison ut sup.*, p. II, l. 45. *Schol. Venet.*, Il. i, 164, 289, 888, &c.

second vowel, thus *εὔρον*, *οἶομαι* (but *ὀϊομαι*), except when an improper diphthong has the iota adscribed, thus, "Αἰδης as well as αἰδης.

*Obs. 1.*—Originally the rough breathing alone was marked, and even this not always, e.g. ΔΟΙ for ΔΗΟΙ, nor before Υ: thus ΤΠΕ-ΔΕΧΣΑΤΟ in the Potidean inscription. After another use was found, in the Ionic alphabet, for its first symbol (H), even the rough breathing had no mark. On the monuments of later date we find Ο, ΟΙ, ΙΠΠΑΡΧΟΥ, ΥΠΟ, ΗΜΙΣΤ,\* &c. On the other hand, upon vases of *magna Græcia* are seen †ΗΡΑ, †ΗΡΑΚΛΕΗΣ, and so †ΗΡΑΚΛΕΙΔΑΣ †ΙΣΤΙΕΙΩ in an inscription discovered in Calabria.† Hence it appears, that, by the Italian Greeks, †, the half H, was used as the mark of the aspirate. The Grammarians added the other half † as a mark of the smooth breathing, and † † passed through the forms, L J into ' ', after the twelfth century.

*Obs. 2.*—The oldest form of the language seems, instead of the aspirate, to have had universally the sounds *f*, *qu*, *w*, *v*, *ch*, &c., which gradually, in the popular dialects, passed into the rough breathing, and through it into the smooth. Hence, on the most ancient monuments, H is prefixed to some words, which, more recently, had only the *spiritus lenis*: ΗΕΛΠΙΣ, i. e. *ελπίς* in the Potidean inscription, and ΗΕΘΜΟΝ, i. e. *ἥθμον*, in the Sigeon. In the verb *ἴχω* the aspirate has remained only in the future *ἴξω* and parts allied to it; and so in the forms *ἴσθηκα*, *ἰσθήκειν*, from the root *στα* (*σῆναι*). By degrees all Greek words, like those above quoted, have lost the rough breathing, so that it has entirely disappeared from the speech of the modern Greeks, as *h* from Italian.

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\* Spon *Inscriptt.*, p. 86, of the German edition of his *Journey*.

† Fischer on Weller, I, p. 239.



## § XIX.

## OF THE ÆOLIC DIGAMMA.

1. Besides the rough breathing there was in several dialects another sound, somewhat similar in nature, formed between the lips, and having the same relation to *f*, *ph*, *v*, that the aspirate bears to *ch*, *g*, *k*; and which, from its influence on the formation of words, must be treated of even in an examination of the common dialect.

2. It was originally a full and strong consonant, and its symbols (*Ϝ*, *ϝ*) called Digamma, or Æolic Digamma in Greek, and *Ef* in Latin, occupied the sixth place in either alphabet. The pronunciation retained in Latin evinces with what power it was originally endowed in Greek, in *Ῥέργον*, *Ῥέτος*, *Ῥάναξ*, &c.

*Obs.*—It was called *digamma* (also *digammum* or *digammos*), because its character resembles a double gamma, *Æolic* because it was retained in the alphabet principally by those branches, which are considered of Æolic descent. This name was invented by the grammarians: the proper name, as before stated, was *Baũ*.

3. In the dialects which retained the digamma, its sound was soon softened down, and Dionysius of Halicarnassus calls it the syllable *ου* written with a single letter.\* In his time, therefore, it answered to the Latin *V*, which is expressed by *ου*, *Ουέλια*, *Velia*, *Ουλήριος* *Valerius*, or to the English *wh*, sounded like *uh*. Compare *Ῥέα*, *ver*, *Ῥίς*, *vis*, *Ῥέργον*, Germ. *werk*, Eng. *work*.

4. Between two vowels the digamma was still more attenuated, and passed, even with the Æolians, into *υ*; thus, *αὐή*, *αὐός*, common *ἀή*, *ἠός*.† Compare *faveo*, *fautor*, *lavo*, *lautus*, &c.

\* *Antiqq. Rom. B. I. p. 52, Ed. Reiske*, τὴν ου συλλαβὴν ἐνὶ στοιχείῳ γραφομένην.

† *Schol. ad Pind. Pyth., 2, 52*, Ἐπειοὶ (the Æolians) γὰρ, εἰὰν ὥσι δύο φωνήεντα, μεταξὺ ἐντιθέασιν τὸ υ, ὡς ἐπὶ τοῦ ἀήρ καὶ αἰός.

**Obs. 1.**—Originally this letter seems to have been universal between two vowels, and remained in many words even of the Attic and common dialects as υ, especially where followed by a consonant. Thus from χίω, χεύσω, from κλάω, κλαύσομαι, from νῆες (νᾶες), ναύσι, &c. Compare in Latin, *amaverunt*, i.e. *amaFerunt*, *amaerunt*, *amarunt*, &c, like χί<sup>ε</sup>ω, χεύ<sup>ω</sup>, χί<sup>ω</sup>.

In Æolic the digamma served also for the rough breathing, which had no place in that dialect.

**Obs. 2.**—How this labial sound appeared also as β and φ, e.g. ἄζηδονα, βρόδα, for ἄηδονα, ῥόδα,—ῥύμκος from ῥύω (traces of which remain in γαμκος, μισημκοςία of the Attic and common dialects); how it was dropped in the shape of φ, e.g. θλάσας from φθλάσας (also, with θ dropped φλ.άσας)—compare θήρ, θήρ, φήρ (*fera*), and βήρ—these, and other topics relating to the same subject, will be fully discussed under *the Homeric Dialect*.

## OF THE CONSONANTS.

### § XX.

#### DIVISION OF THE CONSONANTS.

The consonants in the full Greek Alphabet are 17, and,

1. In the alphabetic order, β, γ, δ, ζ, θ, κ, λ, μ, ν, ξ, π, ρ, σ, τ, φ, χ, ψ.

2. According to their power,

a. The mutes, β, γ, δ, θ, κ, π, τ, φ, χ.

In separate order.

p sound, π, β, φ.

k sound, κ, γ, χ.

t sound, τ, δ, θ.

- b. The semi-vowels, λ, μ, ν, ρ, σ.  
 (Taking away σ, the liquids (*ὑγρά, liquidæ*) are λ, μ, ν, ρ).\*
- c. The double consonants, ζ, ξ, ψ (called double because they combine two consonants in one,—a p, k, or t, sound with σ: SD, KS, PS).

### 3. Recapitulation :

Mutes.		
π, β, φ, p sound.	κ, γ, χ, k sound.	τ, δ, θ, t sound.
Semi-vowels.		
λ, μ, ν, ρ ( <i>liquids</i> ), and σ.		
Double.		
ζ, ξ, ψ.		

## § XXI.

### OF THE MUTE CONSONANTS.

1. The three elementary mute sounds, viz. π, κ, τ, were pronounced without any sensible aspiration, and hence called *smooth* (*ψιλά, tenues*). When their short and abrupt enunciation is softened by a gentle breathing, the *middle* mutes (*μέσα, mediæ*) β, γ, δ are formed : and when this breathing is strengthened the *aspirate* (*δασέα, asperæ* or *aspiratæ*) φ, χ, θ are produced.

2. The *smooth* may be marked thus, <sup>1</sup>π, <sup>1</sup>κ, <sup>1</sup>τ, the *middle* thus, <sup>2</sup>β, <sup>2</sup>γ, <sup>2</sup>δ, and the *aspirate* thus, <sup>3</sup>φ, <sup>3</sup>χ, <sup>3</sup>θ.

3. Thus the mutes are related,

according to sound :	according to breathing :
p sound ; π, β, φ,	smooth ; <sup>1</sup> π, <sup>1</sup> κ, <sup>1</sup> τ,
k sound ; κ, γ, χ,	middle ; <sup>2</sup> β, <sup>2</sup> γ, <sup>2</sup> δ,
t sound ; τ, δ, θ.	aspirate ; <sup>3</sup> φ, <sup>3</sup> χ, <sup>3</sup> θ.

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\* Called also immutable (*ἀμετάβολα, immutabiles*), since they are not altered in the formation of cases and tenses.

4. When a p sound or a k sound comes before a t sound, it must be of the same order as to the *breathing*, e. g. <sup>1 1</sup>τετυ-<sup>1 1</sup>πται, <sup>1 1</sup>πεπλε-<sup>2 2</sup>κται, <sup>2 2</sup>ράβ-<sup>2 2</sup>δος, <sup>3 3</sup>συλληβ-<sup>3 3</sup>δην, <sup>3 3</sup>ἐγγραφ-<sup>3 3</sup>θην, <sup>3 3</sup>ἐτυχ-<sup>3 3</sup>θην. Hence the following changes take place :

<sup>2 1</sup> τετριβ- <sup>3 1</sup> ται	into	<sup>1 1</sup> τετριπ- <sup>1 1</sup> ται,	<sup>2 1</sup> λελεγ- <sup>3 1</sup> ται	into	<sup>1 1</sup> λελεκ- <sup>1 1</sup> ται,
<sup>1 2</sup> ἱστραφ- <sup>1 2</sup> ται	—	<sup>2 2</sup> ἱστραπ- <sup>2 2</sup> ται,	<sup>1 2</sup> βεβρεχ- <sup>1 2</sup> ται	—	<sup>2 2</sup> βεβρεκ- <sup>2 2</sup> ται,
<sup>3 2</sup> ράπ- <sup>1 3</sup> δος	—	<sup>2 2</sup> ράβ- <sup>3 3</sup> δος,	<sup>3 2</sup> ὀκ- <sup>1 3</sup> δοος	—	<sup>2 2</sup> ὀγ- <sup>3 3</sup> δοος,
<sup>1 3</sup> ἐπιγρ- <sup>1 3</sup> αφ- <sup>1 3</sup> δην	—	<sup>2 2</sup> ἐπιγρ- <sup>3 3</sup> αβ- <sup>3 3</sup> δην,	<sup>3 2</sup> ἐπιβρεχ- <sup>1 3</sup> δην	—	<sup>2 2</sup> ἐπιβρεγ- <sup>3 3</sup> δην,
<sup>2 3</sup> ἐτυπ- <sup>2 3</sup> θην	—	<sup>3 3</sup> ἐτυφ- <sup>3 3</sup> θην,	<sup>2 3</sup> ἐπλε- <sup>2 3</sup> κθην	—	<sup>3 3</sup> ἐπλε- <sup>3 3</sup> κθην,
<sup>2 3</sup> τριβ- <sup>2 3</sup> θισομαι	—	<sup>3 3</sup> τριφ- <sup>3 3</sup> θισομαι,	<sup>2 3</sup> λεγ- <sup>2 3</sup> θισομαι	—	<sup>3 3</sup> λεχ- <sup>3 3</sup> θισομαι.

*Obs.*—'Εκ, "out of," forms an exception in compound words, thus, *ἐκ-αἶδωμι, ἐκ-θίω.*

5. One t sound before another is commonly changed into σ, thus, not *ἐπείθθην* but *ἐπείσθην*, not *πέφραδται* but *πέφρασται*.

*Obs. 1.*—A t sound before a p or k sound is unknown to the Greek tongue; so also a k sound before a p, or a p sound before a k. Hence the following collocations never occur:

τπ, τκ, τφ, τχ, τγ, τζ,	κπ, κκ, κφ, κχ, κγ, κζ,	πκ, πκ, πφ, πχ, πγ, πζ,
δπ, δκ, δφ, δχ, δγ, δζ,	γπ, γκ, γφ, γχ, γγ, γζ,	βκ, βκ, βφ, βχ, βγ, βζ,
θπ, θκ, θφ, θχ, θγ, θζ,	χπ, χκ, χφ, χχ, χγ, χζ,	φκ, φκ, φφ, φχ, φγ, φζ.

The only exception is κ of the preposition *ἐκ*, in compound words, as, *ἐκπίπτω, ἐκκαίνω, ἐκφέρω, &c.*

*Obs. 2.*—In *Ἀγζάτανα* a k sound and p sound come together, but this is a Persian word, and on account of the harsh sound is usually written, *Ἐκζάτανα*,\* after the analogy of *ἐκκαίνω*.

\* From *Herodian*, *ἐν τῷ περὶ συντάξεως στοιχείων*, acc. to *Steph. Byz.*, v. *Ἀγζάτανα*. Comp. *Lobeck. ad Phrynich.*, p. 484.

6. A mute may be doubled, e. g. ἵππος, ταράττω, κάββαλε, *Homeric*; μᾶδδα, *Doric*; but, if it be an aspirate, the first is changed into its own smooth; thus, not

Σαφφά, Βάχχος, Ἀθθίς, but  
Σαπφά, Βάπχος, Ἀτθίς.

7. The same change takes place when two aspirates stand alone in two consecutive syllables; thus,

not φιφίληκα but πεφίληκα,  
not ἀχάχημαι but ἀπάχημαι,  
not Δάφος but τάφος.

*Obs. 1.*—Thus the rule does not include those forms, in which one of the aspirates is united with another consonant: ἰθείλχθην, πυθίσθαι, ὠρθώθην, θαφθίς, ἀπίφθιθον, κορινθόθι, ἀμφιφορεύς, and the Θ separated by *eu* in νοθευθῆναι; but it does include those with P after the aspirate in the former syllable: τρέχω, τραφῆναι, τρέφω, τρέχεις, πίφρικα, πεχύσωκα, and with ΘN, τίθηκα.

*Obs. 2.*—The change does not occur in the case of Φ and X before Θ: φάθι, χυθῆναι, πανταχόθεν, &c., nor in compound words, as ἐρμηθοθήρας, a bird-catcher, ἰφυρή, a woof (so ἰφυφαίνω), ἀνθοφόρος, flower-bearing, except in ἐκ χειρία, an armistice, from ἔχω and χεῖρ.

8. If the latter aspirate, which caused the change, disappear, the former resumes its proper shape: Δάφος becomes τάφος, a grave, but Δάπτω, I bury. So τρέφω, θρέψω, θρέψαι, θρέμματα, and thus we find τρέχω, τροχος, together with θρέξιν, θρέξαι; τρέχεις with θρέξ, θρέξι.

*Obs. 1.*—Of three aspirates thus placed consecutively the first only is changed, as τίθαφα for θίθαφα; and, when the syllable θι is added in inflection, the last: τύφθητι, γράφθητι, for τύφθηθι, γράφθηθι.

*Obs. 2.*—Likewise the *spiritus asper* disappears in the first syllable, when X stands in the next: thus not in δᾶν, δᾶι, ἔδαν, but for ἔχω, ἔχω, and re-appears when X is changed: ἔχω, ἔξω.

## § XXII.

## THE MUTES BEFORE Σ.

1. When a p sound comes before σ, the two produce ψ.  
Hence ψ may contain the sounds,

πσ,	βσ,	or	φσ.
For βλέπω,	τρέχω,		γράφω,
write βλέψω,	τρέψω,		γράψω.

2. When a k sound comes before σ, the two produce ξ.  
Hence ξ may contain the sounds,

κσ,	γσ,	or	χσ.
For πλέκω,	λέγω,		βέχω,
write πλέξω,	λέξω,		βρίξω.

3. When a t sound comes before σ, it is thrown away.  
Hence,

for ἀνύσσω,	ἰσχύω,	πίσσω,
write ἀνίσσω,	ἰρίσσω,	πίσσω.

*Obs.*—The coalition of letters in N. 1, 2, is grounded partly on the ejection of the breathing, as the pronunciation, a comparison with the Latin mode of writing *scrib-o*, *scripsi*, and the old Greek orthography, e.g. δέκσαι from δέχομαι in the Melian inscription, demonstrate.

## § XXIII.

## THE MUTES BEFORE Μ.

1. When a p sound comes before μ, it is changed into μ.  
Thus,

for τίτυπμαι,	τέτριβμαι,	γέγραφμαι,
write τίτυμμαι,	τέτριμμαι,	γέγραμμαι.

2. When a k sound comes before a μ, it is changed into γ.  
Thus,

for πέπλεπμαι,	βέβερεχμαι,
write πέπλεγγμαι,	βέβερεγγμαι.

Hence, λέλεγμαι, from λέγω, remains unchanged.

3. When a t sound comes before a μ, it is changed into σ. Thus,

for ἥνυτμαι,	ἥρειδμαι,	πέπειθμαι,
write ἥνυσμαι,	ἥρεισμαι,	πέπεισμαι.

*Obs.*—These rules have some exceptions in substantive forms, e. g. ἀκμή, point, πότμος, fate.

## § XXIV.

### OF THE LETTER N.

1. N before a p sound, and likewise before ψ, takes the shape of μ. Thus,

for λινπάνω,	λανβάνω,	ἐνφύς,	ἐνψυχος,
write λιμπάνω,	λαμβάνω,	ἐμφύς,	ἐμψυχος.

2. N before a k sound, and likewise before ξ, is changed into γ, and pronounced as ng in the syllables .ang, ung, &c. Thus,

for ἔνκειμαι,	φυγάνω,	τυγχάνω,	πλάνξω,
write ἔγκειμαι,	φυγγάνω,	τυγχάνω,	πλάγξω.

3. N before a t sound remains unaltered: ἐντός, συνδέω, ἐφάνθη.

4. N before another liquid is changed into the same. Thus,

for ἐνμένω,	συνλαμβάνω,	συνράπτω,
write ἐμμένω,	συλλαμβάνω,	συρράπτω.

5. The same pronunciation appears to be proper, where ν stands at the end of a word: thus,

Τὸν πόλεμον καὶ τὴν μάχην φεύγειν,  
should probably be pronounced as if written,  
Τὸμ πόλεμον καὶ τὴμ μάχημ φεύγειν.

*Obs.*—On the old Attic monuments even the writing corresponds with this pronunciation. Thus, in the Potidean inscription, MEM ΦΣΥΧΑΣ, i. e. μέμ (μέν) ψυχάς, and MEM ΠΟΛΙΣ, i. e. μέμ (μέν) πόλις. So also in the most ancient MSS., as ἐμ μίσσῳ in the *Codex Alexandrinus* (Valck. ad Phœniss., p. 222). On the other hand, the Elean inscription exhibits N retained, even in the middle of words, before

Π and Μ: ΤΟΙ ΔΙ ΟΛΥΝΠΙΟΙ, for τῷ Δι' Ὀλυμπίῳ, and ΣΥΝ-  
ΜΑΧΙΑ, for συμμαχία.

6. N before Σ or Ζ is usually thrown away. Thus, not δαίμονσι, συνζυγία, but δαίμοσι, συζυγία.

*Obs. 1.*—N is retained before σ only in a few words, as, Τίρυνς, ἔλμινς, εἴφανσαι. In συν it is ejected only when another consonant after σ follows it, e. g. ζ (i. e. σδ) συζυγία, σ (στ) in συστρέφω. Otherwise it passes into Σ, συσσιύω, συσσιτία.

*Obs. 2.*—P at the beginning of a word is doubled, when a short vowel is prefixed: ῥηκτός, ἄρρηκτος; ῥίω, ἔρρεον.

## § XXV.

### OF THE LETTER Σ.

1. When σ would stand between two consonants, it is ejected. Thus,

from λελείπθων,	τετρίβσθαι,	λελέγσθασαν,
come λελείπθων,	τετρίβθαι,	λελέγθασαν,
that is, λελείφθων,	τετρίφθαι,	λελέχθασαν.

And so from ἡγγέλσθαι, ἡγγέλθαι, from πέφανσθον, πέφανθον, or πέφασθον.

2. When a single t sound, or ν by itself, is ejected before σ, the vowel remaining suffers no alteration. Thus,

ἐλπιδσι,	κορυθσι,	μειζονσι,	δαιμονσι, give
ἐλπῖσι,	κορυῖσι,	μείζονσι,	δαίμοσι.

3. *But when a t sound and ν together are ejected before σ, the vowel remaining, if short, is changed into a diphthong (ε into ει and ο into ου), and, if an anceps, is lengthened. The long vowels (η, ω,) are left unchanged. Thus,*

τυφθεντσι becomes τυφθει̃σι,	τυψαντσι, becomes τύψᾱσι,
σπεινῶσω ————— σπείσω,	γιγαντσι, ————— γίγᾱσι,
λεοντσι ————— λέουσι,	δεικνυντσι, ————— δείκνῦσι,
τυπτοντσι ————— τύπτουσι.	τυπτωντσι, ————— τύπτασι.



**Obs.**—In some instances this alteration takes place when *ν* only has been ejected; thus, *ἓς* (Germ. *eins*), *ἄς*, *ταλαῖς*, *μελαῖς*, *τάλας*, *μέλας*.<sup>(R)</sup> Thus too in *ἰσπινδ-μαι*, *ἰσπινσμαι*, *ἰσπισμαι*, from *σπίνδω*, I pour out, where *ν* is dropped, and *δ* is changed into *σ*.

## OF SYLLABLES.

### § XXVI.

#### OF THE ORIGIN AND EXTENT OF SYLLABLES.

1. A syllable is formed of a vowel, single or double, simple or diphthong, pronounced either alone or in connection with consonants.

2. The ~~essence~~, and as it were the soul of the syllable, is the vowel sound, which, when consonants precede it, breaks out from the compression of the organs, and merges in the same, when consonants follow it.

3. The consonant before the vowel is either single, as in *γέ*, *σί*, *τά*, &c., or compound. In the latter case there must be (*a.*) a *p* or *k* sound before a *t* sound, (*b.*) a *σ* before a mute, (*c.*) a mute before a liquid, (*d.*) a *σ* before a mute together with a liquid.

*a.* πτ,

βδ,

φθ,

κτ,

..

χθ.

*b.* σπ,

σβ,

σφ,

σκ,

..

σχ,

στ,

ζ,

σθ, with ψ and ξ: as,

πτε-ρά, βδε-λυρός, φθό-νος, κτη-μα, χθο-νός, σπέ-ος, σθέν-υμι,  
σφέ-δρα, σκά-φος, σχη-μα, στέ-νω, ζω-ή, σθέ-νος, ψι-θυρίζω, ξέ-νος,  
&c.

c. d.	πλ,	..	πν,	πρ,		κλ,	κμ,	κν,	κρ,
	βλ,	..	..	βρ,		σπλ,			
	φλ,	..	..	φρ,		γλ,	..	γν,	γρ,
				σφρ,		χλ,	..	χν,	χρ,
			τλ,	τμ,	..	τρ,			
						στρ,			
			..	δμ,	δν,	δρ,			
			θλ,	..	θν,	θρ:	as,		

πλέ-ω, πνό-η, πρα-ύς, βλέ-πω, βρο-τός, φλο-γός, φρά-ζω, σφρα-γίζω, κλαί-ω, σκλη-ρός, κμη-τός,\* κνί-ζω, κρά-ζω, γλύ-φω, γνῶ-σις, γρά-φω, χλαῖ-να, χνό-ος, χρῆ-μα, τλη-τός, τμῆ-μα, τρέ-ω, στρα-τός, δμη-τός, δνο-φερός, δρά-ω, θλί-βω, θνη-τός, θρό-ος. Add the combination, σμ, as in σμικρός, σμύχω, δεε., and μν, as in μνήμη, &c.

*Obs.*—The collocations, of which the places are marked by dots, viz. γθ, σγ, πμ, βμ, βν, φμ, φν, γμ, χμ, τν, θλ, θμ, are not used at the beginning of a word.

## § XXVII.

### OF THE COLLOCATION OF SYLLABLES.

1. When several syllables come together, they are either *open*, i. e. without any consonant interposed between their

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\* The collocation κμ at the beginning of a word belongs to κμήτος and κμέλεθρα. The latter, according to Herodian in the E. M., v. κμέλεθρα, was adduced by Pamphilus in ταῖς γλώσσαις, and explained by δοκοί; thus, κμέλεθρον, same as μίλαθρον, from ancient or foreign usage. In Schneider, v. κμέλεθρον, it is called *pamphilian*. Is this not from that Pamphilus, who was the scholar of Aristarchus?—Κμήτα is found in Hesychius, T. II, p. 283, explained by πτωχήμια, πτωχήμια, but condemned by the E. M., v. κμέλεθρον, where the collocation κμ at the beginning of a word, and the use of the simple form of πολύκμητος are denied. The κμῶ, κμῆ of the Grammarians are arbitrary assumptions of an obsolete form.

vowels, or connected by consonants, either single, or combined in the modes above described.

2. The consonants, single or combined, belong to the latter syllable, and are, therefore, joined with it in the division of the word. Thus, λα-βόν, πλέ-κω, ἀνύ-τω, ἀ-κτή, ἄ-χθος, ἄ-στυ, ὄ-πλα, &c.

3. In the collocation of syllables, other consonants also, *which are never found at the beginning of a word*, although they belong to the classes above enumerated, *stand at the beginning of a syllable*. Thus,

In class *a*, γδ. ὄ-γδοος, ἐρί-γδουπος.—In class *c*, φν, γμ, χμ, τν, δμ, θμ, αἰ-φνίδιος, στενα-γμός, ὄ-χμη, φά-ττη, ἰ-δμεν, ἄρι-θμος.—In class *d*, σπρ, σχν, σχρ, σθλ, σθμ, ὄ-σπρια, ἰ-σχνός, αἰ-σχρός, ἐ-σθλός, ἰ-σθμός. Add ρ after a *k* and *t* sound together, κτρ, χθρ, in βά-κτρων, ἐ-χθρός (and after a *p* and *t* sound in κατό-πτρων).

4. Syllables, however, are sometimes so divided, that the first consonant in the division, belongs to the former syllable. Thus:

*a.* When the same consonant is doubled :

ππ,	ββ,	φφ,	(i. e. πφ)
κκ,	γγ,	χχ,	(i. e. κχ)
ττ,	δδ,	θθ,	(i. e. τθ)
λλ,	μμ,	νν,	ρρ, σσ, ας,
πάπ-πος,	κάβ-βαλεν,	ὄπ-φίς,	
κακ-κείω,	καγ-γόνυ,	ὄκ-χος,	
πράτ-τω,	ἄδ-δην,	Ἄτ-θείς,	
ἄλ-λος,	βλέμ-μα,	ἐν-νυμι,	ἄρ-ρήν, ταράσ-σω.

*b.* When a mute follows the liquid λ, ν, or ρ :

λ, λπ, λβ, λφ, λκ, λγ, λχ, λτ, λδ, λθ.  
 ν, νπ, νβ, νφ, νκ, νγ, νχ, ντ, νδ, νθ.  
 ρ, ρπ, ρβ, ρφ, ρκ, ργ, ρχ, ρτ, ρδ, ρθ : as,  
 ἔλ-πίς, ὄλ-βος, ἄλ-φίτα, ἄλ-κή, ἄλ-γος, τέλ-χῖνες, ἄλ-τις, ἔλ-δωρ, ἐλ-θων.—Ὀλύν-πιος, ἐν-βολος, ἐν-φυτος, ἀνάν-κη, σύν-γονον, ἄν-χι (which words, according to the laws already delivered for the change of consonants, become Ὀλύμπιος, ἐμβολος, ἐμφυτος, ἀνάγκη, σύγγονον, ἄγχι), ἐν-τός, ἐν-δον, ἐν-θα.—Ἐρ-πω, βόρ-βορος, κάρ-φω, ἔρ-κος, ἔρ-γον, ἔρ-χομαι, ἄρ-τάω, ἔρ-δον, ἄρ-θείς.

c. When  $\sigma$  follows the liquid  $\lambda$ ,  $\nu$ ,\* or  $\rho$ :

$\alpha\lambda\sigma\sigma$ ,  $\pi\acute{\epsilon}\phi\alpha\nu\text{-}\sigma\alpha\iota$ ,  $\alpha\acute{\rho}\text{-}\sigma\eta\nu$ ; or where it follows a mute with a liquid in  $\lambda\chi\sigma$ ,  $\rho\chi\sigma$ ,  $\nu\gamma\sigma$  ( $\gamma\xi$ ); as,  $\acute{\epsilon}\pi\alpha\lambda\text{-}\xi\iota\varsigma$ ,  $\eta\rho\text{-}\xi\alpha\tau\omicron$ ,  $\sigma\acute{\alpha}\lambda\pi\iota\gamma\text{-}\xi\iota$ .

d. When a liquid comes after a liquid in the following collocations:  $\lambda$ ,  $\lambda\lambda$ ,  $\lambda\mu$ ,  $\lambda\nu$ , ..

$\mu$ , ..  $\mu\mu$ , .. ..

$\nu$ ,  $\nu\lambda$ ,  $\nu\mu$ ,  $\nu\nu$ ,  $\nu\rho$ .

$\rho$ , ..  $\rho\mu$ ,  $\rho\nu$ ,  $\rho\rho$ .

$\beta\acute{\alpha}\lambda\text{-}\lambda\omega$ ,  $\alpha\lambda\text{-}\mu\alpha$ ,  $\pi\acute{\iota}\lambda\text{-}\nu\alpha\mu\alpha\iota$ ,  $\beta\lambda\acute{\epsilon}\mu\text{-}\mu\alpha$ ,  $\sigma\upsilon\nu\text{-}\lambda\alpha\beta\acute{\eta}$  ( $\sigma\upsilon\lambda\text{-}\lambda\alpha\beta\acute{\eta}$ ),  $\acute{\epsilon}\nu\text{-}\mu\acute{\epsilon}\nu\omega$  ( $\acute{\epsilon}\mu\text{-}\mu\acute{\epsilon}\nu\omega$ ),  $\acute{\epsilon}\nu\text{-}\nu\upsilon\mu\iota$ ,  $\sigma\upsilon\nu\text{-}\rho\acute{\alpha}\pi\tau\omega$  ( $\sigma\upsilon\rho\text{-}\rho\acute{\alpha}\pi\tau\omega$ ),  $\acute{\epsilon}\rho\text{-}\mu\alpha$ ,  $\acute{\epsilon}\rho\text{-}\nu\omicron\varsigma$ ,  $\alpha\acute{\rho}\text{-}\rho\eta\nu$ .

e. When a mute stands between liquids in the following collocations:

$\rho$ ,  $\mu\pi\rho$ ,  $\mu\beta\rho$ , ...

$k$ , ... ..

$t$ ,  $\nu\tau\rho$ ,  $\nu\delta\rho$ ,  $\nu\theta\rho$ , and  $\rho\theta\rho$ ,

$\lambda\alpha\mu\text{-}\pi\rho\acute{\omicron}\varsigma$ ,  $\gamma\alpha\mu\text{-}\beta\rho\acute{\omicron}\varsigma$ ,  $\kappa\acute{\epsilon}\nu\text{-}\tau\rho\omicron\nu$ ,  $\alpha\nu\text{-}\delta\rho\acute{\omicron}\varsigma$ ,  $\alpha\nu\text{-}\theta\rho\omega\pi\omicron\varsigma$ ,  $\alpha\acute{\rho}\text{-}\theta\rho\omicron\nu$ .

5. In the ancient inscriptions upon stone, the words were divided merely according to the convenience of space, without regard to syllables and letters; so that, e.g. in the Sigeian, even the aspirate is divided from its word, H-EPMOKPATOS. The later Grammarians, observing the manner in which consonants unite themselves with vowels, laid down the following universal rule:—All consonants, which can be pronounced together, belong to the vowel which they precede, and compose with it one syllable; but those which cannot be pronounced together, are distributed between the syllables, according to the division required by the pronunciation; hence  $\omicron\gamma\delta\omicron\omicron\varsigma$ ,  $\acute{\iota}\delta\mu\epsilon\nu$ ,  $\beta\acute{\alpha}\kappa\tau\rho\omicron\nu$ , but instead of  $\alpha\lambda\text{-}\lambda\omicron\varsigma$ ,  $\tau\acute{\epsilon}\rho\pi\omega$ ,  $\gamma\alpha\text{-}\mu\beta\rho\omicron\varsigma$ ,— $\alpha\lambda\text{-}\lambda\omicron\varsigma$ ,  $\tau\acute{\epsilon}\rho\text{-}\pi\omega$ ,  $\gamma\alpha\mu\text{-}\beta\rho\omicron\varsigma$ .<sup>(R)</sup>

## § XXVIII.

### OF THE MEASUREMENT OF SYLLABLES.

1. In the measurement of a syllable regard is had to its

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\* In the few forms in which  $\nu$  is retained before  $\sigma$ .

vowel and to the following consonant or consonants. Thus, in ἔ-χθρός, in the measurement of the syllable -χθρος, only the ο and the ς are regarded: the initial letters χθρ affect the preceding syllable ε-: in the measurement, of χθον in χθονός, only ο and ν.

*Obs.*—The nature of syllables in respect of *length* or *shortness*, is called their *quantity* (ποσότης, *quantitas*).

2. A syllable is short, when its vowel is *single* or *short* (ε, ο, ᾱ ῑ, ῡ,) and has a single consonant, or no consonant, following it: ἐλῖπον, ὄθεν, ὄ, πολὺφᾶτος.

3. A syllable is long *by nature*, when its vowel is *double*, i.e. either a *long* vowel (η, ω, ᾱ, ῑ, ῡ,) or a diphthong: ποῖᾱν ἦ ταῦτάᾱν ἦ κείνᾱν στεγῶ.

4. It is long *by position*, when it has a short vowel, but followed by more than one consonant: σάλπιγξ, ὄχθος, ἔχθρος. *Thus a syllable acquires length always by means of something double or two-fold.*

*Obs.*—The cases, in which two consonants (*a mute and liquid*,) do not produce *position*, belong rather to the constitution of *verse* than of *speech*. They vary according to age and dialect, and, for this reason, appertain to the *usage of the Poets in respect of quantity and language*.

## § XXIX.

### OF THE SHORTENING OF LONG SYLLABLES.

1. If a long syllable be to be shortened, it must have been short originally, so that its double or long vowel is re-changed into the single or short.

2. Thus, in the case of a long vowel, or doubled consonant,  
 ἤθελον, ἴκον, βάλλον, ὅπποτε, become  
 ἔθελον, ἰκον, βάλλον, ὀπότε.

3. If  $\eta$  has arisen out of  $\alpha$ , then, in the process of abbreviation,  $\alpha$  re-appears:

$\eta\delta$ ,  $\mu\eta\theta$ ,  $\sigma\tau\eta$ ,  $\beta\eta$ ,  $\phi\eta$ , become  
 $\alpha\delta$ ,  $\mu\alpha\theta$ ,  $\sigma\tau\alpha$ ,  $\beta\alpha$ ,  $\phi\alpha$ .

4. When, in other cases, abbreviation is possible, then of the double letters *the last*—but of  $\zeta$  (i. e.  $\sigma\delta$ ),  $\epsilon$  before a mute, and  $\epsilon\nu$ , the *first*—is thrown away.

The syllables marked with a stroke in  $\pi\bar{\epsilon}\bar{\iota}\omega$ ,  $\tau\bar{\epsilon}\bar{\iota}\nu$ ,  $\pi\bar{\nu}\bar{o}\iota\eta$ ,  $\acute{\alpha}\pi\bar{o}\bar{\upsilon}$ ,  $\acute{\alpha}\bar{\iota}\bar{\rho}$ ,  $\kappa\epsilon\bar{\rho}\delta\bar{\alpha}\bar{\iota}\nu$ ,  $\tau\bar{\epsilon}\bar{\mu}\bar{\nu}$ ,  $\tau\bar{\upsilon}\bar{\pi}\bar{\tau}$ , become shortened,  $\pi\epsilon\omega$ ,  $\tau\epsilon\nu$ ,  $\pi\nu\eta$ ,  $\acute{\alpha}\pi\omega$ ,  $\acute{\alpha}\rho$ ,  $\kappa\epsilon\rho\delta\alpha\bar{\iota}\nu$ ,  $\tau\epsilon\mu$ ,  $\tau\upsilon\pi$ . But  $\lambda\acute{\epsilon}\bar{\iota}\pi$ ,  $\sigma\tau\acute{\epsilon}\bar{\iota}\chi$ ,  $\pi\acute{\epsilon}\bar{\iota}\theta$ ,  $\pi\acute{\epsilon}\bar{\upsilon}\theta$ ,  $\phi\acute{\epsilon}\bar{\upsilon}\gamma$ ,  $\phi\rho\acute{\alpha}\bar{\zeta}$ , become shortened,  $\lambda\pi$ ,  $\sigma\tau\iota\chi$ ,  $\pi\iota\theta$ ,  $\pi\upsilon\theta$ ,  $\phi\upsilon\gamma$ ,  $\phi\rho\alpha\delta$ .

## OF WORDS.

### § XXX.

#### OF THE ORIGIN AND EXTENT OF WORDS.

1. When a syllable is used for the expression of a thought, or when several syllables are combined for this purpose, a *word* is formed. A word is,

a. Monosyllabic:  $\acute{\iota}\varsigma$ , strength,  $\kappa\alpha\acute{\iota}$ , and,  $\theta\acute{\eta}\rho$ , beast,  $\pi\acute{o}\bar{\upsilon}\varsigma$ , foot.

b. Dissyllabic, through inflection or derivation from one of the former:  $\theta\eta\rho\acute{o}\varsigma$ ,  $\pi\omicron\sigma\acute{\iota}\nu$ ,  $\pi\acute{o}\delta\alpha\varsigma$ , by *inflection*;  $\iota\sigma\chi\acute{\upsilon}\varsigma$ , strength,  $\theta\acute{\eta}\rho\alpha$ , chase, by *derivation* ( $\pi\alpha\rho\alpha\gamma\omega\gamma\acute{\eta}$ ).

c. Polysyllabic, through the same means:  $\iota\sigma\chi\upsilon\rho\acute{o}\varsigma$ , strong,  $\iota\sigma\chi\upsilon\rho\acute{o}\upsilon\sigma\theta\alpha\iota$ , to make one's self strong,  $\iota\sigma\chi\upsilon\rho\acute{\iota}\zeta\epsilon\sigma\theta\alpha\iota$ , to display strength, &c.

2. Since, in expression, several thoughts are often blended into one, the same thing happens to words as the signs of thought, and hence arise *compound words*.  $\Delta\rho\acute{o}\mu\omicron\varsigma$ , a running,

and σύν, together, give for *running together*, συνδρομή. Νόμος, law, and Δέσθαι, to give (to ordain), produce νομοθέτης, a lawgiver, &c.

*Obs.*—How language proceeds in the derivation of words from one another, and in their combination, will be shown hereafter in a separate section.

## § XXXI.

### OF THE ROOTS OF WORDS.

1. Since no thought stands independently, but always in some sort of relation, or, according to the phrase of grammar, always in some *case*, in some *person*, and the like, hence to the original basis of the word, letters and syllables are added, in order to represent these *cases*, *persons*, &c.

2. Thus the word is subject to certain alterations, and its *root* is that part which lies as the basis of these alterations. E.g. we find *Δηρός, Δηροί, Δηρες, Δηρί, &c.* At the bottom of all these forms lies *Δηρ*, which is, therefore, *the root* of the word.

*Obs. 1.*—The syllables which remain, after taking away the mutable portion of the word, are called the *radical syllables*, the others may be called the *formal syllables*, i. e. those which are used for the alterations of the word, and the production of the necessary forms.

*Obs. 2.*—Thus from *ἐλπίδος, ἐλπίδα, ἐλπίδων*, we extract *ἐλπίδ* as *the root*. Since, then, we find *ἐλπίς, ἐλπίσι*, we must conclude that the *δ* has been expelled by *ς*, and that these forms were once *ἐλπίδς, ἐλπίδσι*.

*Obs. 3.*—Even from this, it is apparent that the root of a word is scarcely ever found pure, but must be almost always separated from some appended letters or syllables. It is not, therefore, to be treated as something existing independently, nor should forms, such as *ἐλπίδ, λειπ*, be considered as *integral*, but we should accustom ourselves to extract, from the different shapes of a word,

that part which is common to all, as the root, and steadily to contemplate it in this light, provided that, at the same time, the *mutable* part, in all its peculiarities, and under all the laws of its combination and its changes—i. e. *the formal part of grammar*—be thoroughly conceived and understood.

## § XXXII.

### OF MULTIFARIOUS ROOTS.

1. We must often assume a double root. We find, for example, *χερός*, *χέρα*, and likewise *χειρί*, *χεῖρας*; hence the roots are *χερ* and *χειρ*.—In the same way, when we compare the forms *νηός*, *φαίνων*, *ἀκούων*, *κερδαίνων*, with *νέεσσι*, *φανέϊν*, *ἀκοέϊν*, *κερδανέϊν*, we thus discover double roots, *νη* and *νε*, *φαν* and *φαν*, *ἀκου* and *ἀπο*, *κερδαν* and *κερδαν*.

2. When two roots are thus apparent, we may call, for the sake of distinction, that of which the final syllable is long, the *long root*, and the other, the *short root*, thus *φαν*, *ἀκου*, *κερδαν*, are *long*, *φαν*, *ἀπο*, *κερδαν*, are *short*.

3. As the short *syllables*, so also the short *roots* are the original, and the long have been formed out of them by the addition or elongation of vowels, and by the insertion of consonants, e.g. from *χερ* (whence the old nominative, \* *χέρες*), the hand, comes *χείρ* by the extension of *ε*; from *τεμ* comes *τεμν* by the insertion of *ν*, and so on.

## § XXXIII.

### OF THE CHANGE OF LONG ROOTS INTO SHORT.

A long root may be changed into a short one when the final syllable is capable of abbreviation, and, according to § XXIX,

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\* Timocreon in Hephæstion, p. 4, Gaisf., where we should probably read τῷ συναλίσκειν χέρες ἄπο, τοῦς δὲ πάρα.



Ἑρμει, ἀγγεῖλλ, πλω, βασιλῃ, αἰερ, λειπ, become  
Ἑρμε, ἀγγεῖλ, πλο, βασιλε, αἰερ, λιπ.

## § XXXIV.

### OF THE TERMINATION OF WORDS.

1. The syllables, which, for the expression of an idea, are combined in the *roots* of words, sometimes through accidental circumstances remain unaltered, but generally undergo, in order to assume the shape of perfect words, manifold changes in the termination, according to their ending in a vowel, a mute, or a liquid.

2. Those roots, which end in a short vowel, double it in feminine words, τιμα, τιμή, honour, ἀρετα,\* ἀρετή, virtue, ἦχο, ηχώ, sound. In masculine words they assume a σ, νεανια, νεανίας, a youth, προφητα, προφήτης, a prophet; εῖς is weakened into εως, thus βασιλε, βασιλεῖς, βασιλεύς, a king, ἱερ, ἱερεῖς, ἱερεύς, a priest.

3. Those, which end in a mute, lose it in the denomination of neuters, σώματ, μέλιτ, become τὸ σῶμα, body, τὸ μέλι, honey.

*Obs.* 1.—The reason is, because every mute attaches itself to the syllable following (§ xxvii, 2); hence it is unsupported, and must be thrown away when nothing follows it.

*Obs.* 2.—Some of this sort take ρ into the root, before which τ is equally ejected, ἡματ, ἡματρ, τὸ ἡμαρ, day, ὄντιατ, τὸ ὄντιαρ, benefit, τὰ ὀνίατα, refreshments.—If we compare γρα, the root of γραῦς, with the Germ. *grau*, originally *grav*, Lat. *gravis*, it will appear that the *v* sound once belonged to the root.

4. But, in the denomination of masculines or feminines, a root so ending assumes σ, before which the *t* sounds are

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\* As perceived e. g. in the Homeric οὐκ ἀρετᾶ κατὰ ἔργα, i. e. ἀρεταί, Od., 9, 329. (R)

ejected, the p and k sounds coalesce with it into ψ, ξ (§ XXII), ἔρωτ, ἔρωτς, ὁ ἔρωκς, love, ἐλπιδ, ἐλπιδς, ἡ ἐλπίς, hope, κορυθ, κορυθς, ἡ κόρυς, helmet, λαιλαπ, λαιλαπς, ἡ λαῖλαψ, tempest, πτερυγ, πτερυγς, ἡ πτέρυξ, wing.

5. When the root ends in ρ or ν, it doubles the vowel before either of these letters, if short, except in most *neuters*, ῥήτορ, ὁ ῥήτωρ, orator, δαίμων, ὁ δαίμων, divinity, φρεν, ἡ φρήν, mind, but αλαρε, τὸ ἀλαῖρ, defence, yet πυρ, τὸ πῦρ, fire, gen. πῦρός.

Obs.—N after ι is generally suppressed by σ: θιν, ἡ θήν, shore, also ἡ θίς (θινς).

6. In the *formal* syllables (§ XXXI. 2, obs. 1), σιν, φιν, εν, in the particles κέν, νύν, and in θεν also with the poets for the sake of the verse, the ν is thrown away before a following consonant, except when a break in the sense, marked by a point or pause, occurs: φρεσὶν ἀγαθαῖς and φρεσὶ κακαῖς, εἶπεν αὐτοῖς and εἶπε τούτοις, νόσφιν ἐταίρων and νόσφι φίλων, ἄλλοθεν δ' ἄλλος and ἄλλοθεν ἄλλος. This inconstant letter was called the ν παραγωγικόν or ἐφελκυστικόν, because it was the general opinion, that it did not properly belong to the syllables, at the end of which it is found, but was placed there in order to draw together (ἐφελκύειν, παράγειν,) the vowels of two words, and so to connect the words. (R)

Obs. 1.—This ν is not found in the demonstrative termination σί or ί of the pronouns: αὐτοσί, not αὐτοσίν, this here, αὐτωσί, τοδί, αὐτηί, &c., nor in ἐσσί, thou art, although in ἐστίν, he is, εἰσίν, they are, nor in the lengthened forms, οὐχί, καίχι.

Obs. 2.—Οὔτως loses its final consonant, in like manner, before consonants, αὐτως ἔλγειν and αὐτῷ λέγει, but λέγει αὐτως before the greater stops. Thus too, ἐξ: ἐξ ἐμοῦ, and ἐκ σοῦ, but after its case, ἐμοῦ ἐξ. In ἄχρις and μέχρις the practice varies, even before vowels: μέχρις ἔλθῃ, ἄχρις οὔ, and ἄχρι οὔ.

Obs. 3.—Μή, not, before ἔτι, still, and οὐ, not, before every vowel, assume a π: μη-π-ἔτι, always as one word, μηκέτι, no longer, οὐκέτι or οὐκ ἔτι, οὐκ ἐμοί ἀλλά σοι, οὐ σοί ἀλλ' ἐμοί. Not at the end of a sentence: ἐμοί μὲν, σοί δ' οὔ. (R)

## § XXXV.

OF THE CHANGES ON WORDS THROUGH THE  
COLLISION OF VOWELS.

1. When *open syllables* (§ xxvii. 1,) collide,—whether in the middle of words, through the ejection of breathings and consonants, which stood between the vowels, or at the end and beginning of words in their collocation,—the separate vowels are reduced to one sound, and that in various modes.

2. When two open sounds are thus combined in the *middle of a word*, it is called *contraction* (*συναίρεσις*, *contractio*), e.g. αοιδή, ᾠδή; χρυσός, χρυσοῦς.

3. When of two words which stand *open* together, the open vowels are reduced to one sound, and thus the words are more closely connected, this is called *synalæphe* (*συναλοιφή*). It embraces three kinds :

a. *Crasis* (*κράσις*), when both vowels are *mixed* (*κεράννυνται*), in one sound; e.g. τοὶ ἄν in τᾶν, τὸ ἐμόν in τοῦμόν, &c. The coalition is marked by a sign similar to the soft breathing (*coronis*,) over the new syllable thus produced: τὰ ἐμὰ, τὰμά; τὸ ὄνομα, τοῦνομα; which sign, however, may be omitted, where it would conflict with the rough breathing; ἃ ἐγώ, ἀγά; ὁ ἐμός, οὔμός; ὁ ἀνής, ἀνήρ.

*Obs.*—Crasis produces always a *long* sound, and causes the *aspiration* of a mute, which stands before an aspirated vowel: τοῦ ὕδατος, δοῦδατος; τὸ ἱμάτιον, δοῖμάτιον.

b. *Elision* (*ἐκθλιψις*), when the first vowel is entirely suppressed. Its sign is the *coronis* in place of the ejected sound, βούλομαι ἐγώ, βούλομ' ἐγώ; ἦν δὲ οὗτος, ἦν δ' οὗτος,—called the *apostrophe*.

*Obs.* 1.—Here also an aspirated vowel affects a preceding mute: ἔσθαι οὗτος, ἔσθ' οὗτος; νύκτα ὅλην (νύκτ' ὅλην, νύχθ' ὅλην), νύχθ' ὅλην.

**Obs. 2.**—The *middle* mutes, β, γ, δ, resist aspiration : thus, δέ and γέ are not altered on account of a following aspirate ; ἐγὼ δ' ὄρῳ, ἔγωγ' ὄρῳ. They had the power of *suppressing* the aspirate following them ; hence it comes, that in the Potidean inscription, l. 7, we find ΕΧΘΡΟΝ Δ ΟΙ ΜΕΝ, i. e. ἐχθρῶν δ' οἱ μὲν ; whereas, out of connection with δέ, the rough breathing in ΗΟΙΔΕ, i. e. οἶδε, keeps its place, and that, with the Æolians, even the digamma was suppressed after δέ. When θ' and χ' are found, they come from τί and κί, which aspiration affects also οὐκ : οὐχ ἀνδάνει, but not ἐκ, since this before a vowel retains ξ, ἔξ ἀλόε.

c. *Aphæresis*, when the second vowel is taken away (ἀφαιρῆται). This also is marked by the apostrophe in the place of the banished vowel : βούλομαι ἐγώ, βούλομαι γά, and is often found instead of elision.

## § XXXVI.

### OF CONTRACTION.

1. The contraction (συναίρεσις, *contractio*,) is *proper*, when two open sounds coalesce into one, which contains both, e. g. τείχεϊ, τείχῃ ; γήραϊ, γήρῃ (γήραι) ; ἡχρόϊ, ἡχροῖ ; and so δέσλος, δῆλος ; χῖϊος, χῖος.

2. It is *improper*, when one of the combined vowels overpowers the sound of the other, in which case it often changes its own sound and quantity. In φιλέειν, φιλεῖν, διπλόοι, διπλοῖ, the letters ε, ο, are suppressed by the more powerful tones of ει, οι, without an alteration of tone in the latter. The same thing happens to α, ε, ο, in πόλεας, πόλεις ; τιμάειν, τιμᾶν ; εὖνοον, εὖνουν ; yet so that in consequence of the ejection of these sounds the remaining ε is extended into ει, ο into ου, and the α is doubled, τιμᾶειν, τιμᾶν.<sup>(R)</sup> A like duplication occurs in the case of ο after the ejection of α in τιμάοιμι, τιμᾶμι.

**Obs. 1.**—It is of importance, with respect to the formation of words, clearly to understand this difference between proper and improper contraction, and to distinguish from both the ejection of vowels.

The one difference is as certain as the other ; since in the  $\epsilon$  of  $\pi\acute{\epsilon}\lambda\epsilon\iota\varsigma$ , from  $\pi\acute{\epsilon}\lambda\alpha\alpha\varsigma$ , how could the  $\alpha$  be included as well as the  $\epsilon$  and  $\iota$ , or a double  $\circ$  in  $\omega$  ? or in  $\text{'}\acute{\alpha}\pi\acute{\omicron}\lambda\lambda\omega$ , what becomes of the  $\alpha$  of  $\text{'}\acute{\alpha}\pi\acute{\omicron}\lambda\lambda\omega\alpha$ , if it be not ejected ?

**Obs. 2.**—Contractions differ not only among themselves, but likewise according to the *dialects*. Thus,  $\text{Μουσάων}$  becomes in the common dialect,  $\text{Μουσῶν}$ ; in Homeric,  $\text{Μουσείων}$ ; in the Doric,  $\text{Μουσᾶν}$ ;  $\text{ἰφίλεον}$  in the common,  $\text{ἰφίλειον}$ ; Dor.  $\text{ἰφίλειον}$ .

3. If a short vowel,  $\epsilon$ ,  $\iota$ ,  $\circ$ , come after a long, especially  $\eta$ ,  $\omega$ , it is frequently ejected without causing any change in the preceding long,  $\text{ἦρωα}$ ,  $\text{ἦρων}$ ;  $\text{'}\acute{\alpha}\pi\acute{\omicron}\lambda\lambda\alpha\iota\alpha$  ( $\text{'}\acute{\alpha}\pi\acute{\omicron}\lambda\lambda\omega\alpha$ ),  $\text{'}\acute{\alpha}\pi\acute{\omicron}\lambda\lambda\omega$ ;  $\text{λαγῶο}$ ,  $\text{λαγῶ}$ ;  $\text{νεανίαε}$ ,  $\text{νεανία}$ .

## § XXXVII.

### 1. TABLE OF CONTRACTIONS USUAL IN THE COMMON DIALECT.

	A	E H	O Ω	I Υ
A	$\alpha\alpha$ $\bar{\alpha}$ $\alpha\alpha\iota$ $\alpha$	$\alpha\epsilon$ $\bar{\alpha}$ , $\alpha\epsilon\iota$ $\alpha$ $\alpha\eta$ $\alpha$ , $\alpha\eta\iota$ $\alpha$	$\alpha\omicron$ $\omega$ , $\alpha\omicron\iota$ $\omega$ $\alpha\omicron\upsilon$ $\eta$ , $\alpha\omicron\omega$ $\omega$	$\alpha\iota$ $\bar{\alpha}$ , $\alpha\iota\iota$ $\alpha$ $\alpha\iota\upsilon$ $\bar{\alpha}$ , $\alpha\iota\omega$ $\bar{\alpha}$
E	$\epsilon\alpha$ $\eta$ $\bar{\epsilon}$ $\epsilon\alpha\iota$ $\eta$ $\epsilon\iota$ $\epsilon\alpha\varsigma$ $\epsilon\iota\varsigma$	$\epsilon\epsilon$ $\eta$ $\epsilon\iota$ , $\epsilon\epsilon\iota$ $\epsilon\iota$ $\epsilon\epsilon\varsigma$ $\eta\varsigma$ $\epsilon\iota\varsigma$ $\epsilon\eta$ $\eta$ , $\epsilon\eta\iota$ $\eta$	$\epsilon\omicron$ $\omicron\upsilon$ , $\epsilon\omicron\iota$ $\omicron\iota$ $\epsilon\omicron\upsilon$ $\omicron\upsilon$ $\epsilon\omega$ $\omega$ , $\epsilon\omega\iota$ $\omega$	$\epsilon\iota$ $\bar{\epsilon}$ $\epsilon\iota\upsilon$ $\epsilon\upsilon$
O	$\omicron\alpha$ $\omicron\upsilon$ $\omicron\iota$ $\alpha$  $\omicron\alpha\iota$ $\alpha\iota$	$\omicron\epsilon$ $\omicron\upsilon$ $\omicron\epsilon\iota$ $\omicron\upsilon$ $\omega$ $\omicron\eta$ $\omega$ $\eta$ $\omicron\eta\iota$ $\omega$ $\iota$	$\omicron\omicron$ $\omicron\alpha$ $\omicron\omicron\iota$ $\alpha\iota$ $\omicron\omicron\upsilon$ $\omicron\upsilon$ $\omicron\omicron\omega$ $\omega$ , $\omicron\omicron\iota$ $\omega$	$\omicron\iota$ $\bar{\omicron}$ $\omicron\iota\iota$ $\bar{\omicron}$
H	$\eta\alpha\iota$ $\eta$	$\eta\epsilon$ $\eta$ $\eta\epsilon\iota$ $\eta$		$\eta\iota$ $\bar{\eta}$ $\eta\iota\upsilon$ $\eta\upsilon$
Ω	$\omega\alpha$ $\omega$		$\omega\omicron$ $\omega$	$\omega\iota$ $\bar{\omega}$
Υ	$\iota\alpha\varsigma$ $\iota\varsigma$	$\iota\epsilon\varsigma$ $\iota\varsigma$		$\iota\iota$ $\bar{\iota}$
Υ	$\upsilon\alpha\varsigma$ $\upsilon\varsigma$	$\upsilon\epsilon\varsigma$ $\upsilon\varsigma$		

2. From this table it appears generally,

a. That in the collision of A and E sounds, the vowel which precedes the other, remains predominant in the contracted syllable, although its shape may be modified e. g. λείπαι, λείπη or λείπει; τίμαῖς, τίμα; πόλαις, πόλεις; except in εα, which, in the first two declensions, is contracted into α; ὀστέα, ὀστᾶ; βορρίαις, βορρίᾱς.

b. That, where an O sound appears, it maintains itself, in contraction, against all A and E sounds, νόε, νοῦ; ὀστέον, ὀστοῦν; βόας, βοῦς; τιμάοιμι, τιμῶμι; φιλέουσι, φιλοῦσι; except that, in adjectives, οη becomes η; ἀπλόη, ἀπλῆ, and οα sometimes α; ἀπλόα, ἀπλᾶ; also ἀπλόαι, ἀπλαι.

## § XXXVIII.

### OF CRASIS.

1. Crasis, like synæresis, is *proper*, when the two open sounds are by it combined into one, e. g. τὰ ἀγαθά, τᾶγαθά (where  $\tilde{a} \tilde{a} = \tilde{a}$ ), or τὸ ὕδωρ, δοῦδωρ, τὸ ἰμάτιον, δοίμάτιον; it is *improper*, when one of the colliding vowels overpowers the other. The remaining vowel, in this case, either changes its sound by elongation, as τὰ ἐμά, τᾶμά, and extension, as τὸ ὄνομα, τοῦνομα, or the prevailing sound continues unaltered; καὶ εὐθύς, κεῦθύς; καὶ οὐ, κού.

2. Crasis, in *prose*, is confined to very few examples; but in the poets it has ampler limits, though it varies according to the different kinds and ages of their poetry, and may therefore, with reference to them, be better discussed under the dialects.

3. Crasis, in *prose*, is most usually found with forms of the article ὁ, ἡ, τὸ, especially those which have a short vowel, and it unites αα into ᾱ: τὰ ἀγαθά, τᾶγαθά; τὰ ἀναγκαῖα, τᾶναγκαῖα; τὰ αὐτὰ, ταῦτά: αε into ᾱ; τὰ ἐκεῖ, τᾶκεῖ; τὰ ἐναντία, τᾶναντία: οα into α; ὁ ἀνὴρ, ἀνῆρ; so ἄνθρωπος, ἀδελφός; τὸ αὐτὸ, ταυτό: οε into ου; τὸ ἐμὸν, τοῦμὸν; τὸ ἐναντίον, τοῦναντίον; τὸ ἔμπαλιν, τοῦμπαλιν; τὸ ἔσχατον, τοῦσχατον; an exception is found in ὁ ἕτερος, ἄτερος, since this word maintains its old form, ἄτερος, in crasis: δι᾽ ἄτερου,

δαῖτρα, &c.; oo into ου; τὸ ὄνομα, τοῦνομα; τὸ ὄπισω, τοῦπίσω.

4. *A diphthong or long vowel with a short*: thus, αἰ in the conjunction καὶ with α, καῖγαθός, καῖδικος, καῖν; with ε, καὶ ἐγὼ, καῖγὰ; καῖκειθεν, καῖνταῦθα; before εἰ, καῖτα for καὶ εἶτα; before ου, κοῦδέν, κοῦ; η before α in ἐπίδη ἄν ἐπειδάν; οἰ before α in μέντοι ἄν, μέντάν, ἀδελφοί for οἱ ἀδελφοί in the Sigeian inscription; ου before α and αυ, τοῦγάλατος,\* τάνθρώπου,† ταῦτομάτου;‡ before ε, in τοῦμοῦ;|| ω before α and οἰ; before α, in ὠγαθέ for ὦ ἀγαθέ; before οἰ, in ἐγῶμαι for ἐγὼ οἶμαι.¶

*Obs. 1.*—This list shows that here, besides proper and improper crasis, also *ecthlipsis*, e. g. κοῦδέν, κοῦ, ταῦτομάτου, τάνθρώπου, and *aphæresis* in τοῦμοῦ for τοῦ ἐμοῦ, ὠγαθέ for ὦ ἀγαθέ are included. The mixture of crasis and *ecthlipsis* is seen likewise in τοῦμόν and τάμά, for τὸ ἐμόν and τὰ ἐμά, since in both instances the vowel ε is ejected, and the remaining vowels, ο, ᾱ, are lengthened into ου, ᾱ. Even a mixture of crasis and *aphæresis* is observable in ἐγῶμαι, where the ὦ of the former word is extended, ᾱ, and the ε of the latter οἶμαι is taken away. Nor is it less clear that there is no essential difference between *synæresis* and *synalæphe*, since in both the same appearances of the combination, extension, and ejection of colliding open sounds display themselves.

*Obs. 2.*—After the example of several inscriptions, e. g. the Sigeian, which has ΚΑΓΩ, ΚΑΠΙΣΤΑΤΟΝ, for καὶ ἐγὼ, καὶ ἐπίστατον, and ΗΑΔΕΛΦΟΙ for οἱ ἀδελφοί, but ΗΑΙΣΟΠΙΟΣ, i. e. ἄσωπος for ὁ Αἴσωπος, recent critics, especially Dawes\*\* and Porson, have revived

\* ΠΙΡΟΣ ΤΟΓΑΛΜΑΤΟΣ according to the old Attic orthography in the inscription from the Pandrosium, l. 75, in *Walpole*, p. 585.

† Demosthen., p. 450, B. *Wolf*.

‡ Thucyd., II, 77; but there two of Bekker's MSS. give τοῦ αὐτομάτου.

|| Isocrates, p. 838. *Ed. Wolf*.

¶ Plato Euthyphr., p. 2, B.

\*\* *Dawes Miscell. Crit.*, p. 123. "Ex scriptura ista . . . discant velim futuri scriptorum *Atticorum*" (why this expression? Is the inscription *Attic*?) "editores καὶ γὰρ καὶ πῶς &c. repræsentare."

the practice of omitting in crasis a single iota, when it stands in the *former* word, καὶ ἀγαθόν, καγαθόν, καὶ ἐγώ, καγώ, so that here also crasis and ecthlipsis are blended, and of writing it when found in the *latter*, ἐγὼ ἴμαι, ἐγῶμαι; of course also when it is in both words, καὶ ἴτρα, καῖτρα. Yet there are reasons of doubt as to the soundness of this rule. To the Sigean inscription some others are opposed, e.g. the Elean, at least its equal in antiquity, which combines τῷ ἱππῶδα, by crasis, ΤΟΙΝΤΑΥ, i.e. τῶνται.<sup>(B)</sup> Likewise the modern Greeks in the crasis of καί, write ι alone and allow α to disappear, e.g. καὶ ἄνθη, καάνθη, to show that the iota continues to be sounded. Lastly, there is no natural ground for the ecthlipsis, since the supposition, that, e.g. in ΚΑΙ ΕΓΩ, ΑΕ, could not be blended by crasis, unless ι were previously ejected, depends upon an inaccurate view of the crasis, which in this instance is evidently *improper*, not combining ΑΕ, above shown to be impossible, but expunging Ε, and extending Α.

*Obs. 3.*—The use of crasis in prose is extremely fluctuating, so that there is scarcely an instance in which it is constant (except perhaps μέντοι and ἰσχυράν, for ἰσχυρὰν δέ, in the latter of which words even the mark of crasis has gone out of use as unnecessary). Hence there is a variation in the case of α in the verbs compounded with πρέ, πρέχων and προύχων, προχώρησι and προύχώρησι, προθυμοῦντο and προύθυμοῦντο in Thucydides.\*

## § XXXIX.

### OF ELISION AND APOSTROPHE.

1. Elision unites two *open* words, by taking away the *final* syllable of the first. Thus, ἀλλὰ οὐκ, ἀλλ' οὐκ.

2. The preceding and elided vowel is in prose always a *short* vowel: α, ε, ο, ι,† not υ. Thus,

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\* *Poppo de elocutione Thucyd.*, Part I of his edit., p. 216.

† Poppo, p. 418, &c.



**α**, in the prepositions *ἀνά, διά, κατά, μετά, παρά*; the particles and adverbs *ἀλλά, ἄρα, ἅμα, εἴτα, ἔπειτα, μάλα, μάλιστα, ἵνα*; in the case-termination *ᾶ, as, ταῦτα, τοιαῦτα, πάντα, ἅλλα, τίνα*; and in the verbal-forms in *ᾶ, as, ἡγούμεθα, οἶσθα, &c.*, e.g. *κατ' αὐτόν, καθ' ἡσυχίαν, ἀλλ' ὥς, μάλιστ' ᾶν, ἡγούμεθ' ᾶν.*

**ε**, in the particles *τέ, γέ, δέ*, and the words compounded of them, *ἥσπε, ὅδε, οὔτε, ἔγωγε, &c.*

**ο**, in the prepositions *ἀπο, ὑπό*, not in *πρό*, in *τοῦτο, αὐτό*, and verbal-forms, as, *ἀπ' ἐμοῦ, τοῦτ' εἶναι,\* ἀγωνίσαιτ' ᾶν.†*

**ι**, in the prepositions *ἀντί, ἀμφί, ἐπί*, not in *περί*, in *ἐπι, ουκέτι, φημί, ἐστί*, e.g. *ἐπ' οἴκου, οὐκ ἔτ' ἐσται, φήμ' ἐγώ, ἐσθ' ὅτε.*

3. Elision, by the suppression of vowels, evidently hurts in some degree distinctness of expression. Hence, it is generally avoided in prose, so that even the slenderest sounds remain open: e.g. in Attic inscriptions;‡ *εἶπε ἀποδοῦναι, τῶν τε ὄντων, δὲ ἀπό, δὲ ἀρχοντες, ἐπὶ ἀρχοντος, ἐπὶ ἀρχοντων*, and suffer apostrophe only then, when constant use or the nature of the expression preclude all obscurity: e.g. in prepositions before the relative *ὅς*; *ἐφ' ἧ, ἀνθ' ὧν,||* and in the case of the particle *ᾶν*, in *τάχ' ᾶν, πλείστ' ᾶν, ἐλύοντ' ᾶν, ἀγωνίσαιτ' ᾶν, &c.* in Thucydides.¶

**Οἷε.**—The discussion of apocope, aphaeresis, and synizesis, is referred to the head of dialects and poetical usage. Copies of some of the oldest Greek inscriptions, to which frequent allusion has been made, will now be given, at once for the sake of exercise in the rudiments of Greek writing and language, and for the farther elucidation of what has been already stated.

\* Thuc., I, 84.

† Comp. Poppo, *ut sup.* p. 218.

‡ Boeckh appendix to the public Economy of Athens (*in the original*).

|| Ibid, XIII, XI. Yet it stands there ANTON, i. e. *ἀντ' ὧν*, without aspiration of the τ.

¶ Poppo, *ut sup.*

## § XL.

## THE INSCRIPTIONS OF MELOS AND ELIS.

1. The inscription of Melos (§ XII. 7,) consists of a distich, written longitudinally in the flutings of a marble column. It stands thus upon the marble :<sup>(R)</sup>

ΠΑΙ ΔΙΟΜΕΚΠΗΑΝΤΟΥ ΔΕΚΜΑΣ ΤΟΔ  
ΑΜΕΝΠΗΕ ΜΑΤΑΓΜΑ  
ΜΟΣ ΕΠΕΓΕΝΚΗΟΜΕΝΟΜΤΟΥΤ  
ΕΤΕΛΕΣΣΕ ΜΜΕ ΔΟΓΗΟΝ

That is,

ΠΑΙ ΔΙΟΣ ΕΚΠΗΑΝΤΟΙ ΔΕΚΣΑΙ ΤΟΔ ΑΜΕΝ-  
ΠΗΕΣ ΑΓΑΛΜΑ  
ΣΟΙ ΓΑΡ ΕΠΕΥΚΗΟΜΕΝΟΣ ΤΟΥΤ ΕΤΕΛΕΣΣΕ  
ΤΡΟΠΗΟΝ

Or, according to our orthography,

Παῖ Διὸς Ἐκφάντῳ δέξαι τὸδ ἄμεμφες\* ἀγαλμα  
Σοὶ γὰρ ἐπευχόμενος τοῦτ', ἐτέλεσσε τροφόν.<sup>(R)</sup>

'Son of Jove, from Ecphantus receive this faultless image ;  
For, having vowed such a one to thee, he has finished (*the likeness of*) thy nurse."<sup>(R)</sup>

**Obs.**—In spite of some trifling damages of the marble, the whole inscription is certainly ascertained, except the first letter of τροφόν, which has been almost lost by a fracture of the stone. ΕCΦΑΝΤΟΣ appears to have vowed to Bacchus (Παῖς Διός,) the image of his nurse (τροφός),—perhaps Leucothea. Now, in compliance with his vow (ἐπευχόμενος τοῦτο), he has had it completed (ἐτέλεσσι), and consecrated, upon this pillar, to the god in his temple. The pillar is of small dimensions, scarcely half a span in diameter, and about 5 feet long.<sup>(R)</sup> The image itself, therefore, must have been of no great size. Construe, Ἐκφάντῳ δέξαι τὸδ ἀγαλμα, i. e. from Ecphantus, as ὡς ἄρα φωνήσας οἱ ἰδεῖσθαι χάλκεον ἔγχος. Hom. Od., o. 282, π. 40.†

\* Properly ἀμεμφες, as in the following δλυνπίῳ. Comp. § xxiv, 5, obs.

† This inscription has lately been examined by Welcker, *Epigrammatum Græcorum Specilegium*, II, Bonnæ, 1822.

2. The inscription of Elis was dug up within the boundaries of that province, in the year 1813, brought to England by Sir William Gell, and obtained from him by Mr. Payne Knight.\* It runs thus:

ΑΡΑΤΡΑΤΟΙΡΕΡΕΙΟΙΣ:ΚΑΙΤΟΙΣΕΛ  
 ΕΑΟΙΟΙΣ:ΣΥΝΝΑΒΙΑΚΕΑΕΚΑΤΟΝΕΤΕΑ:  
 ΑΡΧΟΙΔΕΚΡΤΟΙΑΙΡΕΤΙΔΕΟΙ:ΑΙΤΕΡΕΠΟΣΑΙΤΕΡ  
 ΑΡΧΟΝ:ΣΥΝΕΑΝΚΑΓΑΝΟΙΣ:ΤΑΤΑΤΚΑΙΓΑ  
 ΑΡΧΟΛΕΜΟ:ΑΙΔΕΜΑΣΥΝΕΑΝ:ΤΑΝΑΝΤΟΝΚ  
 ΑΡΧΥΡΟ:ΑΡΧΟΤΙΝΟΙΑΝ:ΤΟΙΔΙΟΝΥΝΠΙΟΙ:ΤΟΙΚΑ  
 ΔΑΛΕΜΕΝΟΙ:ΝΑΤΡΕΙΟΝΕΝΟΝ:ΑΙΔΕΤΙΡΤΑΛ  
 ΡΑΘΕΑ:ΤΑΙΚΑΔΑΝΕΟΙΤΟ:ΑΙΤΕΡΕΤΑΣΑΙΤΕΤ  
 ΕΛΕΣΤΑ:ΑΙΤΕΔΑΜΟΣ:ΕΝΤΕΠΙΔΡΟΙΚΕΝΕΝ  
 ΟΙΤΟΤΟΙΝΤΑΥΤΕΚΡΑΜΕΝΟΙ

\* Who had it engraved in a *fac-simile*, with a transcript into the common text. It has been recently examined by

That is,

Α ΦΡΑΤΡΑ ΤΟΙΡ ΦΑΛΕΙΟΣ : ΚΑΙ ΤΟΙΣ ΕΥ  
 ΦΑΟΙΟΙΣ : ΣΥΝΜΑΧΙΑ ΚΕΑ ΕΚΑΤΟΝ ΦΕΤΕΑ  
 ΑΡΧΟΙ ΔΕ ΚΑ ΤΟΙ : ΑΙ ΔΕ ΤΙ ΔΕΟΙ : ΑΙΤΕ ΦΕΠΟΣ  
 ΑΙΤΕΦ

ΑΡΓΟΝ : ΣΥΝΕΑΝ ΚΑΛΑΛΟΙΣ : ΤΑΤΑΔ ΚΑΙ ΠΑ  
 ΡΠΟΛΕΜΟ : ΑΙ ΔΕ ΜΑ ΣΥΝΕΑΝ ΤΑΛΑΝΤΟΝ Κ  
 ΑΡΓΥΡΟ : ΑΠΟΤΙΝΟΙΑΝ : ΤΟΙ ΔΙ ΟΛΥΝΠΙΟΙ :  
 ΤΟΙ ΚΑ

ΔΑΔΕΜΕΝΟΙ : ΛΑΤΡΕΙΟΜΕΝΟΝ : ΑΙ ΔΕ ΤΙΡ ΤΑ Γ  
 ΡΑΦΕΑ : ΤΑΙ ΚΑ ΔΑΔΕΟΙΤΟ : ΑΙΤΕ ΦΕΤΑΣ ΑΙΤΕ Τ  
 ΕΛΕΣΤΑ : ΑΙΤΕ ΔΑΜΟΣ : ΕΝ ΤΕΠΙΑΡΟΙ ΚΕΝ ΕΧ  
 ΟΙΤΟ ΤΟΙΝΤΑΥ ΓΕΓΡΑΜΕΝΟΙ

According to our orthography :

‘Α Φράτρα<sup>1</sup> τοῖς Φαλείοις<sup>2</sup> καὶ τοῖς Εὐφαοίοις<sup>3</sup> συνμαχία κ’ ἔα<sup>4</sup>  
 ἑκατὸν Φέτεα,<sup>5</sup> ἄρχοι δὲ κα τῷ,<sup>6</sup> αἱ δὲ τι δέοι αἴτε Φέπος αἴτε Φάρ-  
 γον,<sup>7</sup> συνεαν κ’ ἀλλάλοις<sup>8</sup> τὰ τ’ ἄλλα καὶ παρὰ πολέμου : αἱ δὲ μὰ  
 σύνεαν<sup>9</sup> τάλαντον κ’ ἀργύρου ἀποτίνοιαν<sup>10</sup> τῷ Δί Ὀλυμπίῳ τῷ  
 καταδηλημένῳ λατρεῖόμενον.<sup>11</sup> Αἱ δὲ τις τὰ γράφεια τῷ κα  
 δαλέοιτο,<sup>12</sup> αἴτε Φέτας, αἴτε τελέστα, αἴτε δᾶμος,<sup>13</sup> ἐν τέπιάρῳ κεν  
 ἔχουτο<sup>14</sup> τῶνταῦ γεγραμένῳ.<sup>15</sup> (R)

Boeckh in the Pub. Econ. of Athens. Vol. II, p. 390 (*original edition*).

<sup>1</sup> Ἡ ῥήτρα, i. e. συνθήκη.—<sup>2</sup> Τοῖς Ἑλπίσις.—<sup>3</sup> Εὐαοίσις points to a city  
 named Εὐφάω or Εὐάω, and with ω cut off, Εὐά, which Theopompus, in  
 Stephanus, calls an Arcadian town : Εὐα πόλις Ἀρκαδίας· Θεόπομπος ἔκτῃ  
 τὸ ἰστικὸν (from the shortened form) Εὐαῶς.—<sup>4</sup> Κ’ εἴη or ἂν εἴη for ἴστω.—  
<sup>5</sup> Φέτα, ἴτη.—<sup>6</sup> So it appears proper to divide the words, ἄρχω δὲ κα (i. e.  
 ἂν) τῷ, i. e. ἀρχίτω δὲ τῷδε, viz. ἴτη. “Let there be a league for a  
 hundred years, and let it begin with *this* year.” In like manner we find  
 ἀμελόγησαν ἐν τῷ δήμῳ τὴν ἐκτελείαν εἶναι ἰνιαυτὸν· ἀρχὴν δὲ τήνδε τὴν ἡμέραν,  
 Thucyd. IV, c. 118. As long as ἀρχῶ δεκάτῃ was read, all full explana-  
 tion was impossible.—<sup>7</sup> Εἰ δὲ τι δέοι εἴτε ἔπος εἴτε ἔργον.—<sup>8</sup> Συνίησαν ἂν (for  
 the imperative συνιόντων) ἀλλήλοις.—<sup>9</sup> Μὴ συνίησαν.—<sup>10</sup> Κε . . ἀποτίνοιαν, for  
 the imper. ἀποτινόντων.—<sup>11</sup> Τῷ καταδεδηλημένῳ λατρεῖόμενον.—<sup>12</sup> Εἰ δὲ τις τὰ  
 (ῥαῖα) γραφείη, ἢ ἂν δηλείοιτο, to wit, the god. Γράφειν, here must be  
 understood of a public decree.—<sup>13</sup> Εἴτε ἴτης (probably one entitled to civic  
 privileges, one of the governing tribe ; the ἴται of Menelaus are known

## TRANSLATION.

“The convention between the Eleans and Evaceans. There shall be an alliance for an hundred years, to commence with this year. If any need of assistance, by word or deed, occur, they shall repair to each others aid, as well for other matters as on account of war. But if they do not come to aid, the party failing shall pay a talent of silver as penalty to the violated majesty of Olympic Jove. Moreover, if any one—whether citizen, magistrate, or people—propose a decree by which this sanction may be violated, he shall be bound in the sacred penalty herein stated.”

## XLI.

THE INSCRIPTION OF SIGEUM, AND THAT UPON THE  
ATHENIANS WHO FELL AT POTIDEA.

1. The Sigeian inscription upon a marble pillar, which, as it seems, once supported the bust or statue of the person named in the inscription, and still exhibits a place hollowed out in the top for its reception, was found in the vicinity of the promontory of Sigeum, before the doors of a church, where the stone served as a seat. It has been recently brought to England by Lord Elgin, and deposited with the rest of his collection in the British Museum.\* Over the chief inscription, which occupies the lower part of the stone, there is engraved a shorter one, a brief repetition of the one below, and of later date, since it has Η as a vowel, and also Ω, but still with several dialectic peculiarities. Both are written βουστροφιδόν. The lower one runs :

from the Odyssey); εἴτε τέλειστος (ὁ ἐν τέλει, “one in office, a magistrate”), εἴτε δημοσ.—<sup>14</sup> Εἰ τῷ ἐπιέρῳ (i. e. ἐφίέρῳ) ἄν ἔχοντο, for ἐχίσθω.—<sup>15</sup> Τῷ ἐνταῦθα γεγραμμένῳ.

\* Published by Chishull, in the *Antiquitates Asiaticæ*, 1728; afterwards by Lanzi, Payne Knight, &c.

ΦΑΝΟΔΙΚΟ:ΕΙΜΙ:ΤΟ Η  
 ΟΧΟΑΓΟΤ:ΖΟΤΑΑΧΟΜΑΘ  
 ΜΕΣΙΟ:ΚΑΛΟ:ΚΡΑΤΕΡΑ  
 ΜΘ ΞΗ ΙΑΧ:ΥΟΤΑΤΖΙΠΑΧ  
 ΟΝ:ΕΣ ΠΡΥΤΑΜΕΙΟΝ:Κ  
 ΥΞΛΙΖ:ΔΜΑΥΜ:ΑΧΟΔ  
 ΕΥΖΙ:ΕΑΜΔΕΤΙΓΑΖ+  
 ΟΞΛ:ΥΞΥΙΔΔΕΥΞΜΟ  
 ΖΙΛΕΙΕΖ:ΚΑΙ ΜΕΠΟ  
 ΙΑΧΖΟΠΟΖΙΑΗ:ΥΞΖΙΞ  
 ΗΑΔΕΛΦΟΙ

That is,

Φανοδίκου εἰμί τοῦ Ἑρμοκράτους τοῦ Προκοννησίου. Καὶ γὰρ  
 κρατῆρα καὶ πίστατον καὶ ἡθμόν<sup>1</sup> ἐς Πρυτανεῖον ἔδωκα<sup>2</sup> μνήμα  
 Σιγευέῃσι.<sup>3</sup> Ἐὰν δέ τι πάσχω<sup>4</sup> μελεδαίνειν ἕω Σιγεῖς.<sup>5</sup> Καί  
 μ' ἐπόεισεν<sup>6</sup> Αἴσανπος<sup>7</sup> καὶ ἀδελφοί.

“I am (the statue) of Phanodicus, son of Hermocrates the Proconnesian. And I have given a goblet and stand, with

<sup>1</sup> The gift of Phanodicus to the Town-house, consisted of a goblet for mixing wine in (κρατῆρ), a stand for the same (πίστατον, called ὑποκρατήριον in the other inscription), and a strainer (ἡθμος), in short, a drinking apparatus, probably reserved for festivals held in the Prytaneum; e.g. when new Prytanes (πρυτανῖνες) entered on their office.—<sup>2</sup> The stone has *κδωκα* for *ἔδωκα*, probably from negligence.—<sup>3</sup> The form with a trace of the digamma, Σιγευέῃσι, Σιγεῤῥέῃσι, commonly Σιγεῖῃσι, and with *ε* extended, Σιγεῖῃσι. So Steph. Byzant. Σίγειον πόλις Τρωάδος. Ὁ πολέτης Σιγεῖς.—<sup>4</sup> “If I suffer any thing,” a milder expression for *death*. “If I die,” says Phanodicus, “the Sigeans must take care,” to wit, of the preservation of the statue.—<sup>5</sup> Σιγεῖς, a peculiar contraction of the open syllables, Σιγεῤῥίας, Σιγεῖας. The ordinary contraction would have been Σιγεῖς.—<sup>6</sup> Ἐπόεισεν, from ποίω for πώω, with *ε* extended, instead of ἐποίησεν or ἐποίησιν.—<sup>7</sup> Compare § XIXVIII, 4, obs. 2.

a strainer, for the Town-house, as a memorial to the Sigeans. But if any thing befall me, I leave it to the Sigeans to take charge. And Æsopus and his brethren made me." (R)

2. The shorter inscription above, runs thus:

ΘΑΝΟΔΙΚΟ  
ΧΟΜΤΟΤΙΜΕ  
ΡΑΤ ΕΟΞΤΟ  
ΗΥΜΟΧΟΡΠ  
ΞΙΟ ΚΡΗΤΗΡ  
ΧΟΙΝΙΑΧ:ΕΔ Α  
ΡΗΤΗΡΙΟΝ:Κ  
ΠΞΥΟΜΟΗΙΑ  
ΡΥΤΑΝΗΙΟΝ  
ΞΧΥΞΕΧΩΔΞ  
ΕΥΕΙΝ

That is,

Φανοδίκου ἐμὶ<sup>1</sup> τοῦ ἑμποκράτους<sup>2</sup> τοῦ Προκονησίου. Κρητῆρα δὲ καὶ ὑποκρητήριον καὶ ἡθμὸν ἐς Πρυτανήιον ἔδωκεν Συκεῦσιν.<sup>3</sup>

3. As a specimen of the old Attic alphabet and orthography, here follows the monumental inscription upon those Athenians who fell in the fight at Potidea, Ol. 86, 4, B. C. 432, dedicated to their memory by the State, after a public interment. It was brought to England by Lord Elgin, and is now in the British Museum. The first verses are almost entirely obliterated, and the terminations of the rest. The letters of the separate lines stand directly under one another.\* (R)

<sup>1</sup> Ἐμὶ.—<sup>2</sup> Τοῦ ἑμποκράτους. Crasis without aspiration of the T.—

<sup>3</sup> The common form, only written with υ, and χ for γ.

\* The parts wanting have been supplied by Visconti, and by the author of this Grammar, and last by Osann, in his *Sylloge*.

ΑΘΑΝΑΤ  
 ΣΕΜΑΙΝΕΙ  
 ΚΑΙ ΠΡΟΛΟΝ  
 ΝΙΚΕΝΕΥΠΟΛΕΜΟΝ  
 ΑΙΘΕΡΜΕΜΦΣΤΧΑΣΤΠΕΔΕΧΣΑΤΟΣΟ  
 ΤΟΝΔΕΠΟΤΕΙΔΕΙΑΣΑΜΦΙΠΤΛΑΣΕΛ  
 ΕΧΘΡΟΝΔΟΙΜΕΝΕΧΟΣΙΤΑΦΟΜΕΡΟΣΗ  
 ΤΕΙΧΟΣΠΙΣΤΟΤΑΤΕΝΗΕΛΠΙΔΕΘΕΝΤΟ  
 ΑΝΔΡΑΣΜΕΜΠΟΛΙΣΗΕΔΕΠΟΘΕΙΚΑΙΔΙ  
 ΠΡΟΣΘΕΠΟΤΕΙΔΑΙΑΣΗΟΙΘΑΝΟΝΕΜΠΡ  
 ΠΑΙΔΕΣΑΘΕΝΑΙΟΝΦΣΤΧΑΣΔΑΝΤΙΡΡΟ  
 Ε . . ΧΣΑΝΤΑΡΕΤΕΝΚΑΙΠΑΤ ΤΚΛ

i. e. with the lines from the fifth completed :

'Αθάνατ . . . σημαίνει . . . καὶ προγόνων . . .

Νίκην εὐπόλεμον . . .

Αἰθήρ μὲμ ψυχὰς ὑπεδέξατο, σώματα δὲ χθών

Τῶνδε Ποτειδαίας ἀμφὶ πύλας ἔλαχεν.

'Εχθρῶν δ' οἱ μὲν ἔχουσι τάφου μέρος, οἱ δὲ φυγόντες

Τεῖχος πιστοτάτην ἐλπίδ' ἔθεντο βίου.

"Ανδρας μὲμ πόλις ἦδε ποθεῖ καὶ δῆμος Ερεχθείας

Πρόσθε Ποτειδαίας οἳ θάνον ἐμ προμάχοις

Παῖδες 'Αθηναίων· ψυχὰς δ' ἀντίρροπα θέντες,

"Ηλλαξαντ' ἀρετὴν καὶ πατρίδ' εὐκλείϊσαν.

## OF THE ACCENTUATION OF WORDS.

### § XLII.

#### OF THE NATURE AND ESSENCE OF THE ACCENT.

1. The *radical* syllables of speech, when by the aid of *formal* syllables they were expanded into words of greater



compass, would, as the distinctive and essential part of the word, originally stand in a superior relation to these subsidiary syllables.

2. This *superiority* would be marked to the ear by a stronger emphasis or dwelling of the voice on that part of the word, which contained the root, as upon *friend* in *friendship*, *love* in *love-ly*, *κηπ* in *κῆπος*.

3. In comparison with this *tone* (*προσφῶδια, accentus*), that of the other syllables would appear weaker, whether preceding it (*anacrusis*), as in *relief*, or following it (*thesis*), as in *lovely*, or both together, as in *rebellion*, *be-lov-ed*, *ἐλείπετε*, *διδάσκω*, &c.

4. Thus it is the tone that combines, and as it were *animates* the word. *Without* it there is a mere accumulation of syllables, *by* it they are brought into mutual relation and make up a whole.\*

5. In every word there can be but one predominant tone, to which all the rest are subordinate. This is the *sharp* or *acute* accent (*προσφῶδια ὀξεῖα, accentus acutus*), and has as its symbol a stroke drawn to the left, as in *κόμμα*; in comparison with it the other syllables of a word have a depressed tone, the *grave* accent (*προσφῶδια βαρεῖα, accentus gravis*), marked by a stroke drawn to the right; now, however, this is not used in writing, *φύλαξ* not *φύλαξ*, *Θεόδωρος* not *Θεόδωρος*. The distinction between the *sharp* and *grave* tones shows itself in *τις*, some one, and *τίς*, who? e. g. who (*τίς*) is there? and, there is some one (*τις*) there. So also in, there is (*ἔστι*) a God, and, God is (*ἔστι*) almighty.†

\* When a people begin to wean themselves from the impulses of feeling and of nature, and instead of *thinking with the heart*, as Homer expresses it (*κατὰ φρενα καὶ κατὰ θυμόν*), to limit their mental activity by the strict method and order of ideas, or the laws of pure understanding, this relation gradually disappears, and tone is at last entirely lost in their language. Such is the case in French, where it is even considered faulty to speak with *accent*, and in the so-called *Jewish-German*, which is pronounced, in its own department, like the French.

† Compare, upon the fundamental principles of the Greek accent,

6. If a *tone-syllable* have a long vowel or diphthong, it is regarded as made up of two, of which the one has the acute and the other the grave accent. Thus, *δῆλος*, considered as *δέιλος*, and *κηπος* accented *κῆπος*, as Germ. *schwêben*, *gêben*.

7. These two tones unite in one extended tone (*προσφῶδια περισπώμενη*, *accentus circumflexus*), the symbol of which (^) is now converted into one wavy line, *κῆπος*, *δῆλος*.

*Obs. 1.*—If a syllable long by nature has the acute, this stood originally over the latter of these two syllables, out of which the long arose, and the grave upon the other syllable preceding it, *θήρα*, *θέρρα*, so that, in the coalition of sounds, the grave vanished, and the acute alone remained, *θήρα*; hence *ισθᾶώς*, *ζῶός*, become, after contraction, not *ισθῶς*, *ζῶς*, but *ισθῶς*, *ζῶς*.

*Obs. 2.*—In Greek, words are named, with respect to the accent, according to their last syllable; as this has the acute tone, the circumflex, or the grave (i. e. no mark of accent), so are they called *acute*, *circumflexed*, and *grave*, or in Greek,

*ὀξύτονα*, *ὀς*, *καλός*,

*περισπώμενα*, *οῦ*, *καλοῦ*,

*βαρύτονα*, *κῆπος*, *κάλλος*, *πράγματα*.

*Obs. 3.*—Further, *grave* or *baryton* words with the acute on the penult are called *paroxytons* (*παροξύτονα*), and with the acute on the antepenult, *proparoxytons* (*προπαροξύτονα*), with the circumflex on the penult, *properispomenons* (*προπερισπώμενα*): thus,

*βαρύτονα*,

*παροξύτονα*, *φίλος*, *ἄλλος*,

*προπαροξύτονα*, *ἄνθρωπος*,

*προπερισπώμενα*, *σῶμα*, *λιθίτι*.

*Obs. 4.*—Like the *breathing*, the accent stands only over vowels, in diphthongs over the second vowel. If a breathing be also over the

Περφυρίος περί προσφῶδιας in *Villoison. Anecdot.*, T. II, p. 105, sqq., and the learned reviews in the *Univ. Jen. L. Gaz.*, 1816, n. 155, p. 303.

vowel, the acute accent stands after it, the circumflex over it, ἄλλω, οἴκου, οἶκον.

*Obs. 5.*—If an oxyton stand between other words of a sentence, its tone, in the close combination of the words, is weakened and becomes grave, e. g. Αἴνυμι' ἐμὸς παῖς Οἰδίπους Σφίγγος μαθών.—Since this change into the grave is produced by the close union of the words, it follows that it cannot take place at the end of a sentence, nor before a stop, which dissolves that immediate connection, ἰδὼν ἄν' ἀλλὰ τοῦτο—τὸ γὰρ σθένος βραχύ. But it takes place in Καλυψὼ, δῖα Διόων, where the ancients put no stop.

*Obs. 6.*—Since, also, a tone is found in words, where the radical syllable alone appears, as in *stand*, *quick*, even monosyllabic words have their accentuation—*acute*, δήρ, μὴν; *circumflex*, εὖ, φεῦ; *grave*, οὐ, εἰ,

8. Monosyllabic *barytons* of this sort, which, having no *mark* of accent, have been falsely named *toneless* (ἄτονα), are found in Greek to the number of ten :

ὁ, ἡ (*article*), and in the plur. οἱ, αἱ; οὐ, οὐκ, οὐχ (*but οὐχί*), not.

ὥς, as, εἰ, if, *but combined*, ὥσει.

ἐν (*but ἐνί*), in, and ἐς, εἰς, into.

ἐκ, and before a vowel, ἐξ, out of.

*Obs.*—These barytons sharpen their tone, when they stand *at the end of a sentence*, or *after the chief word*: πῶς γὰρ οὐ; Διὸς ὦς οἰνοποτάζου, τῶν μ' ἔκ φασί γενίσθαι; according to the old Grammarians the article ὁ does the same, when it has the meaning of a demonstrative pronoun, this, ὃ γὰρ ἤλαθε. (R)

## § XLIII.

### OF THE ACCENTUATED SYLLABLE.

1. Since that syllable is marked by the tone or accent, in which lies *the essence* of the word (§ XLII, 1), in primitive words the *radical* syllable will also be the *accentuated* syllable: φιλ, φίλος; λεγ, λέξις; σῶ, σῶμα; λειπ, λείπω.

2. When a syllable is prefixed to a word, it restricts its general meaning to a particular sort of meaning, and hence the accent falls back upon the prefixed syllable, as that which determines the signification: thus, φίλος, ἑφίλος; δρόμος, πρέσβυς; and, in like manner, δένδρον, ἀγλαιόδένδρον. (So in English, land, woodland; dog, house-dog, &c.)

3. Since, in Greek, in derived words, the final syllable alone determines the meaning, this syllable receives the accent: e.g. in adjectives derived from other words, τὸ αἶσχος, grace, αἰσχρός, disgraceful, λέγω, I say, I speak, λεκτός, spoken.

4. Besides this, in the Greek tongue, in which the accent is very moveable, following all the inflections of discourse, the place of the accent is often altered and determined in several ways; e.g. λείπω, λιπών, λελοιπέναι, λελοιπάς,—a fact which can here be only generally declared. More minute observations as to the accentuated syllable, will be more suitably inserted in the proper places.

## § XLIV.

### OF THE IMPOSITION OF THE ACCENT.

1. Let it now be taken for granted that the syllable of a word, proper to receive the accent, is known; the next question is, *which* accent is to be placed over it?

2. To assist in the solution of this question, we must observe:

a. The Greek tongue places the acute only over one of the *three last* syllables, the circumflex only over one of the *two last*.

b. The circumflex requires a syllable *long by nature* (§ XLII, 6): καλοῦ, φεῦγε. The acute can stand, according to circumstances, over either a long or a short syllable: καλός, φεύγω, εὐμορφος; but over the *antepenult* only when the final syllable is short; thus, on that of ἀνθρώπος, not on that of ἀνθρώπους.

3. If the antepenult be the *accent-syllable*, it has always the acute (2, *a*); thus, *ἄνθρωπος, πνεύματος, τύπτουσι*.

4. The penult syllable, when it is the *accent-syllable*, has the circumflex only when it is *naturally* long, and when the final syllable is not naturally long. In every other case it has the acute. Thus,

*φεύγων, φίλε, ὅτι, βλέπε, λείπει, κήπου*, but  
*φεῦγε, τίλον, μείζον, σκῶλον, λείπε, κῆπος*.

*Obs.*—Except *εἶθε*, would that; *ναίχι*, yes.

5. The final syllable, as *accent-syllable*, has always the acute, except in genitives and datives of the first two declensions, in contracted syllables, and in adverbs in *η, οι, ου, ως*:

*καλός, πατήρ, πολύς, τυφθείς, πολλοί, καλούς*, but  
*καλοῦ, καλῶ, καλῆς, καλῇ, καλῶν, καλαῖς*. Thus, too,  
*φιλῶν, τιμᾶς, φιλεῖς*, from  
*φιλέων, τιμάεις, φιλέεις*, and  
*καλῶς, κακῶς, πανταχῇ, πυθοῖ, τηλοῦ, &c.*, adverbs.

*Obs.* 1.—Likewise over the voc. 3d dec. in *ου* and *οι*, when it is the *accent-syllable*, and over many monosyllabic words, the circumflex stands: *ὦ βασιλεῦ, Καλυψοῦ, πῦρ, πᾶς, νῦν, μῶν, &c.*

*Obs.* 2.—In syllables produced by crasis, the circumflex, under the above-mentioned conditions, stands where the crasis has created a diphthong; thus, *τὸ ἔργον, τοῦργον; καὶ εἶτα, κᾶτα*; but *τὰ ἔνδον, τᾶνδον; τὰ ὅπλα, θῶπλα, &c.* (Wolf *de Orthographicis quibusdam Græc. in Analect.*, 2 B, p. 431, *sqq.*)

6. The diphthongs *αι* and *οι* at the end of a word, without a consonant attached, are considered as *short* with regard to the position of the accent. Hence, *κῆποι, οὔσαι*, and hence *ἄνθρωποι* has the accent undisturbed over the antepenult.

*Obs.* 1.—The 3d pers. optat. in *οι* and *αι* is excepted, *λείποι, λείψαι* (on the other hand, *λεῖψαι* as infin. 1st aor. act.); the adverb *οἶκοι*, a relic of the ancient orthography for *οἶκω*, at home (on the other hand *οἶκοι*, houses).

**Obs. 2.**—The ε before ω in Attic inflection is not reckoned as a syllable ; hence the accent in πόλεως, ἀνώγειω, &c., is not cast away (in spite of § XLIV, 2, b), since it really stands over the *penult* syllable. In some similar forms the ε belongs however to the root, and is separated by a liquid from ω : φιλόγειως, ἄκερως. In such instances the whole middle syllable, as being weak in sound, is not regarded in the measurement of the word.

7. For exercise in the placing of the accent (*the accent-syllable is marked by a dot over it*): Ἀλέξανδρος ἐπιστολὴν παρὰ τῆς μητρὸς ἀναγιγνώσκων ἀπορρήτους λόγους κατὰ Ἀντιπατρὸς καὶ διαβολὰς ἔχουσιν, ἀμὰ τοῦ Ἡφαιστίωνος, ὡς εἰώθει, συναναγιγνώσκοντος, οὐκ ἐκάλυπεν. Ὡς δὲ ἀνέγνω, τὸν δακτύλιον ἀφιλομένους τὸν ἑαυτοῦ, τῷ στόματι τῷ ἐκείνου τὴν σφραγίδα ἐπέθηκεν.

## § XLV.

### OF THE SHIFTING OF THE ACCENT.

1. The accent shifts, when it is possible, to the beginning of the word, when the word is increased at the beginning.

Φίλος, ἄφιλος; τύπτε, ἔτυπτον; ὁδός, σύνοδος.

(*Quest.* Why must it remain in ἐφίλει, ἐκέρδανον, ἐφίλου, which are equally increased, by means of ε, at the beginning?)

**Obs.**—When the accent-syllable is elided, the accent is thrown back, as an acute, upon the preceding syllable ; e. g. φημί ἐγώ, φήμ' ἐγώ; δειπᾷ ἔχων, δειν' ἔχων; κακὰ ἦλθες, κάκ' ἦλθες; except in prepositions and particles, ἀπὸ ἐμοῦ, ἀπ' ἐμοῦ; ἀλλὰ οὐδὲ οὕτως, ἀλλ' οὐδ' οὕτως.

2. The accent moves towards the end of a word, so far as the prefixed syllables force it to go. When ἐφίλειον becomes ἐφιλεοντο, it cannot remain over φι, but over λε; ἐφιλέοντο. When it becomes ἐφιλεσθην, the penult syllable is the first over which it can rest; ἐφιλείσθην.

3. In verbs, the first syllable of the present is always the original *accent-syllable*, and remains so, as long as causes already specified occasion no removal of the accent.

Φεύγω, φιλέω, φεύγε, φίλεε, ἔφευγε, ἐφίλει, πέφευγα, ἐφιλείτην.

*Obs.*—The student may proceed to accent φεύγωαι, φιλείωαι, φευγαίστην, φιλειώατο, τιταχάται, λειλεψίστην, and to ascertain the reason of each accentuation. E. g. λειλεψίστην: *Where is the original accent-syllable? Will the accent move back to the beginning of the word? Why not in the present instance? Can it rest upon λειψ? Why not? Will it be placed over the penult syllable, λειλεψάιστην? Wherefore? Why is it here acute—not circumflex? And so on with the other words.*

## § XLVI.

### OF THE THROWING BACK OF THE ACCENT ON THE PRECEDING WORD.

1. Sometimes a word occurs in such close connection with a little word following it, that both are pronounced as one: πατήρ μου, pronounced πατήρμου, ἑταῖρος τις, pronounced ἑταῖρόστις. By this circumstance various changes in accentuation are occasioned.

2. In order better to comprehend these changes, let us denominate the acute and circumflex over the foremost syllables on which they can rest, the *fore-accent*,—over the final syllable, the *hind-accent*. The acute over the penult may, therefore, be named the *middle-accent*.

Fore-accent,	Middle-accent,	Hind-accent.
σύλλογος,	συλλόγου,	καλός,
κῆπος,	κῆπου,	καλοῦ.

3. The *little* words alluded to, are the following pronouns: μου, μοί, μέ, σου, σοί, σέ, οὗ, οἱ, ἔ, μίν, νίν, σφά, σφαέ, σφαίν, σφίαν, σφίσιν, σφίν, σφέας; the indefinite pronoun τις, τι, some one (always written with the grave accent to distinguish it from τίς, τί, who?), the present indic. of εἰμί and φημί

(except εἷς, thou art, and φής, thou sayest); lastly, the adverbs and particles πᾶς, πᾶ, πῆ, ποί, πού, ποθί, ποθεν, ποτέ, τέ, τοί, γέ, κέν, νύν, πέρ, ῥά.

4. These words throw back their accent, as an acute, upon the preceding word (ἐγκλίνουσι, μόρια ἐγκλιτικά, *particulæ encliticæ*), when this word is marked by the *fore-accent*: ἀνθρώπος τις, σῶμά μου; except when it ends with a double consonant: ὁμήλιξ μοῦ, κατήλιψ ἐστί. (R)

5. They lose it altogether, when the preceding word has the *hinder-accent*. Instead of καλὸς τις, καλοῦ τινός, write καλός τις, καλοῦ τινος.

*Obs.*—The accent upon καλός cannot remain *grave*, since καλός τις is to be pronounced as one word (καλόστις). Hence, also, σῶμά μου (properly σῶμάμου) and ἀνθρώπος τις.

6. If a word with the *middle-accent* precede, the enclitics equally lose their accent, except when they are *dissyllabic*: ἀνδρα τε, φίλος μου; but ἦν λόγος ποτέ, ἐναντίος σφίσιν.

*Obs.*—The syllables -δέ (different from δέ, but) and -θί occur only in composition, and always as enclitic, ὅδε, ἡδε, εἴθι. Similar to the accent of these words is that of οὔτις, εἴτι, ὥστι, where the accent of the enclitic falls back upon the monosyllabic baryton (§ XLII, 8). Compare also ὅστις, τοίνυν, ἦτοι, &c.

7. The personal pronouns lose the nature of enclitics after a preposition: ἀντὶ σοῦ, πρὸς σέ; and instead of μοῦ, μοί, μέ, we must then write ἔμοῦ, ἐμοί, ἐμέ. Also, ἔστι merely draws back its accent, ἔστι, when it expresses more than the simple copula, and answers to the Latin *existere*: θεὸς ἔστιν, ἔστιν οὕτως; this occurs even after *toneless* particles, εἰ, οὐκ, ᾧς, with which it is joined in that signification, οὐκ ἔστιν οὕτως, εἰ ἔστιν καθῶς λέγεις, and after the *apostrophized* τοῦτο and ἀλλὰ, τοῦτ' ἔστιν, ἀλλ' ἔστιν.

8. When several enclitics stand together, each throws its accent back on the preceding: εἰ τίς τίνα φησί μοι παρῆναι.

9. Exemplification of the foregoing remarks:

Ἐπὶ σοῦ, εἰς σέ, φίλος τινῶν. Καλῶ τινά μοι σύνεργον φίλον τε,



ἀλλ' οὐκ ἐχθρόν τινα. Τὸ σῶμά μου κάλλιστόν τοι δαιμονός τινος  
μεγάλου ἐστὶν οἶκημα.

## § XLVII.

### REAL NATURE AND RHYTHMICAL PROPERTIES OF THE GREEK ACCENT, AND COMPARISON OF IT WITH THE GERMAN.

1. Accentuation, in its own nature, is coeval with speech, and grows together with it. Existing, however, only on the lips, and addressed to the ears of a people, it is not originally denoted by marks. In the monumental writings of the Greeks there is as little appearance of accents, as of the German accents in German writing, in which, for instance, no sign is used to show that we should pronounce *entérbeten* and not enterbéten, or that we should accentuate *úmfahren* and *um-fâhren* differently according to the meaning.

2. The marking of the accent is therefore a consequence of refinement in grammar and orthography, as for example in the French tongue, and is especially useful when, as in the case of the Greek language, the original form of the tongue is extinct among the people.

3. The Greek accent is mentioned even by Aristotle, and it seems, that so early as his time the works of Homer began to be thus \* marked. Method and exactness in applying the marks were introduced by the Grammarian Aristophanes at Alexandria about two hundred years B.C.;† the use of them, however, did not become general, nor were they adopted in writing upon stone,‡ although they appear in the earliest MSS., probably of the fourth and fifth centuries after Christ.<sup>(R)</sup>

\* *Aristot. Sophist. Elench.*, c. 3, Comp. *Villoison Anecd.*, T. II, p. 130.

† He was a native of Byzantium, a scholar of Callimachus and Eratosthenes, librarian at Alexandria, and teacher of Aristarchus.

‡ They are not even found in the cursive writing of the papyrus-roll of 104 B.C., of which Boeckh made known the explanation in 1821, nor

4. The rhythmical import and power of the accent may be gathered partly from what has been already stated, partly from the almost complete analogy of the German accent, the chief peculiarities of which are therefore here subjoined.

5. German, like Greek, admits the acute upon one of the three last, the circumflex upon one of the two last syllables :

Líeblicher, úmfahren, freúete,  
Fréyheit, fúrchthar, húelflos,  
gewíss, dabéy, hinaús,  
lieben, umfähren, Nêbel,  
vergêhn, stêhn, verblûehn.

6. The final syllables in lieben, Nêbel, Blûethe, &c., which are altogether feeble, and nearly lost in pronunciation, acquire more force and a sharper tone, as soon as another syllable is added to them : *liebevoll, Nebelthal, Bluethenduft*.—The Greek Grammarians marked this strengthening of the syllable previously weak by means of the acute accent, and

σῶμα, τύπτει, stand towards

σωμάτων, τυπτέτω, in the same relation, as

Freúde, Seêle, towards

freudénreich, seelénvoll. Only we must take

care to show distinctly the sharpened tone of -en in such words.—In Greek this is most clearly evinced in the case of ἔνθα, the feeble final syllable of which is enlivened by the addition of δε, and therefore marked with the accent ; ἐνθάδε.

7. In the same way the principle of *enclisis* obtains in German, when for instance *eíle, sâge, schweíge*, are connected with *nur, mir, doch* ; *eílé nur, sâgé mir, schweígé doch*.

8. Not less do we perceive the transition of the circumflex into the acute, and the removal of the accent in *Leíden, leid-voll, leidénreich, &c.*

9. With regard to *reading by accent*, the greatest obstacle to this practice appears, when the acute, by the increase of a word, is shifted from its place, and transfers the tone marked

in any one Greek inscription. The trick played with a verse of Euripides, written and accented, on a pillar at Pompeii, will not now be adduced by any one as a proof of the earlier use of the accents.

by it to a short syllable, so that the pronunciation would oppose the rhythm both of the Roman tongue and of poetry. Can we believe that the Greeks pronounced Socrátes, Demosthénes, Cicéro (Σωκράτης, Δημοσθένης, Κικέρων), while the Romans certainly said *Sócrates*, *Demóstheneſ*, and *Cícero*? Moreover, it seems quite impossible to preserve *quantity* according to this method, as in

Πλάγχθη ἐπεὶ Τροίης ἱερὸν πτολίεθρον ἔπερσεν, Od., α, 2, where in the first half of the line indeed the rhythm of accent coincides with the rhythm of the verse, but in the latter position just as far recedes from it, giving the tone ptoliéthron épersen, whereas the verse requires ptoliéthron epérsen. This difficulty brought even Valckenaer,\* who was frequently partial in his views and opinions on elementary subjects, to the judgment, that, though accents must be retained on account of their usefulness in discriminating the meanings of words, not a single verse of a poet, nor a single sentence of an orator could be read according to them.

10. In the first place, however,—as far as concerns the Roman pronunciation,—no sure conclusion can be drawn from this respecting the Greek. Just as the Greeks changed the forms of Roman names, in order to assimilate them to their own forms and sounds, e. g. *Scipio* into Σκηπίων, and even *Cicero* into Κικέρων, so might they also give to the transformed words that accent which agreed with the laws of their own pronunciation. The same rule might be followed by the Romans, who would therefore pronounce *Sócrates*, *Demóstheneſ*, because accustomed in their own tongue to such an accentuation of words of the same quantity, as *Párticeps*, *Príncipum*, &c. Thus they also pronounced *Atticus*, while in Greek no one accented this word otherwise than *Atticús* (Ἀττικός). Then again, with regard to poetical rhythm, there seems no reason why e. g. ἱταῖρος in νόστον ἱταίρων, Od., α, 5, when it recurs in another form, ἀλλ' οὐδ' ὧς ἱτάρους ἐρρύσατο, υ, 7, should alter the place of its accent together with the middle vowel, especially since αὐτάρ changed

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\* *Diatrise de Eurip. Fragm.*, p. 247.

into *ἰτάρε*, and the like, retain it in a similar case.<sup>(R)</sup> Hence the poetical rhythm of the ancients must have been something quite different from that of accentuation. No one, for example, believes that, since the Romans pronounced *Itáliam*, *fáto*, and *prófugus*, they could have pronounced the same words with a different accent in the flow of hexameter verse,

'Italiám, fató profugús Lavinaque venit  
Littora —————.

A practised ear, accustomed to the rhythm of verse, will catch it in spite of the accentuation in

Itáliam fáto prófugus,

just as precisely as in

Jústum et tenácem propósi vírur  
Non vúltus instántis tyránni  
Mén-te quátit sólida,

and it is an utter abomination to hear the true rhythm of the Latin tongue so frequently sacrificed, in these cases, to the convenience of a scholastic system of scansion.

11. The right rule, then, is always to pay due deference to the tone marked by accent,—thus to acquire the habit of reading *ὅς μάλα πολλά . . . καὶ νόον ἔγνω . . . ὃν κατὰ θυμόν* at the end of the verse, *Od.*, α, 1, 2, 3, according to their tones, *hós mála pollá—kaé nóon éгно—hón katà thymón*—and yet to make the dactylic rhythm perceptible at the same time. Once habituated to this, the reader will treat in like manner the more difficult examples, *ἱερὸν πολίεθρον ἔπερσεν . . . ἀλλ' οὐδ' ὥς ἱτάρους ἐρρύσατο, ἱμεινός περ, | αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο*, *ib.*, v. 6, 7. If its own natural force be thus given to every syllable, and e.g. *ἄνθρωπος* be pronounced not *ánthrōpos*, but *ánthrōpos*, and the acute in such words as *Σωκράτης*, *Δημοσθένης*, be not drawn out into a circumflex, *Socrâtes*, *Demosthênes*, as in the French *Demosthène*, but only sharpened in sound as it ought to be (*n. 6 of this §*), we should soon, by such a practice, be able to distinguish the poetical rhythm through the accentuation proper to the language, and to approach as near, as it is possible for moderns, to the method of the ancients. Whoever cannot accomplish this, should rather read verse after the metrical rhythm, and prose according to the accentuation,

than sacrifice the natural tones of the language in prose also to his own incapacity.

*Obs.*—The opinion, that the pronunciation of the modern Greeks is altogether corrupt, cannot be supported by proof, and the supposition, that it became so in consequence of the written accents, is extremely rash. No people accommodates the mouth and ear to the requisitions of the eye, at least to such a degree as this would infer. Besides, the present pronunciation is universal even among the wildest mountain-clans of Greece, who have perhaps not seen any thing in a written shape for a period of two thousand years. When the nicer distinctions of the poetical rhythm and accentuation disappeared, there arose that species of Iambic *versus politici* (πολιτικοί στίχοι) in which both coincided, e. g.

Ὁ δ' Ὀμηρος μουςόληπτος ποιῇ τὴν Ἰλιάδα,

and the Greeks came round to the point, from which the Latins started, in whose dramatic versification the two rhythms harmonized until a closer imitation of the Greeks caused their separation. The pronunciation of the modern Greeks, which in those points, concerning which we have no doubt, e. g. in the whole province of *Enclisis*, has remained true to the most refined laws of antiquity, or rather to the intonations upon which they were grounded, has in other respects also maintained a correct accentuation, at least in essential particulars, and is faulty only in so far as it does not preserve the true length of other syllables together with the acute, e. g. in *ἄνθρωπος*, *ἔλειπον*, and rather *extends* than *sharpens* a short syllable marked by the acute, although even in this point the educated endeavour to attain correctness.

## § XLVIII.

### OF PUNCTUATION.

1. The simple sentences, which contribute as parts to the

full exposition of a compound thought, are divided, as in other tongues, by the comma (,) (*ὑποστιγμή*).

2. When, however, a sentence involves a complete meaning, but yet is to be brought into close connection with that which follows, it is divided by means of a small point (*μέση στιγμή*,) placed at the top of the line (*οὐ μέντοι ἀλλά*), and answering to our *colon* and *semi-colon*.

3. The question is marked by a comma with a point over it (;), and the complete proposition by a point (.) (*στιγμή*).

4. Like the comma, is a mark (*ὑποδιαστολή*) occasionally used in order to distinguish between two words of the same form, as, *ὁ*, *τι*, the neut. of *ὅστις*, and *ὅτι*, conjunc., that. Some, however, only leave a space between the letters *ὅτι*, &c. The ancients employed it in many other cases, e. g. between *ἔστι*, *Νάξιος*, in order to distinguish from *ἔστιν ἄξιος*; in *ἔστι*, *οὕς*, to distinguish from *ἔστιν οὗς*.

*Obs. 1.*—By means of a mark of union (*ὑφέν*), which has altogether vanished from our typography, the ancients used to bring the parts of a compound word into closer connection: *κορυθαίολος*, *ὄνειροπόλος* (*Villois. proleg. in Hom. Il. p. 1*). Thus, too, where two words stood in strict combination, *τοξόταλωζήτης*, *Il. λ, 385*, injurer-with-the-bow; <sup>(R)</sup> *πύκαποητοῦ*, *Il. σ, 607*, of the close-wrought. Other marks, *ἡ διπλῇ*, *ἀσπερίσκος*, *ὀβελός*, &c. had a critical use for the designation of difficult, spurious, or otherwise remarkable passages.

*Obs. 2.—Recapitulation.*—We have hitherto inquired into the nature of the several letters,—have considered how, and under what limitations as to the juxta-position of sounds, syllables are formed from them,—how the syllables, as radical parts of words, were formed into words,—and how these, by the addition of vowels and consonants, are terminated, rounded, and accented. After the word has been thus created out of its simplest elements, we proceed to its variations, by which the relations, in which it can stand, are expressed; treating, first, of the inflections of nouns, that is, of the **DECLENSIONS**.

## § XLIX.

## OF THE PROPERTIES OF THE NOUN.

1. No object appears alone, but always in connection with, or relation to, other objects : the leaf in the book, the leaf on the tree, the book in the hand, the hand on the arm, the arm on the body, the body on the seat, &c. Further : the life of the children, the tree puts forth blossoms, &c. To betoken these relations, a change takes place upon the form of the noun: τιμή, τιμῆς, τίμῃ, τιμὴν ; that is, *it is declined* (κλίνεται, *declinatur, flectitur*)—stands in a case (πτῶσις, *casus*). DECLENSION (κλίσις, *declinatio*,) in its different branches (κλίσεις, *declinationes*), points out the kind of inflection, by means of rules (κανόνες,) and examples (παράδειγματα).

2. It is reserved for the Syntax to ascertain what inflections or cases are necessary in language. Here, it is sufficient to mark the names of these, with the questions to which they belong :

Nominative,	κλίσις ὀνομαστική,	<i>casus nominativus.</i>
Who? The father.		
Genitive,	—— γενική,	—— <i>genitivus.</i>
Whose? The father's.		
Dative,	—— δοτική,	—— <i>dativus.</i>
To whom? To the father.		
Accusative,	—— αἰτιατική,	—— <i>accusativus.</i>
Whom? The father.		
Vocative,	—— κλητική,	—— <i>vocativus.</i>
Ablative,	——	—— <i>ablativus.</i>
From whom? From the father.		

3. The Greek name of the ablative would be ἀφαιρετική ; but the national Grammarians of Greece do not make mention of this case, *because, in Greek its form is in every instance the same with the dative.*

4. To denote, likewise, the *number* (ἄριθμός, *numerus*,) in which an object is thought of at the time, there must be an alteration on the form of the word: βιβλος, is the book thought of only *once* (ἄριθμος ἐνικός, *numerus singularis*, singular number); βιβλω, the same thought of *twice* (ἄριθμός

ἑξάς, *numerus dualis*, dual number); βίβλοι, the book thought of *three, four, and generally more times* (ἀριθμός ληθυντικός, *numerus pluralis*, plural number).

5. Thus it is only for the designation of *one* and *two* that peculiar forms are adopted, all other numbers being marked by the common form of the plural. But to determine how often a subject standing in the plural is thought of, the *numerals* (ἀριθμητικά ὀνόματα, *numeralia nomina*,) were invented.

6. In each number the six cases or inflections recur, so that a full Greek declension, to answer the demands of these, would have to give eighteen forms of every noun. But, besides that the ablative and dative have universally the same form, in the dual, also, the nom., accus., and voc. agree in the termination, likewise, the gen. and dat., so that the dual has only two forms; moreover, the nom. and voc. are always the same in the plural, and often in the singular; and in *others* the nom., accus., and voc. of each number are identical. Thus the actual forms never exceed eleven, and in many instances are only ten or eight.

7. Further, it is a property of almost all languages, with regard to many objects, to express by the form, whether they have the masculine or feminine gender (γένος ἀρσενικόν, θηλυκόν, *genus masculinum, femininum*). Those words, of which the sex is not marked, are of *no sex* (γένους οὐδέτερου, *generis neutrius*), *neither* of the masculine nor of the feminine. The remarks at the close of this section contain the general rules for the gender of substantives.

8. For the more close and pointed designation of an object, use is made of the article (ἄρθρον, *articulus*), ὁ, this, he, she, ἡ, this, she, the, τό, this or that, it, the,—which, as combined with the noun, partakes of its case, number, and gender: e. g. Father's virtue is often son's fortune: the virtue of the father is often the fortune of the son; ἡ ἀρετὴ τοῦ πατρὸς, κ.τ.λ.

9. *Recapitulation.*—Thus every noun must be considered as an aggregate of several conceptions; to wit, of a particular gender, number, and case, and, with reference to inflection, also of a particular declension.



ὁ ἑταῖρος, the friend.

γένος,	ἀριθμός,	πτῶσις,	κλίσις,
ἀρσενικόν,	ἐνικός,	ὀνομαστική,	δευτέρα,
genus,	numerus,	casus,	declinatio,
mascul.,	singul.,	nomiñ.,	secunda.

τῶν γονάτων, of the knees.

γένος,	ἀριθμός,	πτῶσις,	κλίσις,
οὐδέτερον,	πληθυντικός,	γενική,	τρίτη,
genus,	numerus,	casus,	declinatio,
neutr.,	plural.,	genit.,	tertia.

**Obs. 1.**—*Masculine* are the names of *men* and of most *male animals*: ὁ ἀνὴρ, the man, ὁ ἥρως, the hero, ὁ δοῦλος, the slave, ὁ βοῦς, the ox, ὁ ἀλεκτρυών, the cock;—of the *months*, with which ὁ μῆν is understood, as ὁ Πυανὺς (October<sup>(R)</sup>);—of *rivers*, with which ὁ ποταμός is understood, as ὁ Σιμβεῖς.

**Obs. 2.**—*Feminine* are the names of *women*, of *female animals*, of *trees* (as things which bear fruit), <sup>(R)</sup> of *plants* (with βοτάνη understood), of *countries*, with which ἡ γῆ, and of *towns*, with which ἡ πόλις is understood: ἡ γυνή, the woman, ἡ θυγατήρ, the daughter, ἡ βοῦς, the cow, ἡ ἐλαία, the olive tree, ἡ κυπάρισσος, the cypress, ἡ ἀμπέλως, the vine, ἡ σμίλαξ, the yew-tree, ἡ νῆσος, the island, ἡ Αἴγυπτος, Egypt (ὁ Αἴγυπτος in Homer is the name of the Nile, with ποτάμιος understood), ἡ Ἑλλάς, Greece, ἡ Κύπρος, ἡ Ρόδος, ἡ Κόρινθος.

**Obs. 3.**—*Neuter* are the names of the *letters*, with γράμμα understood, *infinitives* taken as substantive objects, and *expressions with the infinitive*, and all *nouns taken merely as such*, with ὄνομα understood: τὸ ἄλφα, τὸ ὁ μικρόν, τὸ ποιῆν, τὸ εἶ καὶ καλῶς ποιῆν, τὸ βασιλεύς, the word βασιλεύς, τὸ ἄναξ, the word ἄναξ. So also the productions of a tree, like the child (τὸ τέκνον,) of this mother, e. g. ἡ μορέα, the mulberry tree, τὸ μόρον, its fruit, ἡ κέδρος, the cedar, τὸ κέδρον. Thus too those diminutives which fall under the province of τὸ τέκνον: τὸ

μειράκιον or παιδάριον, &c.; and τὸ ἀνδράποδον, the slave, represented by the use of this gender as *a thing*.

**Obs. 4.**—Exceptions from the rule for the *masculine* are several names even of *male animals*, e. g. ἡ ἀλώπηξ, the fox, ἡ γαλῆ, the weasel; and some *names of rivers* in -ή, e. g. ἡ Λήθη, Lethe (properly oblivion):—from that for the *feminine*, several *names of trees* in -ος and ξ, e. g. ὁ κοτῖνος, the wild olive-tree, ὁ λωτός, the lotus-tree, κέρασος, cherry-tree, φοῖνιξ, palm-tree, and those of the nature of shrubs, with which is understood ὁ θάμνος (shrub), ὁ κιστός, the ivy, ὁ μύρτος, the myrtle:—*most names of places* in -οῦς, ὁ Ραμνοῦς, ὁ Σελινοῦς,—in the same way, ὁ Μαραθῶν, ὁ Τάρας, ὁ Ὀρχομενός (properly adjectives, with δῆμος or χῶρος understood). Some likewise are neuter, τὸ Ἄργος, τὸ Δῆλιον. In the *names of towns*, which have only the plural number, all these genders occur, αἱ Φίλιπποι, αἱ Ἀθῆναι, τὰ Μέγαρα.

**Obs. 5.**—Some words have a *double gender* with different meanings: ὁ παῖς, the boy, ἡ παῖς, the girl, ὁ θεός, the god, ἡ θεός, the goddess. So ὁ τρέφος and ἡ τρέφος, ὁ and ἡ γείτων, ὁ and ἡ φύλαξ, ὁ and ἡ βοῦς, ox and cow, ὁ and ἡ ἄρκτος, he and she-bear, ὁ and ἡ ἄνθρωπος, man and woman. Others have a double gender from their indeterminate nature, or on account of words understood: ὁ and ἡ ἄσφαλός, soot, ὁ ὑάκινθος, the hyacinth, ἡ ὑάκινθος (βοτάνη), the hyacinth-plant. This double gender is called κοινόν, *commune*. As a subdivision of this, we must remark τὸ ἐπίκαινον γένος (*epicœnum*), in which animals of both sexes are comprehended under one form, as the above-quoted βοῦς, ἄρκτος, ἀλώπηξ, &c.

## OF THE DECLENSIONS OF THE SUBSTANTIVE.

## § L.

## DECLENSION GENERALLY. DECLENSION OF THE ARTICLE.

1. Declension, or the change of the final syllables for the different cases, may be reduced in Greek to three kinds, which differ through the combination of the end of the root with the genitive termination.

2. The old Grammarians admitted five and even more declensions, since they treated the more peculiar forms under each as separate kinds of declension ; these however are not sufficiently determinate for such an arrangement, and even the three kinds of inflection still separated are so nearly allied, that we can easily detect an universal form, lying at the basis of all of them.

3. The final syllables, which indicate the different cases, are the following in the common dialect :

	Singular.	Dual.	Plural.
Nom.	.... (no addition) or ε, ν,	ε,	ες,
Gen.	ας, ο, ε,	ιν,	ων,
Dat.	ι,	ιν,	εσιν, σιν, σι, ε,
Acc.	α, ν,	ε,	ας,
Voc.	.... or ε,	ε,	ες, ι,
Abl.	ι,	ιν,	εσιν, σιν, σι, ε.

## 4. Examples.

		Singular.	
Roots.	Μουσα, . . .	λογο, . . .	μην, . . .
Nom.	Μοῦσα,	λόγος,	μήν,
	Muse,	speech,	month,
Gen.	Μούσα-ς	λόγοο,	μην-ός,
	Μούσης,	λόγου,	
Dat.	Μούση-ι,	λόγο-ι,	μηνί,
	Μούση,	λόγῳ,	
Acc.	Μοῦσαν,	λόγον,	μῆνα,

Voc.	Μοῦσα,	λογο-ε,	μήν,
		λόγε,	
Abl.	Μούσῃ,	λόγῳ,	μηνί.
		Dual.	
N. A. V.	Μουσα-ε,	λογο-ε,	μῆνε,
	Μούσα,	λόγῳ,	
G. D. A.	Μουσα-ιν,	λογο-ιν,	μην-ιν,
	Μούσαιν,	λόγοιν,	μηνοῖν.
		Plural.	
Nom.	Μουσα-ες,	λογο-ες,	μῆνες,
	Μοῦσαι,	λόγοι,	
Gen.	Μουσα-ων,	λογο-ων,	μηνῶν,
	Μουσάων,	λόγων,	
	Μουσῶν,		
Dat.	Μουσα-ισιν,	λογο-ισιν,	μην-ισιν,
	Μούσαισιν,	λόγοισιν,	μηνσιν,
			μησίν,
Acc.	Μουσα-ας,	λογο-ας,	μῆνας,
	Μούσᾱς,	λόγους,	
Voc.	Μουσα-ες,	λογο-ες,	μῆνες,
	Μοῦσαι,	λόγοι,	
Abl.	Μούσαισιν,	λόγοισιν,	μησίν.

5. It is evident that the difference of the terminations is produced,

- By contraction of the open vowels: λογοο, λόγου; λογοας, λόγους.
- By throwing out or away a vowel or consonant: μηνισιν, μηνσιν, μησίν; λογο-ων, λόγων; λογο-ε, λόγε; by which the remaining vowels are sometimes doubled: Μουσαε, Μούσα; λογο-ε, λόγῳ; sometimes extended: Μουσα-ες, Μοῦσαι (modern Greek, αἱ Μοῦσες);<sup>(R)</sup> λογο-ες, λόγοι.
- By lengthening of the radical vowel when the termination is added: Μουσα-ς, Μούσης; λογο-ι, λόγῳ.
- By extension of the weak syllable in μην-ιν, μηνοῖν, in the same manner as from σι came σοί, and from μι, μοί. That which lies beyond these remarks, and is peculiar to the different classes, belongs to the more minute explanation of the declensions. To which of the three

- a word appertains, may be determined from the end of the radical part, together with the genitive.

1st decl. Root *α*, gen. *ς*; e. g. δαρεά, gift; root δαρεα, gen. δαρεᾶς.

2d decl. Root *ο*, gen. *ο*; e. g. λόγος, speech; root λογο, gen. (λογου), λόγου.

3d decl. Root *ι*, *ο*, *α*, *ι*, *υ*, or a consonant, gen. *ος*; e. g. θήρ (Germ. *thier*), wild beast; root θηρ, gen. θηρός.

6. The introduction to the three declensions may be concluded by the declension of the article.

#### Singular.

	Masculine.	Feminine.	Neuter.
Nom.	ὁ, the,	ἡ,	τό,
Gen.	τοῦ, of the,	τῆς,	τοῦ,
Dat.	τῷ, to the,	τῇ,	τῷ,
Acc.	τόν, the,	τήν,	τό,
Voc.	ὦ,* oh!	ὦ,	ὦ,
Abl.	τῷ, with the,	τῇ,	τῷ.

#### Dual.

Nom.	τά, the two, &c.	τά,	τά,
Gen.	τοῖν,	ταῖν,	τοῖν,
Dat.	τοῖν,	ταῖν,	τοῖν,
Acc.	τά,	τά,	τά,
Voc.	ὦ,	ὦ,	ὦ,
Abl.	τοῖν,	ταῖν,	τοῖν.

#### Plural.

Nom.	οἱ, the, &c.	αἱ,	τά,
Gen.	τῶν,	τῶν,	τῶν,
Dat.	τοῖς,	ταῖς,	τοῖς,
Acc.	τούς,	τάς,	τά,
Voc.	ὦ,	ὦ,	ὦ,
Abl.	τοῖς,	ταῖς,	τοῖς.

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\* ὦ is properly, like oh! in modern tongues, an independent interjection, but as such it is often joined with the vocative case.

## § LI.

## FIRST DECLENSION.

## 1. Terminations alone.

	Singular.	Dual.	Plural.
Nom. (...),	ᾶ, ᾱ, η, ας, ης,	α-ε, α,	α-ες, αι,
Gen. (α-ς),	ης, ας, ης, ου, ου,	α-ιν, αιν,	α-ων, ῶν,
Dat. (α-ι),	η, α, η, α, η,	α-ιν, αιν,	α-ισιν, αισιν, αις,
Acc. (α-ν),	ᾶν, ᾱν, ην, αν, ην,	α-ε, α,	α-ας, ας,
Voc. (...),	ᾶ, ᾱ, η, ᾱ, ᾶ,	α-ε, α,	α-ες, αι,
Abl. (α-ι),	η, α, η, α, η,	α-ιν, αιν,	α-ισιν, αισιν, αις.

## 2. Examples.

## Singular.

	ἡ, queen,	ἡ, hunt,	ἡ, price or honour,
N.	ἡ βασίλεια,	θήρα,	τιμή,
G.	τῆς βασιλείας,	θήρας,	τιμῆς,
D. A.	τῇ βασιλείᾳ,	θήρᾳ,	τιμῇ,
A.	τὴν βασίλειαν,	θήραν,	τιμὴν,
V.	ὦ βασίλεια,	θήρα,	τιμή.

## Dual.

N. A. V.	τὰ βασιλεία,	θήρα,	τιμά,
G. D. A.	ταῖν βασιλείαιν,	θήραιν,	τιμαῖν.

## Plural.

N.	αἱ βασίλειαί,	θήραι,	τιμαί,
G.	τῶν βασιλειῶν,	θηρῶν,	τιμῶν,
D. A.	ταῖς βασιλείαις,	θήραις,	τιμαῖς,
A.	τὰς βασιλείας,	θήρας,	τιμάς,
V.	ὦ βασίλειαί,	θήραι,	τιμαί.

## Singular.

	ἡ, Muse,	ὁ, youth,	ὁ, prophet,
N.	ἡ Μοῦσα,	ὁ νεανίας,	προφήτης,
G.	τῆς Μούσης,	τοῦ νεανίου,	προφήτου,
D. A.	τῇ Μούσῃ,	τῷ νεανίᾳ,	προφήτῃ,
A.	τὴν Μοῦσαν,	τὸν νεανίαν,	προφήτην,
V.	ὦ Μοῦσα,	ὦ νεανία,	προφήτα.

## Dual.

N. A. V.	τὰ Μούσα,	τὸν νεανία,	προφήτα,
G. D. A.	ταῖν Μούσαιν,	τοῖν νεανίαιν,	προφήταιν.

## Plural.

N.	αῖ Μοῦσαι,	οἱ νεανίαι,	προφῆται,
G.	τῶν Μουσῶν,	τῶν νεανιῶν,	προφητῶν,
D. A.	ταῖς Μούσαις,	τοῖς νεανίαις,	προφήταις,
A.	τάς Μούσας,	τοὺς νεανίας,	προφήτας,
V.	ᾧ Μοῦσαι,	ᾧ νεανίαι,	προφῆται.

## 3. Examples for exercise in declining.

ἡ ἀγορά, the assembly,	ἡ ἀρχή, the beginning,
ἡ πείρα, the experiment,	ἡ δίκη, the right,
ἡ ἀλήθεια, truth,	ἡ κόμη, the hair,
ἡ ἱέρεια, the priestess,	ἡ φωνή, the voice,
ἡ Ἀρέθουσα, Arethusa,	ὁ πατραλοίας, the parricide,
ἡ γλῶσσα, the tongue,	ὁ ὀρνιθοθήρας, the bird-catcher,
ἡ ῥίζα, the root,	ὁ δεσπότης, the master,
ἡ ἔχιδνα, the viper,	ὁ οἰκέτης, the domestic.

## 4. Terminations of the nominative without a consonant.

Since the short vowels are always the original, the words in short *α* must be considered those which have preserved the termination pure, as, Μοῦσᾶ, δῖᾶ, &c. This *ᾶ* passes into *ᾱ*: ἡ Θήρα, the chace, ἡ ἐλαία, the olive tree, and into *η*: ἡ φήμη, the rumour (*Lat. famā*), ἡ στήλη, the pillar, concerning which we must now remark more closely.

5. Short *α* is retained by nouns,

a. Of two syllables in *-αια* and *-ια*: Μαῖα, Maia, the mother of Mercury, ἡ γραιῖα, the old woman, διᾶ (fem. of δῖος), divine; polysyllables of this termination have long *α*: ἡ ἐλαία, the olive-tree, ἀναγκαῖα (fem. of ἀναγκαῖος), necessary, ἡ ἀτιμία, disgrace, ἡ ἡλικία, age, except ψάλτρια, and πότνια, fem. of πότνιος (not used except in the fem.), and some proper names, Ἰστιάια, Ῥηναῖα.

b. In *-εια*: ἡ ἀλήθεια, truth, ἡ ἀναιδεια, impudence, ἡ βασίλεια, the queen, γλυκεῖα (fem. of γλυκύς), sweet; those, however, have long *α*, which come from verbs in *-εω*, and those in *-εια*: ἡ βασιλεία, sovereignty, from βασιλεύω, I reign, ἡ ἱερεία, priesthood, from ἱερεύω, ἡ παιδεία, education, from παιδεύω, ἡ γενεά, ἡ δαρεία, ἡ Θέα, spectacle, ἡ Θέα, goddess, and the fem. of adj. in *-ιος*: τελεῖα, &c. Add Τεγία, Μαντινία, cities in Arcadia.

- c. In -οία, if derived from βούς, e. g. the names Εὐβοία, Μελίβοία; the rest have long α: Τροία, εὐνοία, <sup>(B)</sup> αἰδοία, fem. of αἰδοῖος, οῖα, fem. of οῖος, and those in -οα: βοά, στοά, δοά, fem. of δοός.
- d. In -υια: μυῖα, Ἀρπυια, Εἰλεΐθυια, ἄγυιá, τιθηκυῖα, fem. of τιθηκῆς.
- e. In -σα, -σσα, -ξα, -ψα, -ζα, -θα: Μοῦσα, γλῶσσα, χαρίσσα, fem. of χαρίεις, δόξα, δίψα, τράπεζα, ἄκανθα.
- f. In -λα, -να, of more than two syllables: Δύλλα, δέσποινα, λείαινα, τρίαίνα.
- g. In -ρα with αι, ει, οι, ου, ὕ, ῥρ, in the penult: σφαῖρα, μάχαιρα, πῆρα and διάπειρα, στεῖρα, δότιρα, ἄρουρα, σφῦρα, γέφυρα, ἄγκυρα, Πύρρα, Κίρρα, except Αἶθρα, Φαῖδρα, παλαιστρα, ἑταῖρα, fem. of ἑταῖρος. Long α belongs to the rest, in the penult of which appears a short vowel, or η, ω, αυ: ἔδρα, πέτρα, ἄγρα, μάνδρα, καλύπτρα, λῦρα, πορφῦρα, πῆρα, χώρα, αὔρα; and the oxytons: φθορά, χαρά, &c.

**Obs. 1.**—Pure words (nomina pura, § xv, 2, obs. 2,) retain the α throughout the whole inflection of the singular, without reference to its quantity in the nominative, as likewise those in -ρα, e. g. βασίλεια, βασιλείας; Τροία, Τροίας; πῆρα, πῆρας, &c., in which the gen. and dat. are always long, but the quantity of the accus. and voc. follows that of the nominative: acc. βασίλειαν, queen, but βασιλείαν, sovereignty, πῆραν but θῆραν. Compare the paradigms of βασίλεια and θῆρα.

**Obs. 2.**—On the other hand, the gen. and dat. singular of words impure, change their short α into η: ἡ τρίαίνα, gen. τριαίνης, dat. τριαίνῃ, but acc. and voc. τριαίναν, τριαίνα. So, likewise, ἄκανθα, gen. ἀκάνθης, &c. Compare the paradigm of Μοῦσα. Those in -ρα have been already excepted in obs. 1.

6. An η is found in the nom. termination of most oxytons with a consonant, or ο, υ, ευ, ω, before the termination: ἡ αἰχμή, ἡ κεφαλὴ, ἡ φυγή, ἡ ἀποή, ἡ φυή, ἡ σκευή, ἡ ζωή, and the most of impure dissyllabic paroxytons: ἡ δίκη, ὕλη,



τέχνη, ζώνη, τύχη; a few have -ρη instead of -ρα: κόρη, κόρη, ἀθάνη, δέξη, Τερψιχόρη.

*Obs.*—This η remains in the sing. throughout the cases: ζώη, ζῶης, &c. Compare the paradigm of τιμή. The terminations of the dual and plural are alike in all words of this declension.

7. *Termination in -ας, -ης.* Many words add to the final vowel a Σ as mark of the masculine gender, making the termination -ας after a vowel, or ρ, and in many proper names, but -ης after a consonant, e. g. ὁ νεανίας, ὁ Πρωταγόρας, Ὑλας, ὁ προφήτης. Some names have the circumflex over the termination: Φίλητᾱς, Γοννατᾱς. In the genitive they have retained ο from the full form in -ος, which, in the Attic and Common dialects, after the ejection of α was extended into -ου: gen. νεανίας, νεανίου; Πρωταγόρου, &c.

*Obs.*—In strict usage some forms appear with ο thrown away: Σκόπας, gen. Σκόπα-ο, Σκόπα; ὀρνιθοθήρας, ὀρνιθοθήρα; and in some proper names we find the contraction of -αο into -ω with ι inserted before it: Θαλῆς, Θάλειω; Δίσχης, Δίσχειω.

8. The vocative of these masculines in -ας has -ᾱ, but of those in -ης, ᾱ̃, e. g. ᾱ̃ νεανία̃, ᾱ̃ προφήτᾱ̃; σοφιστής, σοφιστᾱ̃; γεωμέτρης, γεωμέτρᾱ̃. The termination -ίδης, and some other names, have -η in the vocative: Ἀτρεΐδης, Ἀτρεΐδη, ᾱ̃δῃ, Ἀγχίση, Πέρση (as name of a person, but Πέρσα from the name of the people).

*Obs.*—Since the termination -ης belongs also to the 3d declension, we must observe, that to the 1st pertain the nouns in -ίδης, -άδης; Θουκυδίδης, Ἀλκιτιάδης; the names of nations: Ἀζοθρίτης, Σικελιώτης; nouns in -της, derived from verbs, e. g. ὁ ποιητής from ποίειν, ὁ δότης from δίδωμι, ὁ ἀρμυστής from ἀρμόζω; compounds from ἀνοῦμαι, I buy, μετρώ, I measure, τρίβω, I rub, wear, train, πωλῶ, I sell: τιλώνης, tax-gatherer, one who farms the taxes, γεωμέτρης, παιδοτρίβης, φαρμακοπώλης; and from words of this declension, e. g. Ὀλυμπιονίκης from νίκη, ἀρχιδίκης from δίκη.

9. *Plural.* The genitive plural is contracted from -άων, and therefore has the circumflex: Μουσάων, Μουσῶν; προφητῶν, Ἀτρειδῶν. Except the genitive plural of ὁ χρέστης, the creditor, χρέσταν, ἀφύη (an anchovy), ἀφύων (by which they are distinguished from the gen. of χρηστός, useful, good, and of ἀφυής, without natural ability), and οἱ ἑτησίαι, the Etesian winds. <sup>(R)</sup>

*Obs.*—The dative plural has in its full form -αῖσιν: Μούσαισιν, δωρεαῖσιν.

An Ionic form changes the α of this into η: τιμῇσι, τιμῆς. This has been retained by the common dialect in some names of towns: Ἀθῆναι, Ἀθήνησι; Θῆβαι, Θήβησι.

10. *Contraction* in this declension is universally made known by the circumflex in the nominative. We find

Ἀθηνῆ (Minerva) from the form Ἀθηνία, gen. Ἀθηνῆς.

The form Ἀθηναία is lengthened from the Epic Ἀθήνη, as ἀναγκαία from ἀνάγκη.

βορρῆς from βορέας, the north-wind, gen. βορρᾶ and βορέου.

When βορέας is contracted to βορᾶς, the ρ is strengthened by doubling.

γῆ from γία, earth, gen. γῆς. Lengthened form γαῖα.

Ἑρμῆς (Mercury) from Ἑρμίας, gen. Ἑρμοῦ, pl. Ἑρμαῖ.

Θαλῆς from Θαλής (name of an Ionic sage), gen. Θάλειω (Θαλίω would be more correct), dat. Θαλῇ, acc. Θαλῆν.

Μναῖ from μνία (a sum of 100 drachmas), gen. μνᾶς, nom. plur. μναῖ.

λεοντῆ from λεοντία, lion-skin, gen. λεοντῆς (fem. of λεοντίος, belonging to a lion, with ellipse of δορά, the skin).

So also ἀλωπεκῆ, fox-skin, παρδαλῆ, panther-skin, ἀδελφιδῆ, brother's-daughter, γαλῆ, weasel, συκῆ, fig-tree.

*Obs. 1.*—The forms μορία, mulberry tree, and ὕδω, fem. of ὕδαος, eighth, do not occur contracted.

*Obs. 2.*—Where the contracted form has -ῆ, the Ionic form in -η (as in Ἀθήνη, n. 9, *Obs.*), not the common in -α, is its basis, and Ἑρμῆς can as little be contracted from Ἑρμίας as λεοντῆ from λεοντία, or γῆ from γία; <sup>(R)</sup> still less Ἀθηνῆ from Ἀθηναία.

11. *Gender.* The sex of words in this declension is

masculine in those in *-ας, -ης*, feminine in all others. *Neuter* words are not found in it.

12. *Accent.* The accent stands in primitive words of this declension upon the radical syllable, so long as the meaning of the radical word is not altered, or more closely defined, by preceding or succeeding syllables; e. g. *πῆρα, φήμη, δίκη*. It then obeys its own laws in the forms altered by inflection: nom. *πῆρᾱ*, gen. *πείρας, πειράων, πειρῶν*. Thus too, *φήμη, φῆμαι, φημῶν*; *δίκη, δίκαι, δικῶν*. It endeavours to maintain its place upon the same syllable also, in the derivatives in *-ια, -εια, -οια, -υια, &c.*, as long as the succeeding syllables permit; thus *ἀλήθειᾱ, Ἀρπυιᾱ, Εὐβοιᾱ*; but *σοφία, ἱερίᾱ, αἰδοία*. Comp. n. 5, for the rules concerning long and short *-α* in this declension.

13. When the root is changed in the formation of the noun, the accent moves to the syllable added for this purpose. Hence, although from *δυ* in *δύω*, we have the nom. *ἡ δύη*, yet from *τι* in *τία*, comes *τιμή*, (*ψύ-ω*) *ψυχή*, (*χαίρ-ω*) *χαρμονή*, (*γράφ-ω*) *γραμμή*; so *στιγμή*, and after this analogy, *ἄρχη, φυγή, ἀλκή, διδασχῆ, ταραχῆ, &c.*, to which the language seems to have proceeded through shorter forms; e. g. *αλξ*, whence *ἀλκί*; *φυξ*, whence *φύγα*, in the Homeric dialect; *ἄρπαγή*, through *ἡ ἄρπαξ*, in Hesiod.

14. The same laws regulate also the accentuation of those in *-ας, -ης*. Paroxytons are those in *-δης, -αδης*: *Ἀτρεΐδης, Τελαμωνιάδης*, oxytons most of those in *-τής* from verbs: (*ποιέω*) *ποιητής*, (*κτίζω*) *κτιστής, κριτής, ἀκροατής*, with the exception of those which, in the poets, appear likewise with the termination *ης* in the 3d declension: *ψάλτης, κυβερνήτης, πλάστης, κλέπτης, ψεύστης*.

## § LII.

### SECOND DECLENSION.

1. The roots of the words end in *ο*, and assume in the nom. sing., for the masc. and fem. *Σ*; for the neuter, *N*, so that the terminations are *-ος*, and *-ον*. *Ὁ λόγος*, the speech, *ἡ νῆσος*, the island, *τὸ σῦκον*, the fig.

2. The terminations, arising from the combination of *o* with the forms for inflection, are according to the following scheme:

	Singular.	Dual.	Plural.
Nom.	<i>o—ς, ος,</i> n. <i>o—ν, ον,</i>	<i>o—ε, ω,</i>	<i>o—ες, οι,</i> n. <i>o—α, α,</i>
Gen.	<i>o—ο, ου,</i>	<i>o—ιν, οιν,</i>	<i>o—ων, ων,</i>
Dat. Abl.	<i>o—ι, ι,</i>	<i>o—ιν, οιν,</i>	<i>o—ισιν, οισιν,* οις,</i>
Acc.	<i>o—ν, ον,</i>	<i>o—ε, ω,</i>	<i>o—ας, ους,</i> n. <i>o—α, α,</i>
Voc.	<i>o—ε, ε,</i> n. <i>o—ν, ον,</i>	<i>o—ε, ω,</i>	<i>o—ες, οι,</i> n. <i>o—α, α.</i>

*Obs.*—Besides the peculiarities already remarked in the general scheme,

§ 1, 5, we observe that the *α* of neuters suppresses the radical *ο*: *συκο-α, σύκα*; and the dat. plur. abbreviates its termination; *λόγαισι, λόγαις*.

### 3. Examples.

	Singular.	
Nom.	ὁ, speech, ὁ λόγος,	ἡ, way, ἡ ὁδός,
Gen.	τοῦ λόγου,	τῆς ὁδοῦ,
Dat. Abl.	τῷ λόγῳ,	τῇ ὁδῷ,
Acc.	τὸν λόγον,	τὴν ὁδόν,
Voc.	ὦ λόγε,	ὦ ὁδέ,
	Dual.	
N. Ac. V.	τὰ λόγα,	τὰ ὁδά,
G. D. A.	τοῖν λόγοιιν,	ταῖν ὁδοῖιν,
	Plural.	
Nom.	οἱ λόγοι,	αἱ ὁδοί,
Gen.	τῶν λόγων,	τῶν ὁδῶν,
Dat. Abl.	τοῖς λόγοις,	ταῖς ὁδοῖς,
Acc.	τοὺς λόγους,	τὰς ὁδοὺς,
Voc.	ὦ λόγοι,	ὦ ὁδοί,

### 4. Examples, for exercise.

ὁ τῦρος, the turn,	ἡ νόσος, the sickness,
ὁ κῆπος, the garden,	ἡ νῆσος, the island,
ὁ υἱός, the son,	ἡ δρόσος, the dew,
ὁ θρόνος, the seat,	ἡ βίβλος, the book,

τὸ μαρτύριον, the evidence,  
 τὸ ἀγγεῖον, the vessel,  
 τὸ πρόβατον, the sheep,  
 τὸ βιβλίον, the little book.

5. The termination *ος* is regularly *masculine* : it becomes feminine in general by some reference to a feminine word understood or related, such as γῆ, πόλις, βοτάνη, of which examples are given, § XLIX, 9, obs. 2, 5. Thus, also, λίθος is understood with ἡ σμάραγδος, ἡ κρύσταλλος, and ἡ ὁδός with ἡ τρίβος and οἶμος, Δύρα with αὐλῖος, φωνή with διάλεκτος, ὕλη with ἡ ξύλοχος, γραμμή with διάμετρος. In several words, however, such a reference is no longer discernible; as, ἡ γνάθος, ἡ βύσσος, and others among the examples, n. 4.

6. Observations on the *variation of sex*.

a. Many words of this declension have a double sex, as something masculine or feminine is designated by them. Examples, § XLIX, 9, obs. 5. Others without such ground; as,

ὁ, ἡ ῥινός, the skin,  
 ὁ, ἡ θάμνος, the shrub,  
 ὁ, ἡ βάρβιτος, the lyre,  
 ὁ, ἡ οἶμος, the path,  
 ὁ, ἡ λίθος, the stone.

b. Some with the gender alter likewise the meaning:

ὁ ζυγός, the yoke,	ἡ ζυγός, the balance,
ὁ ἵππος, the horse,	ἡ ἵππος, the cavalry—and the mare,
ὁ λέκιθος, pulse-broth,	ἡ λέκιθος, the yolk of an egg.

c. The following become neuter in the plural :

ὁ βόστρυχος, the curl,	τὰ βόστρυχα,
ὁ δεσμός, the chain,	τὰ δεσμά,
ὁ θεισμός, the law,	τὰ θεισμά,
ὁ δίφρος, the chariot-seat,	τὰ δίφρα,
ἡ κέλευθος, the way,	τὰ κέλευθα,
ὁ λύχνος, the torch,	τὰ λύχνα,
ὁ σίτος, the corn,	τὰ σῖτα, &c.

7. The termination *-ον* is neuter; yet the diminutives of female names remain feminine; e. g. ἡ Γλυκέριον from Γλυκερά, *Lat.* mea Glycerium, ἡ Λεόντιον, &c.

8. Observations upon some of the cases.

- a. The vocative sing. has not only  $\epsilon$ , but likewise  $\omicron$ ; as, nom. ὁ θεός, voc. ὦ θεός. So also, ὦ φίλος, &c.
- b. The dative plur. has here also in its full termination  $\sigma\omega$ ,  $\sigma\iota$ ; thus, τοῖσι, θεοῖσι, like ταῖσι, δαιμόσι, or with the  $\nu$ , τοῖσιν, ἐσθλοῖσιν. The common form is abbreviated from this.

## § LIII.

## OF THE CONTRACTIONS OF THE SECOND DECLENSION.

1. Contraction takes place in this declension, when before the last vowel of the root occurs an  $\alpha$ ,  $\epsilon$ , or  $\omicron$ . E. g. λαός, ἴον, νόος.

2. Contractions of  $\alpha$   $\omicron$ . Since both vowels are in the root itself, their contraction takes place without reference to the syllables of inflection, which attach themselves to the contracted part, or fall off from it. A and  $\omicron$  are always in this declension contracted into  $\omega$ , before which, in some words an  $\nu$  is introduced; e. g. ναός, root Nao, contracted  $\nu\omega$ , νῆω, nom.  $\nu\epsilon\omega$ .

3. Inflection of the contracted forms with  $\epsilon$  inserted :

	Singular.	Dual.	Plural.
nom.	$\alpha\omicron$ — $\varsigma$ , $\epsilon\alpha\varsigma$ ,	$\alpha\omicron$ — $\epsilon$ , $\epsilon\omega$ — $\epsilon$ ,	$\alpha\omicron$ — $\iota$ , $\epsilon\alpha$ ,
	n. $\alpha\omicron$ — $\nu$ , $\epsilon\alpha\nu$ ,	$\epsilon\omega$ ,	n. $\alpha\omicron$ — $\alpha$ , $\epsilon\omega$ — $\alpha$ ,
			$\epsilon\omega$ ,
gen.	$\alpha\omicron$ — $\omicron$ , $\epsilon\omega$ — $\omicron$ ,	$\alpha\omicron$ — $\iota\nu$ , $\epsilon\alpha\nu$ ,	$\alpha\omicron$ — $\alpha\nu$ , $\epsilon\omega$ — $\alpha\nu$ ,
	$\epsilon\omega$ ,		$\epsilon\alpha$ , $\epsilon\alpha\nu$ ,
acc.	$\alpha\omicron$ — $\iota$ , $\epsilon\alpha$ ,		$\alpha\omicron$ — $\iota\varsigma$ , $\epsilon\alpha\varsigma$ ,
dat.	$\alpha\omicron$ — $\nu$ , $\epsilon\alpha\nu$ ,		$\alpha\omicron$ — $\alpha\varsigma$ , $\epsilon\omega$ — $\alpha\varsigma$ ,
	$\epsilon\omega$ ,		$\epsilon\alpha\varsigma$ ,
			n. $\alpha\omicron$ — $\alpha$ , $\epsilon\omega$ — $\alpha$ , $\epsilon\omega$ ,
voc.	$\alpha\omicron$ — $\varsigma$ , $\epsilon\alpha\varsigma$ ,		$\alpha\omicron$ — $\iota$ , $\epsilon\alpha$ ,
	n. $\alpha\omicron$ — $\nu$ , $\epsilon\alpha\nu$ ,		n. $\alpha\omicron$ — $\alpha$ , $\epsilon\omega$ — $\alpha$ , $\epsilon\omega$ .

4. We perceive from this, that this declension, known under the name of the *Attic*, is not an *ancient and peculiar*

*method of inflection*,\* but entirely follows the second, with those peculiarities, which were introduced by the contraction of  $\alpha o$  in the ordinary way. And these are no other than the rejection of the *formal* letters  $o, \epsilon, \alpha$ , after the vowels contracted into  $-ew$ ; e. g. ( $\nu\alpha\acute{o}\varsigma$ ,)  $\nu\epsilon\acute{\alpha}\varsigma$ , temple, ( $\tau\acute{o}\ \acute{\alpha}\nu\acute{\alpha}\gamma\alpha\iota\omicron\nu$ ,)  $\acute{\alpha}\nu\acute{\alpha}\gamma\epsilon\omega\nu$ , dining-room,—gen., ( $\nu\epsilon\omega-o$ ,)  $\nu\epsilon\acute{\alpha}$ , ( $\acute{\alpha}\nu\alpha\gamma\epsilon\omega-o$ ,)  $\acute{\alpha}\nu\acute{\alpha}\gamma\epsilon\omega$ . Dual nom., ( $\nu\epsilon\omega-\epsilon$ ,)  $\nu\epsilon\acute{\alpha}$ , ( $\acute{\alpha}\nu\alpha\gamma\epsilon\omega-\epsilon$ ,)  $\acute{\alpha}\nu\acute{\alpha}\gamma\epsilon\omega$ . Plur. nom. ( $\acute{\alpha}\nu\alpha\gamma\epsilon\omega-\alpha$ ),  $\acute{\alpha}\nu\acute{\alpha}\gamma\epsilon\omega$ ,—even  $\omega\nu$  drops off from  $\acute{\alpha}\nu\acute{\alpha}\gamma\epsilon\omega\nu$  in the gen. plur.,  $\tau\acute{\omega}\nu$  ( $\acute{\alpha}\nu\alpha\gamma\epsilon\omega-\omega\nu$ ,)  $\acute{\alpha}\nu\acute{\alpha}\gamma\epsilon\omega$ ; <sup>(R)</sup> while in  $\nu\epsilon\acute{\alpha}\varsigma$  the syllables coalesce, ( $\nu\epsilon\omega-\omega\nu$ ,)  $\nu\epsilon\acute{\omega}\nu$ , and  $\nu$  is dropped by several in the accus., ( $\nu\alpha\acute{o}\nu$ ,)  $\nu\epsilon\acute{\omega}$  and  $\nu\epsilon\acute{\omega}\nu$ , ( $\lambda\alpha\gamma\acute{\alpha}\omicron\varsigma$ ,)  $\lambda\alpha\gamma\acute{\alpha}\varsigma$ , a hare; accus.,  $\lambda\alpha\gamma\acute{\alpha}$ . The voc. is the same as the nom.

*Obs.*—The accent of the oxytons, e. g. in  $\nu\acute{\omega}\varsigma$ , must, according to § XLII, n. 7, obs., be acute in the nom., ( $\nu\acute{\alpha}\acute{o}\varsigma$ ,)  $\nu\acute{\omega}\varsigma$ ,—gen., ( $\nu\acute{\alpha}\acute{o}-o$ ,)  $\nu\acute{\omega}$ ; whence it follows that it does not *deviate from rule*.† It maintains itself as acute against the weakness of the  $\iota$  in the nom. plur.,  $\acute{\omega}\iota\ \nu\acute{\omega}$ ; but in the dat. sing., as well as the gen. and dat. dual and plural, the acute over the radical  $o$  coalesces with the grave of the formal vowel in the circumflex:  $\tau\acute{\omega}\nu$  ( $\nu\acute{\alpha}\acute{o}-\iota\nu$ )  $\nu\acute{\omega}\nu$ ,—gen.,  $\tau\acute{\omega}\nu$  ( $\nu\acute{\alpha}\acute{o}-\omega\nu$ )  $\nu\acute{\omega}\nu$ ,—dat.,  $\tau\acute{\omega}\varsigma$  ( $\nu\acute{\alpha}\acute{o}-\iota\varsigma$ )  $\nu\acute{\omega}\varsigma$ . The accentuation of the accus.  $\nu\acute{\alpha}\acute{o}-\alpha\varsigma$  not  $\nu\acute{\omega}\varsigma$ , but  $\nu\acute{\omega}\varsigma$ , shows that  $\alpha$  in the final syllable was thrown out ( $\nu\acute{\alpha}\acute{o}-\varsigma$ ),  $\nu\acute{\omega}\varsigma$ . The  $\epsilon$  is without force, as an inserted letter, and has no effect upon the accent, whence, e. g. in  $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega$ ,  $\acute{\alpha}\nu\acute{\omega}\gamma\epsilon\omega\varsigma$ , the acute in spite of the final long vowel stands over the ante-penult.

## 5. Examples.

	Singular.		
	$\acute{o}$ , hare,	$\acute{o}$ , temple,	$\tau\acute{o}$ , dining-room,
N.	$\lambda\alpha\gamma\acute{\alpha}\varsigma$ ,	$\nu\epsilon\acute{\alpha}\varsigma$ ,	$\acute{\alpha}\nu\acute{\alpha}\gamma\epsilon\omega\nu$ ,
G.	$\lambda\alpha\gamma\acute{\alpha}$ ,	$\nu\epsilon\acute{\alpha}$ ,	$\acute{\alpha}\nu\acute{\alpha}\gamma\epsilon\omega$ ,
D. A.	$\lambda\alpha\gamma\acute{\alpha}\tilde{\nu}$ ,	$\nu\epsilon\acute{\alpha}\tilde{\nu}$ ,	$\acute{\alpha}\nu\acute{\alpha}\gamma\epsilon\omega$ ,
A.	$\lambda\alpha\gamma\acute{\alpha}$ ,	$\nu\epsilon\acute{\omega}\nu$ ,	$\acute{\alpha}\nu\acute{\alpha}\gamma\epsilon\omega\nu$ ,
V.	$\lambda\alpha\gamma\acute{\alpha}\varsigma$ ,	$\nu\epsilon\acute{\alpha}\varsigma$ ,	$\acute{\alpha}\nu\acute{\alpha}\gamma\epsilon\omega\nu$ .

\* Buttm. copious Gr. Grammar, p. 157.

† Buttm. ut sup., p. 158, obs. 3.

			Dual.	
N. A. V.	λαγά,	νεά,	ἀνάγω,	
G. D. A.	λαγαῖν,	νεᾶν,	ἀνάγωιν.	
			Plural.	
N.	λαγά,	νεά,	ἀνάγω,	
G.	λαγαῖν,	νεᾶν,	ἀνάγω,	
D. A.	λαγαῖς,	νεαῖς,	ἀνάγωγας,	
A.	λαγάς,	νεάς,	ἀνάγω,	
V.	λαγά,	νεά,	ἀνάγω.	

1.—To this class belong also a considerable number of *proper names*: Τυνδάρειος, Βριάριος, Τάλως, &c., likewise some *adjectives*: εὐσεως, propitious; ἀγήρως, without old age; to which also properly pertains ἀνώγειον (ἄνω, above, and γία), understand οἶκημα, lit. upper room.

2.—The acc. in ω is prevalent in ἡ ἴω, the dawn; acc. τὴν ἴω, and commonly alone in names of places, Ἄθως, Κῶς, Κίως, Τίως. So also, acc. ἀγήρω, ἐπίπλω.

3.—Many vary into the third declension, e. g. κάλω, sail-rope; gen. κάλω and κάλωος; and nom. ταῶς, peacock, gen. ταῶ, which was also in the nom. ταῶν, gen. ταῶνος. Into the plural of some the formation without α enters, e. g. κάλοι, κάλωος, not κάλωι, κάλωος.

*Contractions of ε and of ο.*—For εο, οε, and οο, was pronounced ου; ε and ο disappear before the other vowels in this kind of inflection: ὀστέον, ὀστοῦν; νόε, νοῦ; νόος, νοῦς; ὠῖ; ὀστία, ὀσᾶ, &c.

## Examples.

## Singular.

	ὁ, mind,	τὸ, bone,
N.	νόος, νοῦς,	ὀστέον, ὀστοῦν,
G.	νόου, νοῦ,	ὀστέου, ὀστοῦ,
D. A.	νόω, νῶ,	ὀστέω, ὀσᾶ,
A.	νόον, νοῦν,	ὀστέον, ὀστοῦν,
V.	νόε, νοῦ,	ὀστέον, ὀστοῦν.

## Dual.

N. A. V.	νόω, νά,	ὀστία, ὀστά,
G. D. A.	νόοιν, νοῖν,	ὀστέοιν, ὀστοῖν.



	Plural.			
N.	νόοι, νοῖ,	ὀστέα, ὀστᾶ,		
G.	νόων, νῶν,	ὀστέων, ὀστῶν,		
D. A.	νόοις, νοῖς,	ὀστέοις, ὀστοῖς,		
A.	νόους, νοῦς,	ὀστέα, ὀστᾶ,		
V.	νόοι, νοῖ,	ὀστέα, ὀστᾶ.		

**Obs. 1.**—The nom. dual shows by its accent, that it is formed not by contraction, but by doubling of the radical *ο*, before and after which the weaker sounds were dropped (*νο-ο-ι*, *νο-ω-ι*), *νώ*, (*οστι-ο-ι*, *οστι-ω-ι*) *ὀστώ*. Here therefore is nothing *opposed to fundamental rules*,\* and no contraction.

**Obs. 2.**—Since the Greeks were accustomed to such words only in their contracted shape, they usually, in the formation of their parts, thought no more of the original uncontracted form. Hence the compounds of *νόος* and *πλόος* throw back the accent, *εὔνοος*, *περίπλοος*; contr. *εὔνοος*, *περίπλοος*, gen. *εὔνου*, *περίπλου*, where *εὔνούου*, *εὔνοῦ*; *περιπλόου*, *περιπλοῦ* would be acc. to analogy, *εὔνωι* instead of *εὔνω*, except that the accent does not fall back on the antepenult; *περίπλοι*, not *πίριπλοι*, *κακύνους*, *κακύνου*.

**Obs. 3.**—In like manner some lose the radical *ο*, e. g. *δορυξέος*, voc. *δορυξέε*, *δορυξί*, and the names compounded of *νόος*, *νοῦς*, *Πασήος*, *Καλλήος*, *Κρατῆος*, *Ευθύος* for *Πασήους* from *Πασήνοος*, &c.

**Obs. 4.**—Τὸ *κάνιον*, the basket, and the adj. in *-ιος* remove in contraction the accent to the contracted syllable, *κάνιον*, *κανῶν*; *χρύσιος*, *χρυσῶν*, &c.

**Obs. 5.**—*Accent.* In this declension also, words formed directly from the root are *paroxytons*, *λόγος*, *ῥήματος*, *ῥήμας*, *φίλος*, *πόθος*, except *σοφός*, *καλός*, *κακός*, &c., but those with peculiar syllables of formation are *oxytons*, *ἀφανισμός*, *βαθμός*, *σταθμός*, *κλαυθμός*, *κωκυτός*, and those in *-ιος* and *-ος*, *λαός*, *θεός*, *κουλός*. In some the meaning changes with the accent, *νόμος*, law; *νομός*, pasture-ground; *λουτρήν*, bath; *λεῦτρον*, water for washing.

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\* Buttmann ut sup., p. 155, obs. 2.

## THIRD DECLENSION.

## § LIV.

## GENERAL REMARKS.

1. The root of the words in this declension is generally disguised in the nominative by added vowels and consonants, but is to be discovered by taking away *ος* from the genitive. E.g. nom. ἡ πτέρυξ, the wing; ὁ δαίμων, the deity; ὁ γίγας, the giant; ὁ βασιλεύς, the king; gen. πτέρυγ-ος, δαίμον-ος, γίγαντ-ος, βασιλέ-ος, hence roots πτερυγ, δαιμον, γιγαντ, βασιλε. Thus in order to ascertain the root, we must consider the nom. and gen.

2. We may name the words of the third declension, *mute*, *liquid*, *pure*, as their root ends in one of the nine mutes, in one of the liquids, λ, ν, ρ, or in a vowel, short or *anceps* (ε, α, ι, υ).

## 3. Examples.

Mute.	Liquid.	Pure.
ἡ λαίλαψ, λαίλαπ-ος, the storm.	ὁ μῆν, μην-ός, the month.	ὁ ἱερεύς, ἱερε-ος, the priest.
ἡ μάστιξ, μάστιγ-ος, the whip.	ὁ σωτήρ, σωτήρ-ος, the preserver.	ἡ αἰδώς, αἰδό-ος, the shame.
ἡ ἐλπίς, ἐλπίδ-ος, the hope.	ἡ ἅλς, ἅλ-ός, the sea.	τὸ δάκρυ, δάκρυ-ος, the tear.

Obs. 1.—Some roots end in a mute and liquid together, viz. in ρχ, ντ, γγ (i. e. νγ), and in χτ. See the examples of declension.

Obs. 2.—The declension is managed here also, by attaching the proper termination to the roots of words.

## 4. Terminations alone.

	Sing.	Dual.	Plural.
N.	commonly <i>ς</i> ,	<i>ς</i> ,	<i>ςς</i> , neuter <i>ᾶ</i> ,
G.	<i>ος</i> ,	<i>ιν</i> ,	<i>ων</i> ,
D. A.	<i>ι</i> ,	<i>ιν</i> ,	<i>σιν</i> ,
A.	<i>ᾶ</i> , <i>ν</i> ,	<i>ς</i> ,	<i>ᾶς</i> , neuter <i>ᾶ</i> ,
V.	often as N.	<i>ς</i> ,	<i>ςς</i> , neuter <i>ᾶ</i> .

*Obs.*—It is in this declension that the extension of *ν* into *ων* in the dual, marked in the general scheme, takes place.

## § LV.

## PARADIGMS AND EXAMPLES OF THE THIRD DECLENSION.

## 1. Paradigms of mutes.

Singular.				
	<i>ἡ</i> , storm,	<i>ὁ</i> , love,	<i>τὸ</i> , body,	<i>ἡ</i> , wing,
N.	<i>λαῖλαψ</i> ,	<i>ἔρως</i> ,	<i>σῶμα</i> ,	<i>πτέρυξ</i> ,
G.	<i>λαίλαπ-ος</i> ,	<i>ἔρωτ-ος</i> ,	<i>σώματ-ος</i> ,	<i>πτέρυγ-ος</i> ,
D. A.	<i>λαίλαπ-ι</i> ,	<i>ἔρωτ-ι</i> ,	<i>σώματ-ι</i> ,	<i>πτέρυγ-ι</i> ,
A.	<i>λαίλαπ-α</i> ,	<i>ἔρωτ-α</i> ,	<i>σῶμα</i> ,	<i>πτέρυγ-α</i> ,
V.	<i>λαῖλαψ</i> ,	<i>ἔρως</i> ,	<i>σῶμα</i> ,	<i>πτέρυξ</i> .
Dual.				
N. A. V.	<i>λαίλαπ-ε</i> ,	<i>ἔρωτ-ε</i> ,	<i>σώματ-ε</i> ,	<i>πτέρυγ-ε</i> ,
G. D. A.	<i>λαιλάπ-οιν</i> ,	<i>ἔρώτ-οιν</i> ,	<i>σωμάτ-οιν</i> ,	<i>πτερύγ-οιν</i> .
Plural.				
N.	<i>λαίλαπ-ες</i> ,	<i>ἔρωτ-ες</i> ,	<i>σώματ-α</i> ,	<i>πτέρυγ-ες</i> ,
G.	<i>λαιλάπ-ων</i> ,	<i>ἔρώτ-ων</i> ,	<i>σωμάτ-ων</i> ,	<i>πτερύγ-ων</i> ,
D. A.	<i>λαίλαψιν</i> *),	<i>ἔρωσιν</i> *),	<i>σώμασιν</i> *),	<i>πτέρυξιν</i> *),
A.	<i>λαίλαπ-ας</i> ,	<i>ἔρωτ-ας</i> ,	<i>σώματ-α</i> ,	<i>πτέρυγ-ας</i> ,
V.	<i>λαίλαπ-ες</i> ,	<i>ἔρωτ-ες</i> ,	<i>σώματ-α</i> ,	<i>πτέρυγ-ες</i> .

\*) *Obs.*—The dative *λαίλαψιν*, *ἔρωσιν*, *σώμασιν*, *πτέρυξιν*, from *λαιλαπσιν*, *ἔρωτσιν*, *σωματσιν*, *πτερυγσιν*, by a known analogy, § XXI.

2. Paradigms of mutes with liquids, and of those in *κτ*.

Singular.			
	ὁ, thong,	ἡ, phalanx,	ἡ, night,
N.	ἰμάς,	φάλαγξ,	νύξ,
G.	ἰμάντες,	φάλαγγας,	νυκτός,
D. A.	ἰμάντι,	φάλαγγι,	νυκτί,
A.	ἰμάντα,	φάλαγγα,	νύκτα,
V.	ἰμάν,	φάλαγξ,	νύξ,
Dual.			
N. A. V.	ἰμάντε,	φάλαγγε,	νύκτε,
G. D. A.	ἰμάντοιν,	φαλάγγοιν,	νυκτοῖν,
Plural.			
N.	ἰμάντες,	φάλαγγες,	νύκτες,
G.	ἰμάντων,	φαλάγγων,	νυκτῶν,
D. A.	ἰμαῖσιν,*	φάλαγγιν,*	νυξίν,*
A.	ἰμάντας,	φάλαγγας,	νύκτας,
V.	ἰμάντες,	φάλαγγες,	νύκτες.

\* *Obs.*—Ἰμαῖσιν, φάλαγγιν, νυξίν, from ἰμαντοῖν, φαλαγγων, νυκτοῖν, according to § xxv, 2, 3.

### 3. Paradigms of the liquids.

Singular.				
	ὁ, deity,	τὸ, fire,	ὁ, age,	ὁ, beast,
N.	δαίμων,	πῦρ,	αἰών,	θῆρ,
G.	δαίμονες,	πυρός,	αἰῶνος,	θηρός,
D. A.	δαίμονι,	πυρί,	αἰῶνι,	θηρί,
A.	δαίμοναί,	πῦρ,	αἰῶνα,	θηρα,
V.	δαῖμον,	πῦρ,	αἰών,	θήρ,
Dual.				
N. A. V.	δαίμονι,	πύρι,	αἰῶνι,	θηρι,
G. D. A.	δαιμόνοιν,	πυροῖν,	αἰώνοιν,	θηροῖν,
Plural.				
N.	δαίμονες,	πύρα,	αἰῶνες,	θηρες,
G.	δαιμόνων,	πυρῶν,	αἰώνων,	θηρῶν,
D. A.	δαίμοσιν,*	πυρσίν,	αἰῶσιν,*	θηρσίν,
A.	δαίμονας,	πύρα,	αἰῶνας,	θηρας,
V.	δαίμονες,	πύρα,	αἰῶνες,	θηρες.

\* *Obs.*—Δαίμοσιν and αἰῶσιν instead of δαιμονοῖν, αἰωνοῖν, acc. to § xxiv, 6.

4. Paradigms of the pure in an *anceps*.

## Singular.

ή, sheep,	ή, city,	ό, corpse,	τό, horn,
N. ὄϊς, οἷς,	πόλις,	νέκυς,	κέρας,
G. ὄϊος, οἰός,	πόλεως,	νέκυος,	κέραος, ως,
D. ὄϊι, οἰί,	πόλει,	νέκυϊ, υἱ,	κέραϊ, αι,
A. ὄϊν, οἷν,	πόλιν,	νέκυν,	κέρας,
V. ὄϊ,	πόλι,	νέκυ,	κέρας,

## Dual.

N. ὄϊε, οἶε,	πόλεε,	νέκυε,	κέραε, ᾱ,
G. ὄϊοιν, οἰοῖν,	πόλεων,	νεκύοιν,	κεράοιν, ᾱν,

## Plural.

N. ὄϊες, οἶες, οἷς,	πόλεις, εις,	νέκυες, υς,	κέραα, ᾱ,
G. ὄϊων, οἰῶν,	πόλεων,	νεκύων,	κεράων, ᾱν,
D. ὄϊσιν, οἰσίν,	πόλεσιν,	νέκυσιν,	κέρασιν,
A. ὄϊας, οἷας, οἷς,	πόλεας, εις,	νέκυας, υς,	κέραα, ᾱ,
V. ὄϊες, οἶες, οἷς,	πόλεις, εις,	νέκυες, υς,	κέραα, ᾱ.

## 5. Paradigms of the pure in a short vowel, with contractions.

## Singular.

ό, king,	ή, trireme,	τό, wall,	ή, sound,
N. βασιλεύς,	τριήρης,	τείχος,	ἡχώ,
G. βασιλέος, έως,	τριήρεος, ους,	τείχεος, ους,	ἡχόος, οὔς,
D. A. βασιλέϊ, εῖ,	τριήρεϊ, ει,	τείχεϊ, ει,	ἡχοῖ, οἷ,
A. βασιλέα,	τριήρεα, η,	τείχος,	ἡχόα, ᾱ,
V. βασιλεῦ,	τριήρης,	τείχος,	ἡχοῖ,

## Dual.

N. A. V. βασιλέε,	τριήρεε, η,	τείχεε, η,	ἡχώ,
G. D. A. βασιλέοιν,	τριήρεοιν, οἷν,	τειχέοιν, οἷν,	2d decl.

## Plural.

N. βασιλέες, εῖς,	τριήρεις, εις,	τείχεα, η,	ἡχοί,
G. βασιλέων,	τριήρεων, ᾱν,	τειχέων,	2d decl.
D. A. βασιλεῦσιν,	τριήρεσιν,	τείχεσιν,	
A. βασιλέας, εῖς,	τριήρεας, εις,	τείχεα, η,	
V. βασιλέες, εῖς,	τριήρεις, εις,	τείχεα, η,	

## 6. Examples for exercise in declension.

## a. Mutes.

## 1. With p sounds.

ή ὄψ, ὀπός,  
the voice,

## 4. Mutes with liquids.

(ρ, ν, τ, and γ, i. e. νγ,)

ή σάρξ, σαρκός,  
the flesh,

ό σωτήρ, τήρως,  
the preserver,

ψ, ἰβος,	ὁ γίγας, αντος,	ὁ λιμήν, ένος,
trahal water,	the giant,	the harbour,
λψ, ιφος,	ὁ ὀδούς, όντος,	ὁ ἄκμαν, ονος,
of.	the tooth,	the anvil.
th k sounds.	ὁ λάϊγξ, ιγγος,	c. Pure.
, υκος,	the pebble,	1. With an <i>anceps</i> .
ald,	ἡ σάλπιγξ, ιγγος,	τὸ σέλας, αος,
ογός,	the trumpet.	the lustre,
ne,	With κτ.	τὸ γῆρας, αος,
τρεχός,	ὁ ἄναξ, ακτος,	the old age,
r.	the sovereign.	ὁ μάντις, ιος,
th t sounds.	δ. Liquids.	the prophet,
φωτός,	With λ, ν, ρ.	ἡ πίτυς, υος,
ht,	ἡ ἄλς, ἁλός,	the pine tree.
ης, ητος,	the sea,	2. With ε, ο.
ndship,	ὁ ψαλτήρ, ῆρος,	ὁ ἐλεγχής, έος,
ευμα, ατος,	the harper,	the infamous,
ηtsel,	ἡ ῥίς, ῥίνός,	ὁ γραφεύς, έος,
, ιτος,	the nose,	the writer,
iey,	ὁ χειμῶν, ᾶνος,	τὸ εὔχος, εος,
ές, ἁδος,	the storm,	the wish,
ie,	ὁ ψᾶρ, ψᾶρός,	ἡ αἰδώς, όος,
, υθος,	the starling,	the modesty.
met,		

## § LVI.

## CONTRACTIONS OF THE THIRD DECLENSION.

Contraction in this declension occurs either in the two syllables of the root, e. g. πλακοιεντ, nom. πλακόεις, πλαγεν. πλακόεντος, πλακοῦντος, as in ναό-ς, ναό-ο of the decl., or in the last radical syllable and the attached (ίερε), ιερίας, ιερεῖς.

The contraction in the root maintains itself under the which it has assumed in the genitive, through the rest cases: πλακοῦντι, πλακοῦντα; τιμήεις, τιμῆς, gen. ς, τιμῆντος, τιμῆντι; (φιλεοντ,) φιλέων, φιλῶν; φιλέοντος, ς, φιλοῦντι; since it occurs in no *pure*, and thus the

root, discovered and contracted in the genitive, is always protected by its final letters against the influence of the formal syllables. Here then there is no need of particular paradigms. This contraction occurs in *αο* (*Ξενοφοντ*), *Ξενοφῶν*, *Ξενοφῶντος*, in *αι* in *Θράϊξ*, *Θράξ*, *Θρακός*, in *εα* in *τὸ ἔαρ*, the spring, *ἔρ*, gen. *ἥρος* (with the accent continuing over *η*); *δέλειαρ* (in the nom. always open), gen. *δελέατος*, *δέλητος*; *τὸ στέαρ*, *στῆρ*, gen. *στέατος*, *στητός*; *τὸ φρέαρ*, gen. *φρέατος*, *φρῆτος*; in *οι* in *πλακόμεis*, *πλακοῦs* (thus formed from the radical sounds *οειντ* before *ε* was extended into *ει*), gen. *πλακοῦντος*, *Ἀμαθοῦs*, *Ἀνθεμοῦs*, *Σελινοῦs*, *Ῥαμνοῦs*, *Ῥαμνοῦντος*; lastly in *ης* and *ος* of adj. and part. *φανήεις*, *φανῆs*, gen. *φανῆντος*, *φιλέων*, *φιλέοντος*, *φιλῶν*, *φιλοῦντος*.

### 3. Contraction of the other kind unites,

<i>αι</i> , <i>αα</i> , in <i>ᾱ</i> ,	<i>αο</i> , <i>αω</i> , in <i>ω</i> ,
<i>εα</i> , <i>εε</i> , — <i>η</i> ,	<i>εος</i> , <i>εας</i> , — <i>εις</i> ,
<i>εο</i> , — <i>ου</i> ,	<i>εω</i> , — <i>ω</i> ,
	<i>εοι</i> , — <i>οι</i> ,
<i>οα</i> , — <i>ω</i> ,	<i>οε</i> , — <i>ου</i> ,
<i>ιες</i> , <i>ιας</i> , — <i>ῖς</i> ,	<i>υες</i> , <i>υας</i> , — <i>υς</i> ,

in the forms shown by the paradigms, and removes the disjunctive of the dat. sing.: *οῖι*, *οῖί*; *νέκυι*, *νέκυι*; *βασιλείι*, *βασιλιῖ*.

*Obs. 1.*—The contraction *εα*, *εε*, — *η*, is found in those in *ης*, with a consonant before *η*, and in the neuters in *ος*: *τρήρης*, *τρήρια*, *τρήρη*; *ἀληθής*, *τὰ ἀληθία*, *ἀληθῆ*; *τὰ τεύχια*, *τεύχη*; *ει*—*η* fluctuates in these last, appearing also in the shape of *υι*: *τὸ γένος* from *γίνος* becomes *τὸ γίνη*, but *τὸ σκέλει* <sup>(R)</sup> from *τὸ σκέλος*. It is suppressed in those in *υς*, *υς*, with *ε* in their inflection: *βασιλεύς*, *βασιλιά*; *γλυκύς*, gen. *γλυκίος*, acc. *γλυκιά* with long *α*, plural, *τὰ γλυκιά* with short *α*; *βασιλείς*, *γλυκίς*.—If a vowel stand before *εα*, it is contracted into *α*: *ὑγής*, *ὑγία*, *ὑγιᾶ*; *εὐφής*, *εὐφύα*, *εὐφυᾶ*; *Πειραιεύς*, *Πειραιία*, *Πειραιᾶ*; *χοεύς* (a measure for liquids), *χοᾶ*, and in the plural *εας*—*ᾶς*: *Εὐβοεύς*, *Εὐβοία*, *Εὐβοᾶς* (Apoll. Alex., π. Ἀντων. p. 386, c.), *ἀγυεύς* (pillar or altar sacred to Apollo in the streets), *ἀγυία*, *ἀγυιᾶς*.

*Obs. 2.*—Likewise the contraction of *έω*—*ᾶ*, *έω*—*ᾷ*, is limited to the above-mentioned words in *ης* and *ος*: *τρήρειων*, *τρήρειῶν* (yet *συνήθης*

has commonly *συνθήων* and *συνήθων* with accent thrown back); *τιγῶν*, *τιγῶν*, and is suppressed in the rest: *βασιλεύς*, *βασιλείων*, *βασιλείων*. Even the neuters in *ος* frequently omit this contraction: *ἄνθος*, *ἀνθήων*; and so *ὄρεων*, *κρηδείων*, &c. But it prevails in the words noticed in *obs.* 1 with a vowel before E: *Ἑριτρίεύς*, gen. *Ἑριτρίως*, *Ἑριτριῶς*; *πολύς* (name of the state-protecting Jove), gen. *πολιῶς*; *Πηραιεύς*, gen. *Πηραιῶς*, &c. *Ἀλιεύς*, fisherman, maintains its open form, *ἁλία*, *ἁλίας*.

*Obs.* 3.—Eo remains open in those which have *i* or *υ* in the nom.: *τὸ ἄστυ*, *ἄστιος*; *πίπρις*, pepper, *πιπίριος*; *ἡδύς*, *ἡδέος*; *γλυκύς*, *γλυπίος*.

*Obs.* 4.—Oa—*ᾱ* in *αἰδώς*, *αἰδῶα*, *αἰδῶ*; *ἡώς*, *ἡῶα*, *ἡῶ*; but perhaps it would be more correct to form *αἰδῶα*, *αἰδῶ*; *ἡῶα*, *ἡῶ*, with doubled *ο* and *α* thrown away, as is usual in the forms without *Σ* in the nominative: *ἡχώ*, acc. *ἡχῶα*, *ἡχώ*; *φειδῶ*, acc. *φειδῶα*, *φειδῶ*.

*Obs.* 5.—In *ης*, *ιας*, *υς*, *υας*,—*ις*, *υς*, we must understand an ejection of *ι* and *α* and an elongation of *i*, *υ*.

## § LVII.

### PECULIARITIES IN THE FORMATION OF THE CASES.

1. *Nominative of mutes.* This is formed by the addition of *Σ* to the root in masculine and feminine nouns, with those alterations and ejections of mute letters which are thereby occasioned: (*ὀπ-ς*,) *ὄψ*; (*βαλακ-ς*,) *βῶλαξ*; (*ἐλπιδ-ς*,) *ἐλπίς*; (*νυκτ-ς*, *νυχ-ς*,) *νύξ*, *νυκτός*. The neuters, wanting this *Σ*, suffer the mute to drop off: *μελιτ*, *τὸ μέλι*. Comp. the examples for declension. The short vowels before the mutes remain unaltered: (*φλογ-ς*,) *φλόξ*, *φλογός*; (*φλεβ-ς*,) *φλέψ*; except *ε* in (*ἄλωπικ-ς*,) *ἁλάνπηξ*, *ἁλάνπικος*, a fox. So also the *ancipites*: (*ἐλπιδ-ς*,) *ἐλπίς*, gen. *ἐλπίδος*; *βῶλαξ*, *βῶλαϊκος*, and hence *κατῆλιψ*, not *κατήλιψ*, gen. *κατήλιφος*; many however have already in the root the vowel naturally long: *ἰεῤῥᾱξ*, *ἰεῤῥᾱκος*; *δαῤῥᾱξ*, *δαῤῥᾱκος*; *οἶᾱξ*, *οἶᾱκος*; *Φαῖᾱξ*, *Φαῖᾱκος*; *ρίψ*, *ρίπος*; *φριξ*, *φρίκος*; *πέρδιξ*, *πέρδικος*; *Φοίνιξ*, *Φοίνικος*; *τέττιξ*, *τέττιγος*; *μάστιξ*, *μάστιγος*; *ψιξ*, *ψιχός*; and



many with *t* sounds which are almost universally oxyton and feminine: βαλβῖς, -ῖδος; κηλῖς, -ῖδος; κνημῖς, -ῖδος, &c. The following alone are accented on the penult: ὄρνις, -ῖθος; ἀγλῖς, -ῖθος; μέρμῖς, -ῖθος.—Also *ū* in βόμβυξ, -ῦκος; δοιδῦξ, -ῦκος; κήρυξ, -ῦκος, κόκκυξ, -ῦγος.\*

*Obs.*—From the collision of *τς* the following necessary alterations arose: (γῆγαντ-ς, γῆγανς,) γίγαῖς, γίγαντος; (ὀδοντ-ς,) ὀδοῦς, ὀδόντος; (τυφθιντ-ς, τυφθείς,) τυφθέντος; (δαικυντ-ς,) δαικύνς, -ύντος. Λέων, λέοντος, lion, varying from this, has in the nom. a root without *t* as the basis: λειν, λίων, like (δαιμον,) δαίμων, comp. Lat. *leo*, *leonis*. *N* maintains its place before *Σ* in (ἔλμωνθ-ς,) ἔλμωνς, ἔλμωνθος; Τίρυνς, Τίρυνθος.

2. *Nominative of liquids.* Only in neuters does the short vowel of the root remain unaltered: τὸ ἦτορ, τὸ ἄρρεν, and doubles itself in the rest: (ποιμεν,) ποιμήν, -ένος; (δαιμον,) δαίμων, -ονος. Elongation of the *ancipites* occurs only in (μελᾶν,) μέλαῖς, μέλᾶνος; τάλαῖς, τάλᾶνος; πῦρ, πῦρός, since in the rest they are radically long: ψᾶρ, ψᾶρός; Κᾶρ, Κᾶρός, Carian; Παιᾶν, Παιᾶνος; Πᾶν, Πᾶνός. Into those in *ιν*, *υν*, *Σ* generally enters: ἄπτις, -ῖνος, ῖς, ῖνός; θῖς, θῖνός; Ἐλευσίς, Σαλαμίς, Φόρκυς, Φόρκυνος, Γόρτυς, -ῦνος. Of *ιν* without *Σ* some traces appear in the latter use of θῖν, δελφίν. In Roman names, *ε* of the syllable *ΕΝΣ*, passes into *Η*: (Κλεμενς,) Κλέμης, Κλέμεντος, *Clemens*, Οὐάλης, Οὐάλεντος, *Valens*.

*Obs.*—*I* remains unaltered in *τι*, *τις*, *τιός*, under its several meanings.

*E* passes into *υ* in the monosyllables; (ἔν,) εῖς, ἐνός, κτυίς, κτυνός.

3. *Nominative of pures.* The termination of these is

\* Concerning the accent of κήρυξ, φαίνξ, &c., see Schaefer ad Soph. Philoct., p. 347. Since the old Grammarians, in the face of analogy, reckoned the vowel of these nominatives *short*, notwithstanding its length in the other cases, and so wrote κῆρυξ, φαίνξ, they could do so only in consequence of a vicious pronunciation, already introduced in their days. Still later, the oblique cases were pronounced κήρυκος, &c., like ἀνδρώπος, &c.

sometimes in  $\epsilon$ ,  $o$ ,—sometimes in one of the *ancipites*.  $\epsilon$  assumes  $\Sigma$  and doubles itself: (*τριηρι*,) *τριήρης*, -ιος; (*ἀληθε*,) *ἀληθής*; except in the neuter of adjectives, *τὸ ἀληθές*, *τοῖς ἀληθέσι*, &c.  $o$  passes into  $\Omega$ : *ἡχώ*, *Κλειά*, *πειθά*; gen., *ἡχώ-ος*, *ἡχοῦς*, *Κλειοῦς*, *Πειθοῦς*; and assumes  $\Sigma$  in *ἡ αἰδώς*; gen., *αἰδόος*, *αἰδοῦς*. Anomalous is (*βο*,) *βοῦς*, *βοός*.  $\alpha$  appears unaltered in neuters with  $\Sigma$  added to it: *τὸ σέλας*, *σέλαος*;  $i$ , lengthened with  $\Sigma$  in *κῖς*, *κῖός*, acc., *κῖν*, the corn-reevil; short in pollysyllables, *πόλις*, *ἰδρῖς*.  $\gamma$  is long in *γῦς*, *δρυός*; *μῦς*, *μυός*; *ἰχθῦς*, *ἰχθύος*; *Ἑρινῦς*, -ῦος, &c.: in neuters it has no  $\Sigma$ , and is short; e. g. *τὸ δάκρυ*, *δάκρυος*.

*Obs.*—The neuter substantives in  $\epsilon$ , *τεῖχος*, *τείχιος*, *εὖχος*, *εὐχίος*, &c. are formed anomalously, inasmuch as their nominative changes the weak syllable  $\epsilon\varsigma$  (*τεῖχε-ς*), into  $o\varsigma$  (*τεῖχος*). Those in  $\epsilon\upsilon\varsigma$  and  $\alpha\upsilon\varsigma$  have been introduced among the *pure* roots only by the attenuation of the  $F$ : (*βασιλεFς*, *ναFς*,) *βασιλεύς*, *ναῦς*.

4. *Genitive*. The  $i$  of most *pures* in  $\iota\varsigma$ , as well as the  $i$  of many in  $\upsilon\varsigma$  and  $\upsilon$ , passes into  $\epsilon$ , in the gen. and dat. singular, dual, and plural: *πόλις*, *πόλεος*, *πόλει*; *πήχυς*, *πήχεος*, *πήχει*; and so *πολίοιν*, *πηχέοιν*, *πόλεων*, *πόλεσι*, &c. The  $o$  of this form is by the Attics doubled into  $\omega$ : *πόλεως*, dual, *πόλεων*, and also that of nouns in  $\epsilon\upsilon\varsigma$ ; *βασιλεύς*, *βασίλειος*; *ἱερεὺς*, *ἱερέως*; in some of which the  $\epsilon$  is dropped; *χοῖς*, *χοῖας*, *χοῶς*; *Πειραιεύς*, *Πειραιῶς*. This  $\epsilon$  is also properly mute, even in the plural, and not accounted a syllable: *πόλεων*, *πήχεων*; *πόλεως*, *πήχεως*.

5. *Accusative*. The *pures*, of which the nominatives are  $\epsilon\iota$ ,  $\upsilon\varsigma$ ,  $\alpha\upsilon\varsigma$ , and  $o\upsilon\varsigma$ , end the accus. sing. in  $\nu$ ; those in  $\iota\varsigma$  at the same time resuming their  $i$ : *πόλις*, *βότρυς*, *ναῦς*, *βοῦς*; gen. *πόλεως*, *βότρυος*, *ναός*, *βοός*; acc. *πόλιν*, *βότρυν*, *ναῦν*, *βοῦν*.

*Obs.*—Paroxytons in  $\iota\tau$ ,  $\iota\delta$ ,  $\iota\theta$ ,  $\upsilon\theta$ , have both forms: *ἡ χάρις*, acc. *χάριν* and *χάριτα*; *ἔρις*, acc. *ἐρίδα* and *ἐρην*; *ὄρις*, acc. *ὄριν* and *ὄρνιθα*; *κέρυς*, acc. *κέρυθα* and *κέρυν*. So also *πολύπους*, *πολύπουν*, and *πολύποδα*, the form in  $\alpha$  being the poetic. *Χάρις*, as “one of the Graces,” has always *Χάριτα*.

6. The vocative is commonly like the root; e. g. *Θυγάτηρ*, *δαίμων*, *ῥήτωρ*, *βότρυς*, *πόλις*; gen. *Θυγατῆρος*, *δαίμονος*, *ῥήτορος*, *βότρυος*, *πόλιος*; voc. *Θύγατιρ*, *ῥήτορ*, *δαῖμον*, *βότρυ*, *πόλι*. So *Νίησι*, *ξύνισι* (*Porson ad Eur. Phœniss.*, 187). The *τ* after *ν* drops off from the root: *Κάλχας*, *Κάλχαντος*, *Κάλχαν*; *Θόας*, *Θόαν*; *Αἶας*, *Αἶαν*; *χαρίεις*, *χαρίεντος*, *χαρίεν* (*Venet. Schol., ad Il., α., 86*). Some suffer the *ν* likewise to drop, and lengthen the *α*: *Ἄτλας*, *Ἄτλαντος*, *Ἄτλα*; *Πολυδάμας*, *Πολυδάμα*; as also *δ* in *παῖς*, *παιδός*, *παῖ*; *Ἄρτιμις*, *Ἄρτίμιδος*, *Ἄρτιμι*; *Δωρί*, *τυραννί*, and even *κ*; *γυνή*, *γυναικός*, *γύναι*, and *ἄναξ*, *ἄνακτος*, *ἄνα*, as well as *ἄναξ*. In the rest the mutes retain the *ς* added to the nom., and the pures in *ς* (*εὺς*), and *υ* lose it: *ἔρως*, *βασιλεύς*, *ναῦς*; voc. *ἔρως*, *βασιλεῦ*, *ναῦ*. *Ο* passes into *οι*: *αἰδώς*, *αἰδέ-ος*, *αἰδοῖ*; *ἦχώ*, *ἦχοῖ*.

*Obs.*—A vowel originally long, remains long also in the vocative: *ᾧ Πλάτωνι*, *ᾧ φιλότῃς*, &c. The vowel that is *made long* remains so in oxyton substantives; as, *ποιμήν*, *-ίνος*, *ᾧ ποιμήν*. On the contrary, it is shortened in *Ἀπόλλων*, *Περσίδων*, *σωτήρ*, voc. *Ἀπολλοι*, *Πέρσων*, *σῶτηρ*, both the last with the accent thrown back, as likewise *ᾧ πάντῃ*, *ᾧν*, *ᾧς*, from *παντῆς*, *ἀντῆς*, *δατῆς*.

7. The *dative plural* retains *υ* in those in *εὺς*, *αὺς*, *οὺς*: *βασιλεύς*, *βασιλεῦσι*; *ναῦς*, *ναυσί*; *βοῦς*, *βουσί*; and undergoes the alterations required by the admission of *σ* in *σι*; *νύξ*, *νυκτός* (*νυκτσι*), *νυξί*; *ὀδούς*, *ὀδόντος* (*ὀδοντσι*), *ὀδοῦσι*.

## § LVIII.

### DOUBLE FORMS FROM A SHORT VOWEL IN THE ROOT.

1. Some words in *ηρ*, *-ερος*, throw away the *ς* before the *ρ*, in the gen. and dat.,<sup>(R)</sup> and so exhibit a double form: root, *πατηρ*, nom. *πατήρ*, gen. *πατῆρος* and *πατρός*; so that now the one, now the other, appears in the common dialect. After the letter *ν*, when it is brought into collision with *ρ* in such forms, a *δ* is added in order to soften the sound: *ἄνηρ*, nom.

ἀνὴρ, gen. (ἀνρς,) ἀνδρός, and in the dat. plur. ᾶ after the abbreviated root (πατρίσι, πατρσι), πατράσι. So also (ἀνρσι, ἀνδρσι,) ἀνδράσι.

## 2. Paradigms.

## Singular.

	ὁ, father,	ὁ, man,
N.	πατήρ,	ἀνὴρ,
G.	πατρός, πατρός,	ἀνρς, ἀνδρός,
D. A.	πατρί, πατρί,	ἀνρί, ἀνδρί,
A.	πατέρα,	ἀνρα, ἀνδρα,
V.	πάτερ,	ᾶνρ,

## Dual.

N. A. V.	πατρί,	ἀνρί, ἀνδρί,
G. D. A.	πατέροι,	ἀνροιν, ἀνδροῖν,

## Plural.

N.	πατέρες,	ἀνρες, ἀνδρες,
G.	πατέρων, πατρῶν,	ἀνρων, ἀνδρῶν,
D. A.	πατράσι,	(ἀνρσι) ἀνδράσι,
V.	πατέρας,	ἀνρας, ἀνδρας,
A.	πατέρες,	ἀνρες, ἀνδρες.

Obs.—Δημήτηρ, the name of Ceres, has the accus. also without ε, Δήμητρα. Here the accent moves back, although in other instances it stands universally over the last syllable of the abbreviated form: πατρός, πατρί, πατρῶν; except in the dat. plur., where it stands over the penult: πατράσι, ἀνδράσι, &c.

## 3. Examples:

ὁ ἀστήρ, ἀστρός, the star, dat. plur. ἀστράσι; Δημήτηρ, Δήμητρος, Ceres, ἡ μήτηρ, μητρός, the mother, ἡ θυγάτηρ, θυγατρός, the daughter, (ἄρν,) ἄρνός, a lamb, ἡ γαστήρ, the belly, γαστρός.

## § LIX.

## OF THE ANOMALOUS FORMS OF THE THIRD DECLENSION.

1. That is called *anomalous*, which is inconsistent with

the prescribed laws of formation ; e. g. when from *χαριδ*, nom. *χάρις*, not *χάριδος* but *χάριτος* appears in the genitive ; when roots end in a long vowel, gen. *Τρωός*, *δμωός*, and the like.

2. The *anomaly* is *analogous*, or has *analogy*, when it recurs in several forms. Examples will appear as we proceed.

3. *Words which are inflected according to two declensions.* (The numbers designate the declension.)

Nom. 3, *Οιδίπους* and 1, *Οιδιπόδης*. Gen. 3, *Οιδίποδος* and 1, *Οιδιπόδου*, &c.

*Σωκράτης*, gen. 3, *Σωκράτους*. Acc. 3, *Σωκράτη*, 1, *Σωκράτην*. So *Δημοσθένης*, &c. *Στρεψιάδης*, voc. *Στρεψιάδες*.\* The same variations in the pl. 1, *Ἀριστοφάναι*, τοὺς *Σωκράτας*, 3, *Κλεισθενεῖς*.

Nom. 3, *Ἐτιοκλῆς*. Dat. 2, *Ἐτιόκληι*. Acc. 3, *Ἐτιοκλῆ*, &c.

Nom. 2, *ἡ πρόχοος*, ους, the ewer. Dat. plur. 3, *πρόχουσιν*.

Nom. 3, *τὸ πῦρ*, the fire. Dat. pl. 2, *πυροῖς*, watch-fires.

Nom. 2, *τὸ δάκρυον*, 3, *τὸ δάκρυ*, the tear. Gen. *δακρύου* and *δάκρυος*. So *ὁ σκύφος*, ου, and *τὸ σκύφος*, εος, the cup. So also *σκότος*, darkness, *ὄχος*, a chariot, &c. *Τὸ κρίνον*, the lily, *τὰ κρίνεια*, *τὸ δένδρον*, the tree, *τὰ δένδρεα*, *δένδρεσι*.

Nom. 3, *Θαλῆς*. Gen. 1, *Θάλειω*, later, 1, *Θαλουῦ*, and 3, *Θάλητος*. Dat. 1, *Θαλῆ*, later, 3, *Θάλητι*. Acc. 1, *Θαλῆν*, later, *Θάλητα*.

Nom. 3, *Ἄρης*, Mars, 3, *Ἄριος*. Acc. 1, *Ἄρην*.†

4. The root *μαρτυρ* exchanges its *ρ* for *ς* in the nominative : *ὁ μάρτυς*, the witness, *υρος*, *υρι*, *υν*. Dat. pl. *μάρτυσι*.

5. The following roots extend their short vowel when *ς* is added to the nominative :

<i>πτειν</i> , ( <i>πτεινς</i> ),	<i>ποδ</i> , ( <i>ποδς</i> ),	<i>χο</i> , ( <i>χος</i> ),	<i>βο</i> , ( <i>βος</i> , <i>Lat. bos</i> ),
<i>ὁ πτεῖς</i> , <i>πτενός</i> ,	<i>ὁ ποῦς</i> , <i>ποδός</i> ,	<i>ὁ χούς</i> , <i>χοός</i> ,	<i>ὁ βοῦς</i> , <i>βοός</i> , acc.
the comb.	the foot.	the measure.	<i>βοῦν</i> , the ox, pl.

\* In Aristoph. Nub., 1268. (1206. W.)

† Brunck ad Æsch. Pers., 84 (86, W.), and ad Eur. Phoeniss., 133, 947. (134, 933, 1006, W.).

βόες, βοῦς, βουσί, βόας, βοῦς. So also χοῦς (measure for liquids), χοός, χοῖ, χοῦν. Plur. χόες, χουσί, χόας, together with the forms from χοεύς. Gen. χοῶς, acc. χοᾶ, χοᾶς.

6. Roots, which end with a long vowel :

a. ὁ Τράς, Τρα-ός, δμῶς, δμω-ός, ὁ μήτρας, μήτρα-ος, mother's brother, πάτρας, father's brother, ἥρας, ἥραος, &c., end their roots with ω : Τρα, μητρα, &c. Δμῶς, which arises out of δμῶς (δμῶω, I subdue) ; and Τρα from Τρο in Τροία, evince that we should consider these roots not as original, but as contracted or elongated.

b. ἡ γραιῦς (Germ. *die Graue*), the old woman, and ἡ ναῦς, the ship, gen. γραιός, ναός, close their roots, γραι, να, with long α, which arises from the Ionic η, γρη, νη (γρηῦς, νηῦς), which, again, springs from ε, γρε and νε. The primitive root γρε displays itself in the Germ. *greis*, the root νε in the Ionic gen. νεός, acc. νέα, &c.

### Paradigm.

#### Singular.

	ἡ, ship,	ἡ, old woman,
N.	ναῦς,	γραιῦς,
G.	ναός and νεός,	γραιός,
D. A.	νηῖ,	γραιῖ,
A.	ναῦν,	γραιῦν,
V.	ναῦ,	γραιῦ,

#### Plural.

N.	νηες,	γραιες, γραιῦς,
G.	νηῶν,	γραιῶν,
D. A.	ναυσί,	γραιυσί,
A.	ναῦς,	γραιας, γραιῦς.

Obse.—From χρα in χράω, χρεῖμι, I want, is formed, χράος, χρεῖως, as from λαός, λειός. Gen. again (χρασος) χρεῖως. Acc. (χρασα) χρεία.

### 7. Words with roots of different forms.

From { οατ, nom. οὔς, an ear.  
ωτ, gen. ὠτός.

From { κυον, nom. κύων, a dog.  
κυν, gen. κυνός.

From	{	γυνα, nom. ἡ γυνή, the woman.
	{	γυναικ, gen. γυναικός.
From	{	γαλα, nom. τὸ γάλα, the milk.
	{	γαλακτ, gen. γάλακτος.
From	{	δορυ, nom. τὸ δόρυ, the spear.
	{	δορατ, gen. δόρατος.
From	{	ὔδωρ, nom. τὸ ὕδωρ, the water.
	{	ὔδατ, gen. ὕδατος.

*Obs. 1.*—We perceive that the forms οὖς and ὠτός proceed from the different contractions of the root *οαρ*. The first is seen in the Epic form τὰ αὔαρα. The root of the nom. occurs again only in the voc. and in neuters also in the acc. sing.: ὦ κύν, ὦ γύναι (as before ὦ αἰδαῖ from the root αἰδο). However γυνή and γάλα may be explained likewise by the abjection of the consonants *κ*, *κτ*.—Like ὕδωρ is σκῶρ gen. σκατός (Lat. *scaturire*), dung.

*Obs. 2.*—The neuters in *ος* appear also to have double roots: τὸ τεῖχος, gen. τείχιος, the wall; τὸ τεῦχος, τεύχιος, the tool; τὸ εὔχος, εὔχιος, the wish, &c.; but this is only apparent. The roots *τεχε*, *τευχε*, *εὔχε*, assumed, like those in *α* (e. g. τὸ εἶλας) the *ς*: *τεχες*, *τευχες*, *εὔχες*, and the mere slender sound of *ς* was raised to that of *ο*: *τεῖχος*, &c.

8. We must particularly observe, in addition: υἱός, Ζεός, χεῖρ. These were declined from the roots:

	υι and υιε.	Ze, Zην, and Δι.	χερ and χειρ.
	ὁ, son,	Jupiter,	ἡ, hand,
N.	υἱός,	Ζεός,	χεῖρ,
G.	υἱ-οῦ and υἱέ-ος,	-Δι-ός and Ζηνός,	χερός and χειρός,
D. A.	υἱ-ῶ and υἱῷ,	Διῷ and Ζηνί,	χερί and χειρί,
A.	υἱ-όν and υἱέα,	Δία and Ζήνα,	χίρα and χείρα,
V.	υἱέ,	Ζεῦ,	χεῖρ,
		Dual.	
N.	υἱά,	wanting,	χέρε and χείρε,
G.	υἱοῖν,		χειροῖν,
		Plural.	
N.	υἱοί and υἱεῖς (υἱέες),	wanting,	χέρες and χείρες,

G.	υῖῶν,	wanting,	χειρῶν and χειρῶν,
D. A.	υῖοις and υῖεσι,		χειρί,
A.	υῖούς,		χειρας,
V.	υῖοί and υῖεῖς,		χείρες and χειρεῖς.

9. Δ at the close of the root passes sometimes into τ: χαρὶς, nom. χάρις, gen. χάριδος and χάριτος. So Θείτις, gen. Θείτιδος and Θείτιτος.

10. The *t* sounds and *ν* at the end of the root are frequently thrown away, whence arise contractions according to the rules formerly given, or the acc. ends in *ν*. Thus are rejected,

- a. τ. Dat. χάριτι, χάρι, χάρι, acc. χάριν, Θείτην. Also, ὁ ἰδρας, sweat, dat. ἰδρατι and ἰδραι, ἰδρα, acc. ἰδρατα (ἰδρα), ἰδρα, with α thrown away, τὸ κέρας, the horn, gen. κέρατος, κέραος, κέρας, &c.
- b. δ. ἡ κλείς, the key, gen. κλειδός, acc. κλειν, as if the root were κλει, not κλειδ. So ἡ μῆτις, wisdom, gen. μῆτιδος and μῆτιος, acc. μῆτιν, &c.
- c. θ. ὄρνις, a bird, ὄρνιθος, acc. ὄρνιθα and ὄρνιν, and as accessory forms in the pl. ὄρνεις and ὄρνειαν. Κόρυς, a helmet, gen. κόρυθος, acc. κόρυθα and κόρυν.
- d. ν. Ἀπόλλωνα, μείζονα (Ἀπόλλωα, μείζωα), Ἀπόλλω, μείζω. Several lose *ν* in the nom.: ἡ ἀηδών and ἀηδώ, the nightingale, gen. ἀηδόνης and (ἀηδόος) ἀηδοῦς, acc. ἀηδόνα and ἀηδῶ. So εἰκῶν, an image, χειλιδῶν, a swallow, Γοργῶν, prop. name.

Οἶε.—Πεσυδῶν (from -αων) has acc. Πεσυδῶ, and voc. Πόσυδω, for Πεσίδαων.

11. The roots, which end in two separate vowels, e. g. κλεε in Ἡρακλῆς, contracted Ἡρακλῆς, Περικλῆς, Περικλῆς, &c., fall under the common contraction of those in ε, and in some instances admit of a twofold contraction.

N.	Περικλῆς,	Περικλῆς,	
G.	Περικλέε-ος,	Περικλείους,	
D. A.	Περικλέε-ι,	Περικλεί,	Περικλει,
A.	Περικλέε-α,	Περικλέα,	and (περικλ-εῖ-α) Περικλῆ,
V.	Περίκλεις,	Περίκλεις.	

So also τὸν Ἡρακλῆ and voc. ᾧ Ἡρακλεῖς, but only in vulgar speech.



## § LX.

GENDER AND ACCENT OF WORDS IN THE THIRD  
DECLENSION.

1. The gender, as has been already shown in the second declension, is not determined by particular terminations, since words of the same termination are frequently of different sexes. We subjoin a list of words according to their terminations in the order previously observed, noticing at the same time that which is necessary for ascertaining the gender.

## a. Mutes.

2. Those are masculine or feminine, of which the roots end in a *p* sound.

π, β, ϕ.

## Masculine.

ὁ ὕδραψ, πος, dropsy,  
ὁ χάλυψ, βος, steel,  
ὁ γρύψ, γρυπός, griffin,  
&c.

## Feminine.

ἡ λαῖλαψ, πος, tempest,  
ἡ ὄψ, ὀπός, voice,  
ἡ χέριψ, βος, lustral water,  
ἡ φλέψ, βος, vein,  
ἡ καλαῦροψ, πος, shepherd's crook.

3. Masculine or feminine, or both, are those in a *k* sound.

κ, γ, χ.

## Masculine.

ὁ ἄνθραξ, πος, coal,  
ὁ πίναξ, πος, tablet,  
ὁ ὄρτυξ, γος, quail,  
ὁ μύρμηξ, πος, ant,  
ὁ φοῖνιξ, ικος, palm-tree,  
&c.

## Feminine.

ἡ βῶλαξ, πος, clod,  
ἡ ἀλάνπηξ, πος, fox,  
ἡ μάστιξ, γος, whip,  
ἡ φλόξ, γός, flame,  
ἡ θρίξ, τριχός, hair,  
ἡ διᾶρυξ, χος, canal,  
&c.

## Both together.

ὁ ἡ αἶξ, αἰγός, goat,  
ὁ ἡ φύλαξ, πος, guard,  
ὁ ἡ αὖλαξ, πος, furrow,  
ὁ ἡ βήξ, βηχός, cough,  
&c.

4. Of those in a *t* sound are,

a. Masculine, those in *ων*:

ὁ γέλας, ατος, laughter,	Except two:
ὁ ἔρας, ατος, love,	τὸ οὔς, ὠτός, ear,
ὁ φᾶς, φωτός, man, &c.	τὸ φᾶς, φωτός, light.

b. Feminine, those in ητ, δ, and ϑ:

(ητ)

ἡ ἰσθής, ἥτος, clothing,	Except,
ἡ ταχύτης, ητος, celerity,	ὁ λέβης, ητος, caldron.
ἡ φιλότης, ητος, friendship,	
&c.	

(δ)

ἡ λαμπάς, ἄδος, torch,  
 ἡ πελειάς, ἄδος, dove,  
 ἡ ἔρις, ἴδος, strife,  
 ἡ ἐλπίς, ἴδος, hope,  
 ἡ χλαμύς, ὑδος, cloak.

(ϑ)

ἡ ὄρνις, ἰθος, bird,  
 ἡ κόρυς, υθος, helmet.

Except,

ὁ ποῦς, ποδός, foot,	ὁ ἡ παῖς, παιδός, child.
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c. Neuter, those in ατ, ιτ:

τὸ σῶμα, ατος, body,	τὸ κρέας, ατος, flesh,
τὸ ἡμαρ, ατος, day,	τὸ κέρας, ατος, horn,
τὸ γόνυ, ατος, knee,	τὸ μέλι, ιτος, honey.
τὸ δόρυ, ατος, lance.	

Obs.—It appears then, that in mutes the neuter gender is excluded from the *p* and *k* sounds, and that the *t* sounds are masculine, feminine, or neuter, as they end in ατ, or ητ, δ, ϑ, or ατ, ιτ.

#### b. Liquids.

5. M is never found at the end of the root, and λ only in ἄλς (ὁ ἄλς, salt, ἡ ἄλς, the sea), so that ν and ρ alone remain to be distinguished.

6. Of those in ν are,

a. Masculine, εν, ην:

(εν)

ὁ αὐχὴν, ἐνος, neck,  
 ὁ λιμὴν, ἐνος, harbour,  
 ὁ ποιμην, ἐνος, shepherd,  
 ὁ πυθμὴν, ἐνος, bottom,  
 ὁ πτεῖς, κτενός, comb, &c.

(ην)

ὁ μὴν, μηνός, month,

Except,

ὁ ἡ χήν, χηνός, goose,  
 ὁ ἡ νεόμην, ηνος, new moon.

Except,

ἡ φρήν, ενός, mind,

b. Masculine or feminine, or both, those in *ον* and *ων*.  
(ον)

Masc.

ὁ δαίμων, ονος, deity,  
ὁ ἄκμων, ονος, anvil,  
ὁ ἡγεμῶν, όνος, leader.

Fem.

ἡ χιῶν, όνος, snow,  
ἡ ἀχθιδῶν, όνος, grief,  
ἡ χελιδῶν, όνος, swallow,  
&c.

Masc. and fem.

ὁ ἡ ἀηδῶν, όνος, nightingale, ὁ ἡ ἀλεκτρυῶν, ονος, fowl.  
(ων)

Masc.

ὁ χειμῶν, ῶνος, storm,  
ὁ τελαμῶν, ῶνος, belt,  
ὁ ἀγῶν, ῶνος, contest,  
ὁ πῶγων, ονος, beard,  
&c.

Fem.

ἡ ἄλων, ονος, threshing-floor,  
ἡ γλήχαι, ονος, penny-royal,  
ἡ μήκων, ονος, poppy,  
ἡ τρήρων, ονος, dove.

Masc. and fem.

ὁ ἡ αἰῶν, ῶνος, life, ὁ ἡ κῶδων, ονος, bell.  
ὁ ἡ αὐλῶν, ῶνος, defile,

c. Feminine, those in *ιν* :

ἡ ῥίς, ινός, nose,  
ἡ ἀδίς, ινος, birth-pain,  
ἡ ἀκτίς, ινος, ray,

Except,

ὁ δελφίς, ινος, dolphin.

&c.

Masc. and fem.

ὁ ἡ θίς, θινός, heap, shore.

7. Of those with *ρ* are,

a. Masculine, those in *ηρ, ορ, ωρ, υρ*:

(ηρ)

ὁ σωτήρ, ῆρος, preserver,  
ὁ ζωστήρ, ῆρος, girdle,  
ὁ σπινθήρ, ῆρος, spark,  
&c.

(ορ)

ὁ ῥήτωρ, ορος, orator,  
ὁ παντοκράτωρ, ορος, supreme ruler,  
ὁ ἡγέτωρ, ορος, leader,  
&c.

Except,

ἡ κήρ, κηρός, fate,

Except,

ἡ ἀλέκτωρ, ορος, wife,  
ἡ ἄωρ, ορος, wife,  
τὸ αἶορ, αἶορος, sword,  
τὸ ἥτορ, ορος, heart.

(αρ)

ὁ ἰχῶρ, ῶρος, ichor,  
ὁ φῶρ, φῶρος, thief,  
ὁ ἀχῶρ, ᾠρος, ulcer.

Except,

τὸ ἔλωρ, ῶρος, prey,  
τὸ ἔλδωρ, ῶρος, wish,  
τὸ τίλωρ, ῶρος, monster.

b. Feminine, those in ερ:

ἡ χεῖρ, χερός, hand,  
ἡ γαστήρ, ῥός, belly,  
ἡ μήτηρ, ῥός, mother,  
ἡ θυγάτηρ, ῥός, daughter.

c. Neuter, those in αρ:

τὸ νέκταρ, αρος, nectar,  
τὸ ὄναρ (indecl.), dream,  
τὸ ἔαρ, ἦρ, ρος, spring,  
τὸ πῆαρ, κῆρ, ρος, heart.

(υρ)

ὁ μάρτυς, υρος, witness,  
ὁ ψίθυρ, υρος, whisper,  
ὁ Ἰλλυρ, υρος, Illyrian, &c.

Except,

τὸ πῦρ, πυρός, fire.

Except,

ὁ ἡ αἰθήρ, ἑρος, ether,  
ὁ ἡ ἀήρ, ἑρος, darkness,  
ὁ πατήρ, ῥός, father,  
ὁ ἀστήρ, ῥός, star.

Except,

ὁ ψάρ, ψαρός, starling,  
ὁ μῶμαρ, ρος, fool,  
ἡ ὄαρ, ὄαρος, wife.

Obs.—Among the liquids the neuter is restricted to the roots in ρ.

Those in υ are masculine or feminine, those in ρ are masculine, feminine, or neuter, as they end in ηρ, ορ, ωρ, υρ, or ερ or αρ.

8. Those in a mute with a liquid are,

a. Masculine in ντ:

ὁ ἱμάς, ἄντος, thong,  
ὁ ἀνδριάς, ἄντος, statue,  
ὁ δράκων, οντος, serpent,  
ὁ ὀδούς, ὀδόντος, tooth.

&amp;c.

Except,

ὁ ἡ Τάρας, αντος, Tarentum,  
ὁ ἡ Ἀκράγας, αντος, Agrigentum.

b. Feminine in νγ:

ἡ φάραγξ, γγος, ravine,  
ἡ φόρμιγξ, ιγγος, lyre,  
ἡ λύνγξ, υγγός, lynx, &c.

Except,

ὁ ἡ φάρυγξ, γγος, throat,  
ὁ ἡ λάρυγξ, γγος, throat,  
ὁ ἡ φάλαγξ, γγος, phalanx.

Add ἡ δάμαρ, αςτος, spouse, and with κτ, τὸ γάλα, γάλακτος, milk, ἡ νύξ, νυκτός, the night.

c. Pures.

9. Masculine, are those in in ε, nom. ες, and ω:

(ε)  
 ὁ βασιλεύς, έως, king,  
 ὁ ἱερεύς, έως, priest,  
 ὁ ἀριστεύς, έως, chief.

(ω)  
 ὁ δμῶς, ὠός, slave,  
 ὁ ἥρως, ὠος, hero.

10. Feminine, are those in ι, ο, ᾱ :

(ι)  
 ἡ πόλις, εως, city,  
 ἡ δύναμις, εως, power,  
 ἡ πράξις, εως, action,  
 ἡ ἐπίδειξις, εως, exhibition.

Except,  
 ὁ κίς, κίός, corn weevil,  
 ὁ λῖς (λῖς, λῖος), lion,  
 ὁ ἡ ὄφις, εως, serpent,  
 ὁ ἡ πρόμαντις, εως, prophet,  
 [prophetess.]

(ο)  
 ἡ αἰδώς, ὀος, shame,  
 ἡ ἠχώ, ὀος, echo.

(ᾱ)  
 ἡ ναῦς, ναός, ship,  
 ἡ γραιῦς, γραιός, old woman.

11. Neuter, those in ᾶ and ε, nom. ος :

(α)  
 τὸ γῆρας, αος, old age,  
 τὸ σέλας, αος, lustre,  
 τὸ δέπας, αος, cup.

(ε)  
 τὸ τεῖχος, εος, wall,  
 τὸ τεῦχος, εος, vessel,  
 τὸ εὔχος, εος, wish.

12. Masculine, feminine, or neuter, those in υ :

Masc.  
 ὁ ἰχθύς, ύος, fish,  
 ὁ στάχυς, υος, ear of corn,  
 ὁ νέκυς, υος, corpse,  
 ὁ βότρυς, υος, bunch of grapes.

Fem.  
 ἡ γῆρυς, υος, voice,  
 ἡ μηδύς, ύος, belly,  
 ἡ ἔγχελυς, υος, eel,  
 ἡ κιθαριστύς, ύος, art of play-  
 [ing on the harp.]

Masc. and fem.

ὁ, ἡ, ύς, ύός, swine, &c.

Neuter.

τὸ πᾶν, εος, flock,  
 τὸ γόνυ, ατος, knee,

τὸ ἄστυ, εος, city,  
 τὸ νάπυ, υος, mustard.

13. *Accent of this Declension.* The words with a monosyllabic root, and hence monosyllabic in the nominative itself, are always oxyton, with the exception of those which have doubled the vowel in their nominative, μῆν, θῆρ, φθείρ, χεῖρ, θῖς, ῖς, &c., but πῦρ, σῦς, μῦς, &c. Also the contracted (φαρ,) φῶς, light, (οατ-ς,) οὔς, (πάις,) παῖς, have the circumflex.

14. These words remove, in the gen. and dat., their accent to the final syllable, where, as circumstances may require, it is sharp or circumflex : μήν, μηνός, μηνί, μηνοῖν, μηνῶν, μηνσί, but μῆνα and μῆνας; φῶς, φωτός, φωτῶν, &c. Except the following genitives plural : δαίδων from δαῖς, δαῖδος, torch, θάων from θάς, θάος, jackal, παίδων from παῖς, πάντων from πᾶς, Τράων from Τράς, φάτων from φᾶς (but φωτῶν from φῶς, φωτός, a man), ᾧτων from οὔς, ᾠτός.

15. With regard to words of a polysyllabic root, all the neuter substantives are accented on the first syllable, as long as the nature of the syllables permits : σῶμα, σώματος, σωμάτων; ἄγγελμα, ἀγγέλματος; ῥῖγος, gen. ῥίγους, cold, &c. Farther remarks are required, therefore, only for masculines and feminines.

16. Mutes of this kind in *p* and *k* sounds are always accented on the penultimate : ἱέραξ, αὐλάξ, κήρυξ, φοῖνιξ, Ἄραψ, λαῖλαψ, Αἰθίοψ. Of those in *t* sounds the words in *τ* and *θ* have commonly the same accentuation : ὄρνις, ὄρνιθος; χάρις, χάριτος; φιλότης, φιλότητος; ἔρας, ἔρωτος. Some in *της* vary : ταχύτης and ταχυτής; or are accented only on the last syllable : δηϊότης, hostility, ποτής, drink, ποτήτος (different from πότης, -ου, a drinker); so also ἰδρώς, ἰδρώτος, sweat. Those in *δ* have the last syllable accented : πελειάς, -άδος, dove, λαμπάς, -άδος, torch, ἐλπίς, ἐλπίδος; κνημίς, κνημίδος; except ἔρις, ἐρίδος, strife, and the feminine words derived from masculines by a change of termination, which keep the accent of their primitive : δεσπότις, mistress, from δεσπότης, Σπαρτιάτις from Σπαρτιάτης.

17. The liquids of this kind are generally accented on the end of the root : ποιμήν, ἐνος, ἀκτίς, ἴνος, ἀλγυδάν, ὄνος, grief, σωτήρ, ἥρος, preserver, ἰχώρ, ὤρος. Except Ἕλλην, and in the nominative θυγάτηρ, μήτηρ, εἰνάτηρ, of which the other cases are marked θυγατήρος, μητέρος, except the vocative, which has, following the analogy of the nominative, θυγατερ, μήτερ, εἵνατερ. Also those in *ων*, *αρ*, *υρ*; as, Κρονίων, οὐρανῖωνες, μάρτυς, υρως, and several of those in *ων* and *ωρ*. Comp. n. 6 and 7 in this §.

18. The pures of this kind are variously accented, and have the tone,

- a. Upon the last syllable of those in *εως, ως, ω*, and many in *υς* : βασιλεύς, Ἀχιλλεύς, Ὀδυσσεύς, αἰδώς, ἡχά, φειδώ, ἰσχύς, κιθαριστής, &c.
- b. Upon the penultimate of those in *ις* and some in *υς* : πύλις, ἰδρις, πρᾶξις, γένυς, στέχυς ; or the antepenult, as δύναμις, πέλεκυς, &c.

## OF ADJECTIVES.

### § LXI.

#### OF THE PROPERTIES OF THE ADJECTIVE.

1. The adjective (ὄνομα ἐπιθετικόν, ἐπίθετον, *nomen adjectivum*,) is so closely connected with the substantive (προσηγορικόν), that both may be conceived as forming one idea ; e. g. *the green wood, the greenwood*.

2. Hence the adjective has all peculiarities of form, namely, gender, number, case, in common with the substantive, and must, in order to betoken the different sexes, have different terminations ; e. g. ὁ καλὸς κήπος, the beautiful garden, ἡ καλὴ ὁδός, the beautiful way, τὸ καλὸν σῶμα, the beautiful body.

3. When *time* as well as *property* is expressed by the adjective, it is called *participle* (μετοχή, *participium*), i. e. *an adjective which has a share in the time-word* (μετέχου τοῦ ῥήματος, *particeps est verbi*), and, like it, includes the notion of time ; e. g. ἀνὴρ τις φιλήσας, a man having-loved (*a man who has loved*), where φιλήσας not only expresses a property of ἀνὴρ, but also that this property no more belongs to him.

4. Participles have a separate form to denote each separate gender,—are *adjectives of three terminations*. Such likewise are many other adjectives. The termination for the feminine is always declined according to the first declension ; that for

the masculine according to the second or third; and that for the neuter is determined by the masculine. E. g.

2	1	2
ος,	ης,	ον,
3	1	3
εις,	σα,	εν.

5. Other adjectives have a single termination for the masc. and fem., and another for the neuter,—are *adjectives of two terminations (communia)*. There are also some adjectives of one termination.

## § LXII.

### TABLE OF THE DIFFERENT TERMINATIONS OF ADJECTIVES.

(A. denotes adjective, P. participle.)

#### 1. Of three terminations.

1.	{ A. ας, αινα, αν,	{ N. μέλας, μέλαινα, μέλαν, black.
	{ P. ας, αςα, αν,	{ G. μέλας, μελαίνης, μέλανος.
		{ N. λείψας, λείψασα, λείψαν, having left.
		{ G. λείψαντος, λειψάσης, λείψαντος.
2.	{ A. εις, εσσα, εν,	{ N. χαρίεις, χαρίεσσα, χαρίεν, graceful.
	{ P. είς, είσα, έν,	{ G. χαρίεντος, χαρίεσσης, χαρίεντος.
		{ N. λειφθείς, λειφθείσα, λειφθέν, left.
		{ G. λειφθέντος, λειφθείσης, λειφθέντος.
3.	A. ην, εινα, εν,	{ N. τέρην, τέρεινα, τέρεν, tender.
		{ G. τέρενος, τερείνης, τέρενος.
4.	{ A. ος, η, ον,	{ N. αγαθός, αγαθή, αγαθόν, good.
	{ A. ος, α, ον,	{ G. αγαθού, αγαθής, αγαθού.
		{ N. έχθρός, έχθρά, έχθρόν, hateful.
		{ G. έχθρου, έχθρας, έχθρου.
5.	{ A. υς, εις, υ,	{ N. γλυκύς, γλυκεία, γλυκύ, sweet.
	{ P. υς, υσα, υν,	{ G. γλυκέος, γλυκείας, γλυκέος.
		{ N. δεικνύς, δεικνύσα, δεικνύν, showing.
		{ G. δεικνύντος, δεικνύσης, δεικνύντος.
6.	P. ούς, ούσα, όν,	{ N. διδούς, διδοῦσα, διδόν, giving.
		{ G. διδόντος, διδούσης, διδόντος.



7. { P. ων, ουσα, ον,  
A. ών, οῦσα, όν, { N. λείπων, λείπouσα, λείπον, leaving.  
G. λείποντος, λειπούσης, λείποντος.  
N. έκάν, έκοῦσα, έκόν, willing.  
G. έκόντος, έκούσης, έκόντος.
8. P. άς, υῖά, ός, { N. τετυφάς, τετυφυῖα, τετυφός, hav-  
ing struck.  
G. τετυφότος, τετυφυίας, τετυφόςτος.
2. Of two terminations.
9. A. ος, ον, { N. ό κόσμιος, ή κόσμιος, τὸ κόσμιον,  
elegant.  
G. τοῦ κοσμίου, τῆς κοσμίου, τοῦ κοσμίου.
10. A. ων, ον, { N. ό πέπων, ή πέπων, τὸ πέπον, ripe.  
G. τοῦ πέπονος, τῆς πέπονος, τοῦ πέ-  
πονος.
11. A. ης, ες, { N. ό ἀληθής, ή ἀληθής, τὸ ἀληθές, true.  
G. τοῦ ἀληθείος, τῆς ἀληθείος, τοῦ ἀλη-  
θείος.
12. A. ην, εν, { N. ό ἄρσην, ή ἄρσην, τὸ ἄρσεν, mas-  
culine.  
G. τοῦ ἄρσενος, τῆς ἄρσενος, τοῦ ἄρ-  
σενος.
13. A. ις, ι, { N. ό ἴδρις, ή ἴδρις, τὸ ἴδρι, knowing.  
G. τοῦ ἴδριος, τῆς ἴδριος, τοῦ ἴδριος.

## § LXIII.

## OF THE TERMINATIONS.

1. The termination of the fem. in α instead of η occurs according to the rules already given for the first declension : φανερός, φανερά, evident, φίλιος, φίλια, friendly, λειφθείς, λειφ-  
θεισα, left.—In the terminations εος and οος, η remains : χρύσειος, χρυσείη, golden, ὀγδοος, ὀγδόη, eighth ; except in νέος, νία, young, and where a ρ stands before the vowel : ἀργύρειος, ἀργυρέα, silver.

2. Five have no ν in the neuter : ἄλλος, ἄλλη, ἄλλο, an-  
other, ὅς, ἥ, ὅ, who, which, αὐτός, αὐτή, αὐτό, self, ἐκεῖνος, ἐκείνη, ἐκεῖνο, that, οὗτος, αὕτη, τοῦτο, this, with its compounds τοιοῦτος and τοσοῦτος. (11)

3. The foregoing table shows what adjectives are of three or two terminations. The termination *ος* appears there first as masc., e. g. 4, ἀγαθός, and then as masc. and fem., 9, ὁ κόσμιος, ἡ κόσμιος (ἐπίθετον κοινόν, *adjectivum commune*).

4. Of three terminations in *ος*, *ης*, *ων*, or *ος*, *α*, *ων*, are all those derived from verbs, in *τος*, *εος*, *κος* : λεπτός, ἡ, *ων*, said, λεπτίος, ἑα, ἑον, to be said, ἐκλεκτικός, ἡ, ὄν, selecting, *eclectic*, from λέγω, ἐκλέγω; in the same way the derived in *ρος*, *νος*, *λος* : αἰσχρός, disgraceful, from τὸ αἶσχος, disgrace, τρομερός, trembling, δεινός, dreadful, φανερός, evident, δειλός, fearful, but ὁ ἡ σιγηλός, silent.

*Obs.*—Also comparatives and superlatives have three terminations with only a few exceptions: δυσισχολώτατος ἡ Λοκρίς, Thucyd., 3, 101, τὴν ὑπατον ἀρχήν, Dionys. Halicarn., Rom. Ar., 6, 1, in which Homer has led the way, ὀλωτάτος ὁδμή, Od., δ, 442.

5. Of two terminations are,

a. Those in

*ιος*.

ἅγιος, holy,  
ἄργιος, white,  
γενέσιος, belonging to birth,  
δαιμόνιος, godlike,  
δήμιος, public,  
δόλιος, deceitful,  
ἐτήσιος, annual, &c.

*αιος*.

ἀναγκαῖος, necessary,  
βέβαιος, secure,  
γηραιός, aged,  
δρομαῖος, running,  
δυραῖος, out of doors,  
μάταιος, vain.

*ειος*.

αὐλεις, belonging to the open  
court,  
βασιλεις, kinglike,  
τέλεις, perfect,  
ὀθνεῖος, foreign,  
ὄρειος, mountainous.

*ιμος*.

ἀλάσιμος, takeable,  
ἀνύσιμος, profitable,  
ἀοίδιμος, sung of,  
βάσιμος, fit for walking,  
γόνιμος, able to beget,  
γνώριμος, knowable,  
δικάσιμος, fit for judging,  
δόκιμος, honourable,  
ἐδάδιμος, eatable.

*Obs. 1.*—In all these classes, however, examples may be found of the feminine termination. Thus in words, which elsewhere have it not :

φιλίας, Thucyd., 6, 34, αῖναι σκοπαί, Eurip. Phoeniss., 240, ὠρήτη βεβαία, Xenoph. Cyr., 3, 2, 23, &c.; but such examples are very rare, and therefore to be treated as exceptions.

**Obs. 2.**—A number of adjectives of other terminations likewise are common: ὁ ἡ ἀερός, delicate; βάρβαρος, foreign; ἐλεύθερος, free; ἐξίτηλος, evanescent; ἔρημος, desert; ἡσυχος, quiet; ἡμερος, tame, &c., although here too the feminine termination is occasionally found in some of them: ἐρήμη δίκη, Thucyd., 6, 61 (but ἐρήμους δίκας, Theophr. Charact., 8, 4), ἡμέρης ἐλαίης, Herod., 5, 82, &c.

**b.** All compounds: ὁ ἡ ἄλογος, irrational, ἀεργός, idle (from ἄεργος), διάβροτος, gnawed through, βαθύκολπος, deep-bosomed, γεωγράφος, earth-describing, ἑνδοξος, renowned, &c. Likewise those in υς: ὁ ἡ ἄδακρυς, τὸ ἄδακρυ, tearless.

**Obs. 1.**—Except the compounds of verbal adjectives in κος: ἐκλεπτικός, ἡ, ὄν, ἐπιδικητικός, ἡ, ὄν, &c.

**Obs. 2.**—The poets also use a feminine termination in several of the words under this rule; as, ἀθανάτη, θεοφόνη, πολυτιμήτη, &c.

**c.** Those contracted from αος: ὁ ἡ ἱλιος, propitious, ἀγήρας, not growing old, and these, in the acc., like some of the substantives of the 2d declension, throw away the ν, ἀγήρα.

**Obs.**—Several other adjectives compounded of substantives have two terminations: χάρις, εὐχαρίς, and εὐχαρι; δάκρυ, ἄδακρυς, ἄδακρυ. So also, πολύπους, πολύπουν, gen. πολύποδος; καρχαρόδους, οὐν, gen. οντος, sharp-toothed.

**6.** Adjectives of one termination are,

**a.** The cardinal numbers from πέντε, five, to ἑκατόν, a hundred; e.g. οἱ πέντε ἄνδρες, αἱ πέντε γυναῖκες, τὰ πέντε ζῶα.

**b.** Those which end in a substantive incapable of change: ἄπαις, μακρόχειρ, αὐτόχειρ, μακραιών, μακραιύχην, from χεῖρ, αἰών, αὐχήν. They follow the inflection of their primitives: gen. ἄπαιδος, μακραιύχενος, &c.

**c.** Those in ας, αδος, ης, ητος, ις, ιδος, ας, ατος, ως, ορος, ξ and

ψ; e. g. φυγᾶς, φυγάδος, ἀναλκις, ἀργής, ἥτος, ἀγνάς, ᾧτος, φιλοπάτωρ, ορος, φιλομήτωρ, ορος, ὀμῆλιξ, ικος, μᾶνυξ, υχος.

7. Except the numerals, all these adjectives are of only the masc. and fem. genders, and are only occasionally by the poets joined with neuter substantives, in those cases in which the masc. and neut. terminations are the same; e. g. φοιτάσι πτεροῖς, Eur. Phœniss., 1038 (see Porson ad Eur. Orest., 264), but never φοιτάδεις πτερά or the like. Some are masc. alone, as πίνης, poor, γυνάδας, noble, ἐθελοντής, willing, of which the two last belong to the first declension.

Obs.—The word δαῖνα, a certain one, is used for all genders: ὁ δαῖνα, ἡ δαῖνα, τὸ δαῖνα, τοῦ, τῆς, τοῦ δαῖνος, τῷ, τῇ, τῷ δαῖνι, τὴν, τῇν, τὸ δαῖνα.

## § LXIV.

### CONTRACTED ADJECTIVES.

Contraction occurs, as in substantives, when a vowel stands before the terminations; thus,

1. In εις, εσσα, εν, when it follows,

a. After η:

πικ, πικσα, πικεν,	{ τιμήεις, τιμήεσσα, τιμήεν, contr.
ῆς, ῆσσα, ῆν,	{ τιμῆς, τιμῆσσα, τιμῆν, honoured.

b. After ο:

αις, οισσα, οεν,	{ μελιτόεις, μελιτόεσσα, μελιτόεν, made of honey.
οῦς, οῦσσα, οῦν,	{ μελιτοῦς, μελιτοῦσσα, μελιτοῦν.

2. In ος, η, ον, when it follows,

a. After ε:

ιος, ειη, εον,	{ χρύσειος, χρυσίη, χρύσειον, golden.
ους, η, ουν.	{ χρυσοῦς, χρυσῆ, χρυσοῦν.

b. After ο:

οος, οη, οον,	{ ἀπλόος, ἀπλόη, ἀπλόον, simple.
ους, η, ουν,	{ ἀπλοῦς, ἀπλῆ, ἀπλοῦν.

c. After α in adjectives of two terminations:

αος, αον,	{ εὐκέραος, εὐκέραον, well-horned.
ας, αν,	{ εὐκερακ, εὐκεραν.
ιος, εον,	{ ἱλαος, ἱλαον, propitious.
	{ ἱλακ, ἱλαν.

3. Besides these there are many cases contracted of adjectives in *υς*, *εια*, *υ*, and in *ης*, *ες*, of the 3d declension; e.g. *γλυκύς*, *ἀληθής*, nom. pl. *γλυκέες*, *ἀληθείες*, *γλυκεῖς*, *ἀληθεῖς*, *ἀληθεία*, *ἀληθῆ*, but *γλυκέα*, not *γλυκῆ*.—All these contractions follow the rules given under the declensions.

*Obs.*—As many geographical names belong to the termination *οῖς*: *Ῥαμνοῦς*, *Σελινοῦς*; so also to the feminine *οῖσσα*, *οὔσσα*: *Οἰνοῦσσα*, *Πιτυοῦσσα*, *Δρυοῦσσα*, *Πιθηκοῦσαι*; sometimes with a single *ς*: *Πιθηκοῦσαι*. (*Valck. ad Eur. Phœniss.*, 1026, *Ed. Pors.*, 1033.)

4. Compound adjectives frequently deviate from the inflections proper to their primitives into other forms; e.g. *ἄπολις*, *ἄπόλιδος*, like *εὐελπὶς*, *εὐέλπιδος*, *δίκερως* (from *κεραός*, horned), gen. *δίκερω* and *δικέρωτος*, like *δύσερως*, gen. *δυσέρωτος*, and this again in the gen., also, *δύσερω*. Thus too there are forms of those from *κεραός* with *α* ejected: *ἄκερα*, *δίκερον*, &c.

*Obs.*—Several have a double form for the feminine: *ὁ, ἡ πίων* and *ἡ πείρα*, *ὁ, ἡ μάκαρ* and *ἡ μάκαιρα*. In like manner, *ὁ πρίστυς*, *ἡ πρίστυνα*.

5. *Accent.*—According to the general laws of accentuation, the radical syllable, in these words also, had originally the accent: *φίλος*, *φίλιος*, *δῆλος*, *ἴδρις*; yet so that the kind and place of the accent are changed as necessity dictates: *ἡμέτερος*, *ἀργύρεος*, *ἄφιλος*, *ἄδηλον*. The same accent prevails although the root be increased by the final syllables, chiefly in *ιος*, *ειος*, *ιμος*, *ινος*, *υνος*: *ἄξιος*, *αὔλειος*, *φαίδιμος*, *ἀνθρώπινος*, *δάρσυνος*.

6. The accent rests on the penultimate of those marking size in *ίκος*: *ἡλίκος*, of such size, *τηλίκος*, *τηλικούτος*; of most diminutives and others in *ιλος*, *υλος*, *λεος*: *ποικίλος*, *ἀγκύλος*, *ἀργαλέος*, and in the names, *Αἰσχύλος*, *Χοιρίλος*, &c.; of those in *αιος*, which spring from substantives of the 1st declension, and those in *αδας*, *εις*: *ἀναγκαῖος* from *ἀνάγκη*, *θυραῖος* from *θύρα*, *γενναῖος* from *γέννα* (except *δίκαιος*, *βίαιος*, from *δίκη*, *βία*), *χαρίεις*, *τιμήεις*, *γεννάδας*, noble: of those in *εος* derived from verbs: *λεπτέος* from *λέγω*, *γραπτέος* from *γράφω*.

7. The last syllable has the accent in most of those in *ας*,

ης, υς, in those in ρος, and in those derived from verbs in τος, also in derivatives in κος: φυγᾶς, ἀληθής, γλυκύς, ἐχθρός, λεπτός, βασιλικός. These are followed by several in ος, ιος, αιος: σοφός, καλός, ἀγαθός, πολίος, δεξιός, σκολιός, γεραιός.

*Obs. 1.*—When a preposition or a single syllable, such as α, εὔ, δυς, is prefixed, the accent, according to the general rule, is thrown back: γνωστός, ἄγνωστος, ἐπίσκοπος, ἀπόβλητος.

*Obs. 2.*—In adjectives compounded of several words. that word is accented which expresses the act or agent: Orestes is μητροκτόνος, he *slew* his mother;—the children of Medea are μητρόκτονοι, slain by their mother. The *mother* is here the agent, whence μητρόκτονοι, since μήτροκτονοι would violate the laws of accentuation. So θεοτόκος, god-bearing, θεότοκος, god-born; αἰπόλος, goat-tender, βουκόλος, cattle-feeder, ὁδοπῆρος, way-wanderer, ἰχθυοφάγος, fish-eater, οἰωνοσκόπος, bird-seer (*auspex*), &c. Except those from ἔχω: αἰγίοχος, κάτοχος, also ἱππόκοτος, and some more. There is a similar difference in those in ος: βάλος (active), nimble (one who nimbly plies (βαλλει,) his limbs), and βαλός (passive), spotted, like ἐχθρός, hated, λαμπρός, illumined.

*Obs. 3.*—Others expressing an employment, especially those compounded of verbs in έω, have the accent on the last syllable: στρατηγός, παιδαγωγός, εἰρηνοποιός; also those compounded of αἰίδω and the roots ἔργ, πηγ: κιθαρωδός, τραγωδός, ἄρματοπηγός.

*Obs. 4.*—From the mutability of the Greek accent according to age and dialect, there will be found much that opposes the rules delivered for accentuation, and that must be left to the observation of the student.

## § LXV.

### ANOMALIES.

1. The two adjectives, μέγας, μεγάλη, μέγα, great, and πολύς, πολλή, πολύ, much, from their cases form the nominatives, obsolete in the common dialect, μεγάλος, πολλός, gen.

μεγάλου, μεγάλης, μέγαλου; πολλοῦ, πολλῆς, πολλοῦ; except the acc. μέγαν, πολύν, neut. μέγα, πολύ, and voc.

2. Σῶς, safe, from σαός, make many forms with ο, as from σῶος, gen. σώου, acc. σῶον, &c.

3. Πρᾶος or πρᾶος, mild, takes many of its forms from the kindred word πραῦς; all the feminine, πραεῖα, εἰας, &c.; all the neuter plural, thus, πραῖα, πραίων, &c. For the masculine plural we find together with πρᾶοι also πραεῖς, from πραῖες, and in the gen. πραίων alone.

4. Ἄμφω, both, naturally appears only in the dual, in the gen. as a perispomenon ἄμφοιν: φρουῶς (from πρό, ὁδός), *vanished on the way*, has only the nine nominatives of the three genders.

## § LXVI.

### PARADIGMS OF ADJECTIVES.

#### 1. Adjectives of three terminations.

##### a. According to the first and second declensions.

#### Singular.

N.	ἀγαθός, ἀγαθή, ἀγαθόν,	ἐχθρός, ἐχθρά, ἐχθρόν,
G.	ἀγαθοῦ, ἀγαθῆς, ἀγαθοῦ,	ἐχθροῦ, ἐχθρᾶς, ἐχθροῦ,
D. A.	ἀγαθῶ, ἀγαθῇ, ἀγαθῶ,	ἐχθρῶ, ἐχθρᾶ, ἐχθρῶ,
A.	ἀγαθόν, ἀγαθὴν, ἀγαθόν,	ἐχθρόν, ἐχθράν, ἐχθρόν,
V.	ἀγαθέ, ἀγαθή, ἀγαθόν.	ἐχθρέ, ἐχθρά, ἐχθρόν.

#### Dual.

N. A. V.	ἀγαθά, ἀγαθά, ἀγαθά,	ἐχθρά, ἐχθρά, ἐχθρά,
G. D. A.	ἀγαθοῖν, ἀγαθαῖν, ἀγαθοῖν.	ἐχθροῖν, ἐχθραῖν, ἐχθροῖν.

#### Plural.

N.	ἀγαθοί, ἀγαθαί, ἀγαθά,	ἐχθροί, ἐχθραί, ἐχθρά,
G.	ἀγαθῶν, ἀγαθῶν, ἀγαθῶν,	ἐχθρῶν, ἐχθρῶν, ἐχθρῶν,
D. A.	ἀγαθοῖς, ἀγαθαῖς, ἀγαθοῖς,	ἐχθροῖς, ἐχθραῖς, ἐχθροῖς,
A.	ἀγαθοῦς, ἀγαθάς, ἀγαθά,	ἐχθράς, ἐχθρούς, ἐχθρά,
V.	ἀγαθοί, ἀγαθαί, ἀγαθέ.	ἐχθραί, ἐχθροί, ἐχθρά.

## b. According to the first and third declensions.

## Singular.

N.	λειφθείς, λειφθειῖσα, λειφθέν,	χαρίεις, χαρίεσσα, χαρίεν,
G.	λειφθέντος, λειφθείσης, λειφθέντος,	χαρίεντος, χαρίεσσης, χαρίεντος,
D. A.	λειφθέντι, λειφθείσῃ, λειφθέντι,	χαρίεντι, χαρίεσῃ, χαρίεντι,
A.	λειφθέντα, λειφθειῖσαν, λειφθέν,	χαρίεντα, χαρίεσσαν, χαρίεν,
V.	λειφθείς, λειφθειῖσα, λειφθέν.	χαρίεν, χαρίεσσα, χαρίεν.

## Dual.

N. A. V.	λειφθέντε, λειφθείσα, λειφθέντε,	χαρίεντε, χαρίεσσα, χαρίεντε,
G. D. A.	λειφθέντον, λειφθείσαν, λειφθέντον.	χαρίέντον, χαρίεσσαι, χαρίέντον.

## Plural.

N.	λειφθέντες, λειφθειῖσαι, λειφθέντα,	χαρίεντες, χαρίεσαι, χαρίεντα,
G.	λειφθέντων, λειφθειῶν, λειφθέντων,	χαρίέντων, χαρίεσῶν, χαρίέντων,
D. A.	λειφθείσι, λειφθείσαις, λειφθείσι,	χαρίεσι, χαρίεσαις, χαρίεσι,
A.	λειφθέντας, λειφθείσας, λειφθέντα,	χαρίεντας, χαρίεσας, χαρίεντα,
V.	λειφθέντες, λειφθειῖσαι, λειφθέντα.	χαρίεντες, χαρίεσαι, χαρίεντα.

## Singular.

N.	λεπών, λεπυῖσα, λεπόν,	λελειφώς, λελειφυῖα, λελειφός,
G.	λεπόντος, λεπούσης, λεπόντος,	λελειφότης, λελειφύας, λελειφότης,
D. A.	λεπόντι, λεπούσῃ, λεπόντι,	λελειφότε, λελειφύα, λελειφότε,
A.	λεπόντα, λεπυῖσαν, λεπόν,	λελειφότα, λελειφυῖαν, λελειφός,
V.	λεπών, λεπυῖσα, λεπόν.	λελειφώς, λελειφυῖα, λελειφός.

## Dual.

N. A. V.	λεπόντε, λεπούσα, λεπόντε,	λελειφότε, λελειφύα, λελειφότε,
G. D. A.	λεπόντον, λεπούσαν, λεπόντον.	λελειφότουν, λελειφύαιν, λελειφότουν.

## Plural.

N.	λεπόντες, λεπυῖσαι, λεπόντα,	λελειφότες, λελειφυῖαι, λελειφότα,
G.	λεπόντων, λεπουῶν, λεπόντων,	λελειφότων, λελειφύων, λελειφότων,
D. A.	λεπούσι, λεπούσαις, λεπούσι,	λελειφόσι, λελειφύαις, λελειφόσι,
A.	λεπόντας, λεπυῖσας, λεπόντα,	λελειφότας, λελειφύας, λελειφότα,
V.	λεπόντες, λεπυῖσαι, λεπόντα.	λελειφότες, λελειφυῖαι, λελειφότα.

## Singular.

N.	λείψας, λείψασα, λείψαν,	μέλας, μέλαινα, μέλαν,
G.	λείψαντος, λειψάσης, λείψαντος,	μέλανος, μελαίνης, μέλανος,
D. A.	λείψαντι, λειψάσῃ, λείψαντι,	μέλανι, μελαίνη, μέλανι,
A.	λείψαντα, λείψασαν, λείψαν,	μέλαινα, μέλαιναν, μέλαν,
V.	λείψας, λείψασα, λείψαν.	μέλαν, μέλαινα, μέλαν.

## Dual.

N. A. V.	λείψαντε, λειψάσα, λείψαντε,	μέλανι, μελαίνα, μέλανι,
G. D. A.	λείψάντον, λειψάσαν, λειψάντον.	μελάνον, μελαίναν, μελάνον.



## Plural.

N.	λείψαντες, λείψασαι, λείψαντα,	μέλανες, μέλαιναι, μέλανα,
G.	λειψάντων, λειψασῶν, λειψάντων,	μελάνων, μελαινῶν, μελάνων,
D. A.	λείψᾱσι, λειψάσαις, λείψᾱσι,	μέλασι, μελαίναις, μέλασι,
A.	λείψαντας, λειψάσας, λείψαντα,	μέλανας, μελαίνας, μέλανα,
V.	λείψαντες, λείψασαι, λείψαντα	μέλανες, μέλαιναι, μέλανα.

## 2. Adjectives of two terminations.

## Singular.

N.	ὁ, ἡ κόσμος,	τὸ κόσμον,	ὁ, ἡ εὐδαίμων,	τὸ εὐδαιμον.
G.	τοῦ, τῆς κοσμίου,	τοῦ κοσμίου,	τοῦ, τῆς εὐδαίμονος,	τοῦ εὐδαίμονος,
D. A.	τῷ, τῇ κοσμίῳ,	τῷ κοσμίῳ,	τῷ, τῇ εὐδαίμονι,	τῷ εὐδαίμονι,
A.	τὸν, τὴν κόσμον,	τὸ κόσμον,	τὸν, τὴν εὐδαίμονα,	τὸ εὐδαιμον,
V.	ὦ κόσμιε,	ὦ κόσμον.	ὦ εὐδαιμον,	ὦ εὐδαιμον.

## Dual.

N. A. V.	τῶ, τὰ κοσμίῳ,	τῶ κοσμίῳ,	τῶ, τὰ, εὐδαίμονε,	τῶ εὐδαίμονε,
G. D. A.	τοῖν, ταῖν κοσμίῳιν,	τοῖν κοσμίῳιν.	τοῖν, ταῖν εὐδαιμόνοιν,	τοῖν εὐδαιμόνοιν.

## Plural.

N.	οἱ, αἱ κόσμοι,	τὰ κόσμια,	οἱ, αἱ εὐδαίμονες,	τὰ εὐδαίμονα,
G.	τῶν κοσμίῳν,	τῶν κοσμίῳν,	τῶν, εὐδαιμόνων,	τῶν εὐδαιμόνων,
D. A.	τοῖς, ταῖς κοσμίῳις,	τοῖς κοσμίῳις,	τοῖς, ταῖς εὐδαίμοσι,	τοῖς εὐδαίμοσι,
A.	τούς, τὰς κοσμίους,	τὰ κόσμια,	τούς, τὰς εὐδαίμονας,	τὰ εὐδαίμονα,
V.	ὦ κόσμοι,	ὦ κόσμια.	ὦ εὐδαίμονες,	ὦ εὐδαίμονα.

## 3. Contracted adjectives.

## Singular.

N.	χρῦσεος, χρυσέη, χρυσεον,	ἀπλόος, ἀπλόη, ἀπλόον,
	οὔς, ἥ, οὔν,	οὔς, ἥ, οὔν,
G.	χρυσέου, χρυσέης, χρυσέου,	ἀπλόου, ἀπλόης, ἀπλόου,
	οὔ, ἥς, οὔ,	οὔ, ἥς, οὔ,
D. A.	χρυσέῳ, χρυσέῃ, χρυσέῳ,	ἀπλόῳ, ἀπλόῃ, ἀπλόῳ,
	ῶ, ῆ, ῶ,	ῶ, ῆ, ῶ,
A.	χρῦσεον, χρυσέην, χρῦσεον,	ἀπλόον, ἀπλόην, ἀπλόον,
	οὔν, ῆν, οὔν,	οὔν, ῆν, οὔν,
V.	χρῦσεε, χρυσέη, χρῦσεον,	ἀπλόε, ἀπλόη, ἀπλόον,
	ῆ, οὔν.	οὔ, ῆ, οὔν.

## Dual.

N. A. V.	χρυσέῳ, χρυσέα, χρυσέῳ,	ἀπλόῳ, ἀπλόα, ἀπλόῳ,
	ῶ, ᾶ, ῶ,	ῶ, ᾶ, ῶ,
G. D. A.	χρυσέοιν, χρυσέαιν, χρυσέοιν,	ἀπλόοιν, ἀπλόαιν, ἀπλόοιν,
	οῖν, αῖν, οῖν.	οῖν, αῖν, οῖν.

## Plural.

A.	χρῦσσοι, χρῦσαι, χρῦσα,	ἀπλόοι, ἀπλόαι, ἀπλόα,
	οἱ, αἱ, ᾧ,	οἱ, αἱ, ᾧ,
	χρυσέων,	ἀπλόων,
	ῶν,	ῶν,
	χρυσέοις, χρυσέαις, χρυσέοις,	ἀπλόοις, ἀπλόαις, ἀπλόοις,
	οῖς, αῖς, οῖς,	οῖς, αῖς, οῖς,
	χρυσέους, χρυσέας, χρῦσα,	ἀπλόους, ἀπλόας, ἀπλόα,
	οὔς, ᾶς, ᾧ,	οὔς, ᾶς, ᾧ,
	χρῦσσοι, χρῦσαι, χρῦσα,	ἀπλόοι, ἀπλόαι, ἀπλόα,
	οἱ, αἱ, ᾧ.	οἱ, αἱ, ᾧ.

## Singular.

A.	ἴλαος,	ἴλαον,	μείζων,	μείζον,
	ἴλας,	ἴλεων,		
	ἰλάου,	ἰλάου,	μείζονος,	
	ἴλεω,	ἴλεω,		
	ἰλάω,	ἰλάω,	μείζονι,	
	ἴλεω,	ἴλεω,		
	ἴλαον,	ἴλαον,	μείζονα,	μείζον,
	ἴλεων,	ἴλεων,	μείζω,	
	ἴλαος,	ἴλαον,	μείζον,	μείζον.
	ἴλας,	ἴλεων.		

## Dual.

A. V.	ἰλάω,	μείζονε,
	ἴλεω,	
D. A.	ἰλάοιν,	μειζόνοιν,
	ἴλεων.	

## Plural.

A.	ἴλαοι,	ἴλαα,	μείζονες,	μείζονα,
	ἴλεω,		ζοες, ζους,	ζοα, ζω,
	ἰλάων,		μειζόνων,	
	ἴλεων,			
	ἰλάοις,		μείζοσι,	
	ἴλεως,			
	ἰλάους,	ἴλαα,	μείζονας,	μείζονα,
	ἴλας,		ζοας, ζους,	ζοα, ζω,
	ἴλαοι,	ἴλαα,	μείζονες,	μείζονα,
	ἴλεω.		ζοες, ζους,	ζοα, ζω.

## Singular.

N.	γλυκύς, γλυκεῖα, γλυκύ,	ὁ, ἡ ἀληθής, τὸ ἀληθές,
G.	γλυκέος, γλυκείας, γλυκέος,	τοῦ, τῆς ἀληθείας, οὗς,
D. A.	γλυκέϊ, γλυκεῖα, γλυκέϊ, εἷ, εἷ,	τῷ, τῇ ἀληθείᾳ, εἷ,
A.	γλυκύν, γλυκεῖαν, γλυκύ.	τὸν, τὴν ἀληθεῖα, τὸ ἀληθές.

## Dual.

N. A. V.	γλυκέε, γλυκεῖα, γλυκέε,	τῶ, τὰ ἀληθεῖ, τῶ ἀληθεῖ, ῆ, ῆ,
G. D. A.	γλυκέοιν, γλυκεῖαιν, γλυκέοιν.	τοῦν, ταῖν ἀληθείοιν, οῖν.

## Plural.

N.	γλυκέες, γλυκεῖαι, γλυκέα,	οἱ, αἱ ἀληθεῖς, τὰ ἀληθεῖα, εἷς, εἷς, ῆ,
G.	γλυκέων, γλυκεῖων, γλυκέων,	τῶν ἀληθείων, ῶν,
D. A.	γλυκέσι, γλυκεῖαις, γλυκέσι,	τοῖς, ταῖς ἀληθείσι,
A.	γλυκέας, γλυκείας, γλυκέα,	τούς, τὰς ἀληθείας, τὰ ἀληθεῖα, εἷς, εἷς, ῆ,
V.	γλυκέες, γλυκεῖαι, γλυκέα.	οἱ, αἱ ἀληθεῖς, τὰ ἀληθεῖα, εἷς, εἷς, ῆ.

## 4. Anomalous adjectives.

## Singular.

N.	μέγας, μεγάλη, μέγα,	πολύς, πολλή, πολύ,
G.	μεγάλου, μεγάλης, μεγάλου,	πολλοῦ, πολλῆς, πολλοῦ,
D. A.	μεγάλῳ, μεγάλῃ, μεγάλῳ,	πολλῷ, πολλῇ, πολλῷ,
A.	μέγαν, μεγάλην, μέγα,	πολύν, πολλήν, πολύ,
V.	μέγα, μεγάλη, μέγα.	πολύ, πολλή, πολύ.

## Dual.

N. A. V.	μεγάλῳ, μεγάλα, μεγάλῳ,	πολλῶ, πολλά, πολλῶ,
G. D. A.	μεγάλοιν, μεγάλαιν, μεγάλοιν.	πολλοῖν, πολλαῖν, πολλοιν.

## Plural.

N.	μεγάλοι, μεγάλαι, μεγάλα,	πολλοί, πολλαί, πολλά,
G.	μεγάλων,	πολλῶν,
D. A.	μεγάλοις, μεγάλαις, μεγάλοις,	πολλοῖς, πολλαῖς, πολλοῖς,
A.	μεγάλους, μεγάλας, μεγάλα,	πολλούς, πολλάς, πολλά,
V.	μεγάλοι, μεγάλαι, μεγάλα.	πολλοί, πολλαί, πολλά.

## § LXVII.

## OF ADVERBS.

1. The adverb has but a single termination, which is not declinable : e.g.

ὁ μάλα φίλος ἀνὴρ, the very dear man.

τοῦ μάλα φίλου ἀνδρός, of the very dear man.

2. It is sometimes formed from a root of its own, independent of other words : e.g. ἄτρε, apart, <sup>(B)</sup> ἄγχι, near, πάλιν, again ; or has the same root with that of a preposition allied to it : ἄνω, above, with ἀνά, κάτω, below, with κατά, ἔσω, within, with ἐς, ἔξω, without, with ἐξ, πρόσω, forwards, with πρὸς. We may name these two sorts the *independent adverbs*.

3. Besides the independent adverbs, there is a great number of those which belong to other words or are derived from them. Those belonging to adjectives are either identical with their neuter gender : καλὸν αἰεῖδεν, to sing beautifully, ταχύ τρέχειν, to run quickly ; or are formed by adding *ως* to the root of the adjective : from καλός, root *καλο*, adverb (καλοας) καλῶς ; ταχύς, gen. ταχέος, root *ταχε*, adverb ταχέας.

4. From *substantives* adverbs are formed by the addition of different syllables : from βότρυς (root *βοτρυ*), βότρυος, cluster of grapes, βοτρυδόν, cluster-wise, κύκλος, circle (root *κυκλο*), adv. κυκλόσει, in a circle. To this class belong especially the adverbs of place, *a. in a place*, with the termination *θι* : οἴκοθι, in the house, οὐρανόθι, in heaven ; *b. from a place*, with *θεν* : οἴκοθεν, οὐρανόθεν, from the house, from heaven ; *c. to a place*, with *δε*, which is added to the accusative : οἰκόνδε, οὐρανόνδε, (θύραςδε) θύραζε, to the house, to heaven, out of doors (*to beyond the doors*). Also in general designations of place : αὐτόθι, in that very place, τηλόθεν, from afar, &c., and the adverbs of number, of which hereafter.

5. In the same way they are formed from verbs : ἀναστάν, standing up, from ἀνίστημι, κρύβδην, secretly, from κρύβω in κρύπτω, I conceal, συλλήβδην, taken together, from συλλαμβάνω.

6. Finally, many *forms of substantives and adjectives are used as adverbs*: σπουδῇ, with zeal, trouble, scarcely, κομίδῃ, with care, very much, ἀρχῇ, from the beginning, entirely, ἀκμῇ (ἀκμή, the point or height), ardently, &c.—The adjectives appear in the dative: ἰδία, privately, δημοσίᾳ, publicly, κοινῇ, in common, ταύτῃ, in this way, thus, &c.

## DEGREES OF COMPARISON IN ADJECTIVES AND ADVERBS.

### § LXVIII.

#### OF COMPARISON IN GENERAL.

1. To compare (*συνχεῖν, comparare,*) two objects, is to observe that a quality is found in them either in the same or in a different degree: e.g.

The night is as pleasant as the day.

The spring is more pleasant than the autumn.

The moon shines less brightly than the sun.

In one instance we observe the pleasantness of the spring and the autumn, and thus a quality, which is common to both, but find that of the spring greater than that of the autumn. In another we contrast the shining of the moon with that of the sun,—again a quality common to both,—and ascribe it in a less degree to the moon.

2. Hence comparison does not contrast entire objects, but only one of their qualities.

3. Two objects, which are compared with respect to their qualities, are thus placed in a mutual relation. The words employed to mark the relation, here between ideas, as hereafter between propositions, are called relative particles (*particulæ, μόρια*), *so, as, than, &c.*

4. When the similarity of the qualities in two objects is to be expressed, language employs the aid of such particles: the

son is as rich as the father (*tam dives quam pater, ὅσον πλούσιος ὅσον ὁ πατήρ*).

5. But when the dissimilarity of the qualities in two objects is to be expressed, many languages are not satisfied with particles, but admit variations in the names of quality (the adjective and adverb):

The day is *longer than* the night, is the *longest* of all.

## § LXIX.

### OF THE POSSIBLE DEGREES OF COMPARISON.

1. If only two objects be compared with respect to their difference, we can express merely whether a quality appear in a greater or less degree in one than in the other. The form of the word which denotes this, is called the *comparative* (*συγκριτικὸν ὄνομα, nomen comparativum, more usually gradus comparativus*): the day is still longer than the night; *longer*, comparative of *long*.

2. When to the two objects a third is added, or more are added, in which the same quality appears, we can express to which the quality belongs in a higher degree than to the rest taken *together*, or to which of them it belongs in the highest degree.

Caius is more learned than Sempronius.

Caius is more learned than Titus.

Caius is more learned than Marcus.

Hence is Caius *more learned* than all three, or is the *most learned* of the four.

3. The form of word which designates this highest degree, is called the *superlative* (*ὄνομα ὑπερθετικόν, gradus superlativus,*) of the word.

4. Thus we arrive at the superlative through a conclusion drawn from several comparatives, or through *the setting of these together*: Since Caius is more learned than Sempronius, than Titus, than Marcus, and so on, so is he the *most learned* among them all.—Among *how many* he is the most learned, whether among three, or three thousand, or all

mankind, makes no difference, and hence a further *degree* is impossible.

5. With reference to the two degrees of comparison, we give the name of *positive* (ὄνομα θετικόν or ἀπόλυτον, ἀπλοῦν, ἀπολελυμένον, *gradus positivus*,) to that form of the adjective, by which a quality is ascribed to an object, either simply, or by help of a relative particle in like degree with another object: the *long* day, the *cold* air.

6. Questions:—Why have verbs and substantives no degrees of comparison? Why only adjectives and adverbs? Why are there not ten or a hundred degrees of comparison? Why only two?—These questions the student must distinctly answer, in order to be convinced that he has fully comprehended the subject.

## § LXX.

### OF THE FORMATION OF THE DEGREES OF COMPARISON.

1. The comparative is formed most simply by adding *τερος*, and the superlative by adding *τατος*, to the root of the word. From *κλεινός*, *μέλας*, *ἄτιμος*, *μάκας*, roots *κλεινο*, *μελαν*, *ἄτιμο*, *μακας*,

Comparative, *κλεινότερος*, *μελάντερος*, *ἄτιμότερος*, *μακάρτερος*.

Superlative, *κλεινότατος*, *μελάντατος*, *ἄτιμότατος*, *μακάρτατος*.

*Εὐρυ*, *πρεσβυ*, as roots of the nom. *εὐρύς*, *πρέσβυς*, give the compar. *εὐρύτερος*, *πρεσβύτερος*, superl. *εὐρύτατος*, *πρεσβύτατος*.

2. O preceded by a short syllable is changed into *ω*, *ελευθερο*, compar. *ἐλευθεράτερος*, super. *ἐλευθεράτατος*.

*σοφῶ*, *σοφάτερος*, *σοφάτατος*. The tone is laid upon *ο*, and strengthens it between two short syllables.

*Obs.* 1.—The *ο* remains even when a mute and liquid make the preceding syllable long by position: *δυσποτμότερος*, *εὐοπλότατος*. The poets however allow themselves to vary their practice in compliance with the verse.\*

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\* But see Porson ad Eur. Phœn., 1367.

**Obs. 2.**—Even in the comparative and superlative open syllables are contracted: πορφύριος, πορφυριώτερος, πορφυρώτερος, ατος, ἀπλοΐστερος, ἀπλούστερος.

3. With roots in ε there is a σ inserted before the termination: ἀληθής, root ἀληθε, comparative ἀληθέστερος, superlative ἀληθέστατος, ὑγιής, compar. ὑγιέστερος, super. ὑγιέστατος, since the forms ἀληθέτερος, ὑγιέτερος, would have too many feeble syllables together, which are strengthened by the insertion of σ. We shall observe the same σ inserted in several forms of verbs: e.g. τελε, τετελεμαι, τετέλεσμαι, ἐθι, ἐσθι, ἴσθι, &c.

4. The terminations στερος, στατος, thus acquired, are next applied to other roots also, viz. to those in ον, which likewise prefix an ε to στερος, στατος, and to those in a k sound, which prefix an ι.

Nom.	εὐδαίμων,	τλήμων,	ἄρπαξ,
Root,	εὐδαιμον,	τλημον,	ἄρπαγ,
Compar.	εὐδαιμονέστερος,	τλημονέστερος,	ἄρπαγίστερος,
Superl.	εὐδαιμονέστατος,	τλημονέστατος,	ἄρπαγίστατος.

**Obs.**—The ι appears to have arisen from ε by a change common in Greek: ἔτεκον, ἔτεκτον, ἐγενόμην, ἐγγενόμην, &c. (so, in German, *Oberst*, *Obrist*, *ich sterbe*, *du stirbst*).

5. Examples for exercise:

ψιλός, smooth, θρασύς, bold, ἀναιδής, shameless,  
τορός, piercing, ἡδύς, agreeable, σώφρων, prudent.

6. Another mode of forming the degrees of comparison finds place in many dissyllabic adjectives in ρος and υς.

This consists in throwing away the terminations specified, and adding for the compar. ιων, for the superl. ιστος, to the original root of the word.

αἰσχρός, base, ἐχθρός, hated, γλυκύς, sweet, ταχύς, fleet.

Root,	αισχ,	εχθ,	γλυκ,	ταχ,
Comp.	αἰσχίον,	ἐχθίον,	γλυκίον,	ταχίον,
Super.	αἰσχιστος,	ἐχθιστος,	γλύπιστος,	τάχιστος.

7. Examples for exercise:

κυδρός, renowned, ἡδύς, agreeable,  
οἰκτρός, miserable, βαθύς, deep.



8. Several have both forms : e.g.

οἰκτρός, compar.	{ οἰκτρότερος, οἰκτίων,	super.	{ οἰκτρότατος, <sup>(π)</sup> οἰκτιστος,
βραδύς, comp.	{ βραδύτερος, βραδίων,	super.	{ βραδύτατος, βράδιστος.

Most of those in *υς*, however, form their degrees in *τερος* and *τατος*.

*Obs.*—Ταχύς, fleet (root *ταχ* from *θαχ*), has together with *ταχίων* also *θάσων*, neut. *θάσων*.

## § LXXI.

### FORMATION OF THE DEGREES IN ADVERBS.

The comparative and superlative of adverbs are either like the neuter of the adjectives : e.g. *ἡδίων γελαῖν*, to smile more sweetly ; or end in *ρω* and *τω* instead of the adjective-terminations *ρος* and *τος* : *ἄνω*, *ἀνώτερος*, adv. *ἀνωτέρω*, *ἐγγύς*, *ἐγγύτερος*, adv. *ἐγγυτέρω*, superl. *ἐγγυτάτω*, *ἔσω*, comp. *ἑσωτέρω*, superl. *ἑσωτάτω*, &c. Prepositions are also compared : *ὑπέρ*, above, *ὑπέρτατος*, highest, *πρό*, before, *πρότερος*, anterior.

## § LXXII.

### ANOMALIES.

1. In the use of the terminations *τερος*, *στιος*, *ιστιος*, *ιστιος*, *ων*, and the superlatives belonging to each, there prevails a considerable license, since the language not unfrequently admits one form instead of another : e.g. *ὀλίγος*, little, sup. *ὀλιγίστος*, *πίων*, fat, *πιότερος*, *πίοτατος*. Further : *ἀπλός*, simple, not c. *ἀπλοάτερος*, but *ἀπλοίστερος*, &c. *ὑβριστής*, insolent, — c. *ὑβριστίστιος*, — *ὑβριστοτίος*, *λάλος*, loquacious, — c. *λαλάτερος*, — *λαλίστερος*, *τεμπνός*, agreeable, not only *τεμπνότερος*, but also *τεμπνίων*, sup. *τέμπνιστος*,

ἄφθονος, abundant, not c. ἀφθονώτερος, but ἀφθονίστερος,  
κακός, bad, both c. κακάτερος and κακίων, s. κάκιστος, &c.

2. Those in εις, gen. εντος, are formed as if their roots ended not in εντ, but in ει, by adding στερος, στατος, to this ει (§ LXX, 3), χαρίεις, εντος, not c. χαριέντερος, but χαριέστερος, s. χαριέστατος.—Τιμήεις, τιμηέστερος, τιμηέστατος, &c.

3. Forms from shorter roots, or roots differently terminated from those which the positive would imply :

φίλτερος, φίλτατος, instead of φιλάντερος, φιλάντατος (from φιλ.)-  
γραιίτερος, γραιίτατος, instead of γραιιώτερος, γραιιώτατος (from γειρα).

παλαιός, old, παλαιίτερος (from πάλαι),  
σχολαῖος, quiet, σχολαίτερος,  
περαιός, on the other side, περαιίτερος,  
ἥσυχος, tranquil, ἥσυχαιίτερος,  
φίλος, dear, φιλαίτερος,  
μέσος, in the midst, μεσαίτερος,  
πέπων, ripe, πεπαίτερος.

4. Degrees are formed also from,

a. Some substantives: κλέπτης, a thief, κλεπτίστατος,  
ἑταῖρος, an associate, ἑταιρότατος.

b. Adverbs: πλησίον, near, πλησιαίτερος, αίτατος, ἄνω, above,  
ἀνώτερος, ἔνδον, within, ἐνδότατος.

c. Prepositions: πρό, before, πρότερος, ὑπέρ, over, ὑπέρτερος,  
τατος, and ὕπατος.—Ἐσχατος, extreme, and ὕστερος, later,  
ὕστατος, are from unknown roots. (R)

5. Several comparatives and superlatives, the positives of which are obsolete, have been arranged together under the surviving positive of some adjective, with which they agree in meaning.

1, ἀγαθός, good,	c. ἀμείνων, better, βελτίων, κρείσσαν, λῶϊων or λῶων,	s. ἄριστος, best, βέλτιστος, κράτιστος, λῶϊστος or λῶστος,
2, ἀλγεινός, painful,	c. ἀλγίων,	s. ἄλγιστος,
3, κακός, bad,	c. χείρων, κακίων,	s. χείριστος, κάκιστος,
4, καλός, beautiful,	c. καλλίων,	s. κάλλιστος,

5, μακρός, long,	c. μάσσων, μακρότερος,	s. μήκιστος, μακρότατος,
6, μέγας, large,	c. μείζων,	s. μέγιστος,
7, μικρός, little,	c. ἐλάσσων, μείων, μικρότερος,	s. ἐλάχιστος, μικρότατος,
8, πολύς, much,	c. πλέων, πλείων,	s. πλείστος,
9, ῥάδιος, easy,	c. ῥάων, Adverbs.	s. ῥᾶστος.
1, ἄγχι, near,	c. ἄσσον,	s. ἄγχιστα,
2, μάλα, very,	c. μᾶλλον,	s. μάλιστα,
3, μικρόν, little,	c. ἥσσον,	s. ἥκιστα.

*Obs.* 1.—πλείων, neut. πλεῖον, is in Attic sometimes with o ejected, πλειῶν.

*Obs.* 2.—We must still remark of this kind,

1, . . . . . weak,	c. ἥσων.
2, . . . . . terrific,	c. ἐργίων.
3, . . . . . gainful,	c. κερδίων, s. κέρδιστος.
4, . . . . . shameful,	s. ἐλέγχιστος, and, with the poets,
5, . . . . . strong,	c. φέρτερος, s. φέρτατος and φέριστος.
6, . . . . . kingly,	s. βασιλεύτατος, &c.

## OF NUMERALS.

### § LXXIII.

#### OF THE KINDS OF NUMERALS.

1. Numerals denote the quantity of objects.
2. They are *substantives*, when they express the notion of quantity without relation to particular objects: ἡ μονάς, unity, ἡ τριάς, &c.
3. *Adjectives*, when combined with objects, and, *a. such*

as answer to the question, *How many?* *Cardinals*: εἰς ἀνὴρ, one man, πέντε ἄνδρες, five men.—From five to a hundred they are of one termination, the rest of three terminations. *b. Ordinals*: ὁ πρῶτος ἀνθρώπων, ὁ τρίτος τῶν ἀδελφῶν. These are all of three terminations. *c. Multiple numbers*: ἀπλός, οὖς, single, δεκαπλοῦς, tenfold.

4. *Adverbs*: *a. answering to the question, How often?* ἅπαξ, once, δῖς, twice, ἑξάκις, six times. *b. The neuters of the ordinals*: πρῶτον, or τὸ πρῶτον, for the first time, τρίτον, τὸ τρίτον, for the third time.

5. The marks of number are the letters of the alphabet in their order: 1 α', 2 β', 3 γ', 4 δ', 5 ε', 6,\* 7 ζ', 8 η', 9 θ', 10 ι'. Then combined: 11 ια', 12 ιβ', 13 ιγ', 14 ιδ' to 19 ιθ'. Then 20 κ', 21 κα', and so on. 30 λ', 31 λα', 40 μ', 50 ν', 60 ξ', 70 ο', 80 π', 90,\* 100 ρ', 120 ρκ', 145 ρμε', 200 σ', 266 σζς', 300 τ', 400 υ', 500 φ', 600 χ', 700 ψ', 800 ω', 900.\* Thousand is again α, but with a stroke below it: α̅, 2000 β̅, 10,000 ι̅, 1811 α̅ω̅ι̅α̅', 1829 α̅ω̅κ̅θ̅', &c.

*Obs.\**—The marks for 6, 90, and 900, no longer appear as letters in the Greek alphabet. They were, however, ancient alphabetic characters, 6 Ϝ Van or Digamma after E, 90 Ϟ Sampi after π, 900 Ϙ Koppa or Q after Ω, which as we saw (§ XII), were dropped in the Attic and Ionic alphabets, and served only as marks of number, whence they are called ἐπίσημα. Instead of the Digamma use was made of Ϝ, i. e. στ, from its similarity, which was called ἑξήμα: 6 Ϝ'.

6. In place of this mode of notation the Athenians had another more striking to the eye, composed of strokes, as marks of the numbers, from one to four, and then the initial letters of five Π πέντε, ten Δ δέκα, a hundred Η ἑκατόν from the old orthography, a thousand Χ χίλιοι, ten thousand Μ μύριοι. The numbers between these are denoted partly by the combination of the above marks, e. g. 12 ΔΗ, 20 ΔΔ, 49 ΔΔΔΔΠΠΠΠ, partly by the multiplication of Δ, Η, Χ, Μ, into five Π, these marks being placed within the Π, e. g.  $\overline{\Delta}$  i. e. πεντακίς δέκα, five times ten or fifty, 60  $\overline{\Delta}\Delta$ , 500  $\overline{\text{H}}$ ,

5000  $\overline{X}$ , 50,000  $\overline{M}$ . So 350 HHH $\overline{\Delta}$ , 567  $\overline{H}$  $\overline{\Delta}$  $\overline{\Delta}$ ΠΙΙ, 1824 X $\overline{H}$ HHH $\overline{\Delta}$ ΔΙΙΙΙ.\* This manner of notation is particularly to be marked, since it has been preserved in many and important Attic inscriptions. <sup>(R)</sup>

## § LXXIV.

### TABLES OF THE CHIEF CLASSES OF NUMERALS.

Cardinals.			Ordinals.		
1	α'	εἷς, μία, ἕν,	1	ὁ	πρῶτος, η, ον,
2	β'	δύο,	2	ὁ	δεύτερος, α, ον,
3	γ'	τρεῖς, τρία,	3	ὁ	τρίτος, η, ον,
4	δ'	τέσσαρες, τέσσαρα,	4	ὁ	τέταρτος, η, ον,
5	ε'	πέντε,	5	ὁ	πέμπτος, &c.
6	ς'	ἕξ,	6	ὁ	ἕκτος,
7	ζ'	ἐπτά,	7	ὁ	ἑβδομος,
8	η'	ὀκτώ,	8	ὁ	ὄγδοος,
9	θ'	ἐννέα,	9	ὁ	ἐννατος,
10	ι'	δέκα,	10	ὁ	δέκατος,
11	ια'	ἑνδεκα,	11	ὁ	ἐνδέκατος,
12	ιβ'	δωδεκα,	12	ὁ	δωδέκατος,
13	ιγ'	τρισκαίδεκα,	13	ὁ	τρισκαίδεκατος,
14	ιδ'	τεσσαρεσκαίδεκα,	14	ὁ	τεσσαρεσκαίδεκατος,
15	ιε'	πεντεκαίδεκα,	15	ὁ	πεντεκαίδεκατος,
16	ισ'	ἑκκαίδεκα,	16	ὁ	ἑκκαίδεκατος,
17	ιζ'	ἐπτακαίδεκα,	17	ὁ	ἐπτακαίδεκατος,
18	ιη'	ὀκτωκαίδεκα,	18	ὁ	ὀκτωκαίδεκατος,
19	ιθ'	ἐννεακαίδεκα,	19	ὁ	ἐννεακαίδεκατος,
20	κ'	εἴκοσι,	20	ὁ	εἰκοστός,
21	κα'	εἴκοσιν εἷς, μία, ἕν,	21	ὁ	εἰκοστός πρῶτος,
22	κβ'	εἴκοσι δύο,	22	ὁ	εἰκοστός δεύτερος,
23	κγ'	εἴκοσι τρεῖς, τρία,	23	ὁ	εἰκοστός τρίτος,

\* Comp. Herodian *περὶ τῶν ἀριθμῶν* in Steph. Thes. Ling. Gr., v. 4, p. 205 (Gloss., p. 689. Ed. Valp.).

## Cardinals.

24	κδ'	εἴκοσι τέσσαρες, ρα,
25	κε'	εἴκοσι πέντε,
26	κς'	εἴκοσιν ἕξ,
27	κζ'	εἴκοσιν ἑπτὰ,
28	κη'	εἴκοσιν ὀκτώ,
29	κθ'	εἴκοσιν ἑννέα,
30	λ'	τριάκοντα,
31	λα'	τριάκοντα εἷς,
32	λβ'	τριάκοντα δύο,
	το	τό
39	λθ'	τριάκοντα ἑννέα,
40	μ'	τεσσαράκοντα,
50	ν'	πεντήκοντα,
60	ξ'	ἑξήκοντα,
70	ο'	ἑβδομήκοντα,
80	π'	ὀγδοήκοντα,
90	*	ἐνενήκοντα,
100	ρ'	ἑκατόν,
200	σ'	διακόσιοι, αι, α,
300	τ'	τριακόσιοι,
400	υ'	τεσσαράκοντα,
500	φ'	πεντακόσιοι,
600	χ'	ἑξακόσιοι,
700	ψ'	ἑπτακόσιοι,
800	ω'	ὀκτακόσιοι,
900	*	ἐννακόσιοι,
1000	α	χίλιοι, αι, α,
2000	β	δισχίλιοι,
3000	γ	τρισχίλιοι,
4000	δ	τετρακισχίλιοι,
5000	ε	πεντακισχίλιοι,
6000	ς	ἑξακισχίλιοι,
7000	ζ	ἑπτακισχίλιοι,
8000	η	ὀκτακισχίλιοι,
9000	θ	ἐννακισχίλιοι,
10,000	ι	μύριοι,
20,000	κ	δισμύριοι,
	το	τό

## Ordinals.

24	ὁ εἰκοστός τέταρτος,
25	ὁ εἰκοστός πέμπτος,
26	ὁ εἰκοστός ἕκτος,
27	ὁ εἰκοστός ἑβδομος,
28	ὁ εἰκοστός ὀγδοος,
29	ὁ εἰκοστός ἑννατος,
30	τριακοστός,
31	τριακοστός πρῶτος,
32	τριακοστός δεύτερος,
	το
39	τριακοστός ἑννατος,
40	τεσσαρακοστός,
50	πεντηκοστός,
60	ἑξηκοστός,
70	ἑβδομηκοστός,
80	ὀγδοηκοστός,
90	ἐνενηκοστός,
100	ἑκατοστός,
200	διακοσιοστός,
300	τριακοσιοστός,
400	τεσσαρακοσιοστός,
500	πεντακοσιοστός,
600	ἑξακοσιοστός,
700	ἑπτακοσιοστός,
800	ὀκτακοσιοστός,
900	ἐννακοσιοστός,
1000	χιλιοστός,
2000	δισχιλιοστός,
3000	τρισχιλιοστός,
4000	τετρακισχιλιοστός,
5000	πεντακισχιλιοστός,
6000	ἑξακισχιλιοστός,
7000	ἑπτακισχιλιοστός,
8000	ὀκτακισχιλιοστός,
9000	ἐννακισχιλιοστός,
10,000	μυριοστός,
20,000	δισμυριοστός,
	το

## Cardinals.

## Ordinals.

100,000 ,σ δεκακισμύριοι, 100,000 δεκακισμυριοστός.

*Obs.*—We may also combine 13 δεκατρεῖς, 14 δεκατέσσαρες, 15 δεκαπέντε, &c. and *decline* these combinations: τισσαρηκαίδεκα, δεκατριῶν.—Δώδεκα arose out of δωδέκα.

## § LXXV.

## DECLENSION OF THE FIRST FOUR NUMERALS.

Nom.	1	εἷς, μίαῖ, ἕν,	2	δύο,
Gen.	1	ἐνός, μιᾶς, ἐνός,	2	δυοῖν,
Dat.	1	ἐνί, μιᾷ, ἐνί,	2	δυοῖν,
Acc.	1	ἕνα, μίαν, ἕν,	2	δύο.
Nom.	3	τρεῖς, τρία,	4	τέσσαρες, α,
Gen.	3	τριῶν,	4	τεσσάρων,
Dat.	3	τρισί,	4	τέσσαρσι,
Acc.	3	τρεῖς, τρία,	4	τέσσαρας, α.

## § LXXVI.

## FORMATION OF THE OTHER NUMERALS.

1. The substantive numerals end in *άς*, gen. *άδος* : ἡ μονάς, unity, ἡ δύας, τριάς, τετράς, πεντάς, ἑξάς, ἑβδομάς, ὀγδοάς, ἑννεάς, δεκάς, εἰκάς, τριακάς, τεσσαρακοντάς, πεντηκοντάς, ἑκατοντάς, διηκοσιάς, χιλιάς, μυριάς, &c.

2. The adverbial numerals run : ἅπαξ, once, δῖς, twice, τρίς, τετράκις, πεντάκις, ἑξάκις, ἑπτάκις, ὀκτάκις, ἐννάκις, δεκάκις, ἑκατοντάκις, μυριάκις, &c.

3. The multiple numbers are formed as adjectives in *πλος* —πλοῦς from the adverbial : ἀπλοῦς, διπλοῦς, τριπλοῦς, τετραπλοῦς, μυριαπλοῦς.

4. The distributives, answering to the question *in how many parts*, are formed in *χα* : δίχα, τρίχα, τέτραχα, πένταχα, and connected with these are such as *τρηχῇ* and *τρηχῶς*, trebly, *τρηχοῦ*, in three places, and the like.

5. To answer the question, *on what day*, adjectives in αἰος are formed from the ordinals : *τρίταῖος*, on the third day, *δευτεράῖος*, on the second day, &c.

6. In the expression of compound numbers not only the less number may be placed last without a copulative, as in the table, but also first, in which case καί must necessarily connect the two, exactly according to the German and English idiom : *πέντε καὶ εἴκοσι*, *five and twenty*.

7. To express the higher numbers the substantive numerals are commonly employed : 100,000, *δέκα μυριάδες* ; a million, *ἑκατὸν μυριάδες* ; and sometimes the smaller numbers, added to the large, are likewise expressed by substantives : e.g. 517,610, *πεντήκοντα μυριάδες καὶ μία, χιλιάδες τε ἑπτὰ καὶ πρὸς ἑκατοντάδες ἕξ καὶ δεκάς*.

## § LXXVII.

### THE PRONOUNS.

1. Among the objects which environ us, every one separates himself from that which is around him (*the first person*, I, *πρῶτον πρόσωπον, prima persona*). Every other object he sets, as it were, over against himself, in order either to address himself, his speech, wishes, or commands, to that object (*the second person*, THOU, *δεύτερον πρόσωπον, secunda persona*), or merely to direct his attention to it (*the third person*, HE, SHE, IT, *τρίτον πρόσωπον, tertia persona*).

2. When I, as the first person, set myself together with another, I AND THOU, I AND HE, the first person of the dual number is formed in those languages which possess a dual : WE BOTH. . . In the same way, when I combine together two external objects, in order to address myself to them, the second person of the dual is formed : YE BOTH. If we combine two objects, merely in order to contemplate them together, the third person of the dual is formed : THEY BOTH.

3. In the same way the three persons of the plural arise, when I bring those of the singular number into combination



not with one but with more objects in the modes above described: WE, YE, THEY.

4. The words, which denote these persons, are SUBSTANTIVES, since they denote substantive objects; but they are not of themselves intelligible. In hearing I or THOU we have no distinct conception of that, which these words designate, as we have in hearing FATHER, FLOWER; the words have no meaning for our apprehension, until we know the objects themselves, to which they refer.—They are the mere signs of personality, consequently they are *universal*, they can stand for every object.

These words, then, stand in place of a noun (*ἀντ' ὀνόματος, pro nomine*), hence their name, SUBSTANTIVE PRONOUNS (*ἀντωνυμῖαι οὐσιαστικαί, pronomina substantiva*), and their definition, *words, which in the place of nouns represent particular persons.\**

5. In both the first and second person they are *of all genders* in most languages, and in the third also in Greek (resembling in this respect many of the cardinal numbers). Their forms are taken from various roots, e. g. I, gen. OF ME, pl. WE, US, &c., and were arranged under a common nominative, as the irregular degrees of comparison in adjectives under one positive in use: *ἡμεῖς* under *ἐγώ*, as *βελτίων* under *ἀγαθός*.

6. The forms of the third person, in Greek, want the nom. sing. neuter, since the use of *ἷ*, which answered to the Latin *is*, was dropped.<sup>(R)</sup> To compensate for this, use was made of the adjective forms, *αὐτός, ἡ, ό, οὗτος, this*, and the like. In the plural the pronoun of the third person has a separate termination for the neuter.<sup>(R)</sup>

#### 7. Declension of the substantive pronouns.

##### Singular.

N. *ἐγώ*, I, *σύ*, thou, ..... he,  
G. *ἐμέο, ἐμοῦ, μου*, of me, *σέο, σοῦ*, of thee, *ἑο, οὗ*, of himself, &c.

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\* 'Αντωνυμία—λέξις ἀντ' ὀνόματος προσώπων παραστατική ὠρισμένων. Apollon. Alexandr. περὶ 'Αντων., p. 270, A. 'Αντωνυμία τοίνυν ἰστί μέρος λόγου πτωτικὸν ἀντὶ ὀνόματος παραλαμβάνμενον. Lascaris. Gr. Gram., L. III, p. 565. Ed. Bas.

A. ἐμοί and μοί, to me, σοί, to thee, οἱ, to himself, &c.  
 C. ἐμέ and μέ, me, σέ, thee, ἑ, himself, &c.

## Dual.

ἡμεῖς, ἡμεῖς,  
 we both.

ἡμῶν, ἡμῶν,  
 of us both.

A. ἡμῖν, ἡμῖν,  
 to us both.

C. ἡμῖν, ἡμῖν,  
 us both.

σφῶν, σφῶν,  
 ye both.

σφῶν, σφῶν,  
 of you both.

σφῶν, σφῶν,  
 to you both.

σφῶν, σφῶν,  
 you both.

## Plural.

ἡμεῖς, ἡμεῖς,  
 we.

ἡμῶν, ἡμῶν,  
 of us.

A. ἡμῖν, ἡμῖν,  
 to us.

C. ἡμεῖς, ἡμεῖς,  
 us.

ὑμεῖς, ὑμεῖς,  
 ye.

ὑμῶν, ὑμῶν,  
 of you.

ὑμῖν, ὑμῖν,  
 to you.

ὑμεῖς, ὑμεῖς,  
 you.

σφέε, σφέε,  
 they both.

σφῶν, σφῶν,  
 of them both.

σφῶν, σφῶν,  
 to them both.

σφέε, σφέε,  
 them both.

σφέε, σφέε, n. σφέα,  
 they.

σφῶν, σφῶν,  
 of them.

σφῶν, σφῶν,  
 to them.

σφέας, σφέας, n. σφέα,  
 them.

## § LXXVIII.

## ADJECTIVE PRONOUNS.

1. In order to express that something is the possession of person, use is made of certain adjectives, formed from the roots of the substantive pronouns, with the rejection of ε in singular, and called possessive pronouns (*ἀντωνυμίας πικαί, pronomina possessiva*). Their terminations are g. ος, dual and plur. τρεος.

## Roots.

ἐμε, σε, ἐ, ἡμε, σφῶν, ἡμε, ὑμε, σφε.

## Possessive Pronouns.

ός, σός, ὅς, ἡμεῖς, σφῶν, ἡμεῖς, ὑμεῖς, σφέε, ne, thine, his, of us two, of you two, our, your, their.

2. They are of three regular terminations:

ός, ἡ, ὅν; ἡμεῖς, α, ον. "Ὅς, ἡ ὅν, is distinguished in the at. from ὅς, ἡ, ὅ, the relative pronoun.

*Obs.*—To this class belong also *ἡμῶν*, one of *our* country (*nostras*), *ὑμῶν*, one of *your* country, since they contain the expression of person (*our, your*); but not *ἀλλοδαπός*, in which there is no reference to *person* (Apollon. Alex. π. Ἀντων, p. 298, 9).

## § LXXIX.

### OF WORDS ALLIED TO THE PRONOUN.

1. One peculiarity of the pronouns is, that they, as universal marks of personality, contain no sign of any one particular object.

2. Viewing this as the essence of the pronoun, Grammarians have ascribed to the pronominal class all words which, although containing no expression of a distinct person, are however universal signs without a particular designation, and stand in some relation to person.

3. Of this kind are,

*a.* The demonstrative (*δεικτικά, demonstrativa*), which point to a person already known :

*ὁ, ἡ, τό*, this man (he), this woman (she), this thing (it).

*οὗτος, αὗτη, τοῦτο*, } this.  
*ὁδε, ἥδε, τόδε*, }

*ἐκεῖνος, ἐκεῖνη, ἐκεῖνο*, that.

*ὁ δεῖνα, ἡ δεῖνα, τὸ δεῖνα*, such an one (known and designated, but whom the speaker does not wish to name).

*b.* The indefinite (*indefinita*):

*ἄλλος, ἄλλη, ἄλλο*, another.

*ἕτερος, ἕτερα, ἕτερον*, the other of two.

*τίς, τίς, τί*, some one.

*c.* The definite (*definitum*):

*αὐτός, αὐτή, αὐτό*, he, he himself.

*d.* The interrogative (*interrogativum*):

*τίς, τί*, who? what?

*e.* The relative (*ἀναφορικόν, relativum*):

*ὅς, ἥ, ὅ*, who, which; and the compound relative *ὅστις*,

*ἅτις, ὅ, τι*, whosoever.

f. The negatives (*negativa*):

οὐτις, οὐτις, οὐτι,	} no one.
οὐδεὶς, οὐδεμία, οὐδέν,	
μήτις, μήτις, μήτι,	
μηδεὶς, μηδεμία, μηδέν,	

## § LXXX.

### OF THE DEFINITE PRONOUN.

1. The definite is used for the closer designation of the persons: ἐγὼ αὐτός or αὐτός ἐγώ, I myself; σὺ αὐτός, thou thyself; αὐτός, he himself.

2. In the rest of the cases of the singular the roots of the personal pronouns are blended with αὐτός, and produce a compound (σύνθετος) pronoun. Thus:

	I myself,	thou thyself,	he himself, &c.
Nom.	ἐγὼ αὐτός, αὐτή, αὐτό,	σὺ αὐτός, αὐτή, αὐτό,	αὐτός, αὐτή, αὐτό,
Gen.	of myself, ἐμαυτοῦ, ἐμαυτῆς, ἐμαυτοῦ,	of thyself, σαυτοῦ, σαυτῆς, σαυτοῦ,	of himself, αὐτοῦ, αὐτῆς, αὐτοῦ,
Dat.	to myself, ἐμαυτῷ, ἐμαυτῇ, ἐμαυτῷ, myself,	to thyself, σαυτῷ, σαυτῇ, σαυτῷ, thyself,	to himself, αὐτῷ, αὐτῇ, αὐτῷ, himself,
Acc.	ἐμαυτόν, ἐμαυτήν, ἐμαυτό,	σαυτόν, σαυτήν, σαυτό.	αὐτόν, αὐτήν, αὐτό.

3. In the other numbers this coalition does not take place: ἡμεῖς αὐτοί, ἡμῶν αὐτῶν, &c.; except in αὐτοῦ, pl. αὐτῶν, αὐτοῖς, αὐρούς.

4. Instead of σαυτοῦ, αὐτοῦ, we find also σεαυτοῦ, ἑαυτοῦ, σεαυτῷ, &c.

## § LXXXI.

## RECIPROCAL PRONOUN.

When there is a mutual relation between several persons—e. g. *they loved one another*, i. e. *one the other*—use is made of ἄλλοι, ἄλλαι, ἄλλα, with the insertion of the syllable *ηλ* (lengthened out of *αλ*) in the gen. dat. acc.: e. g. ἀλλήλους (as it were ἄλλοι ἄλλους).

		Plural.		
Gen.	ἀλλήλων,	ἀλλήλων,	ἀλλήλων,	ἀλλήλων,
Dat. Abl.	ἀλλήλοις,	ἀλλήλαις,	ἀλλήλοις,	ἀλλήλοις,
Acc.	ἀλλήλους,	ἀλλήλας,	ἀλλήλας,	ἀλλήλας.
		Dual.		
Gen. Dat.	ἀλλήλοιν,	ἀλλήλαιν,	ἀλλήλοιν,	ἀλλήλοιν,
Acc.	ἀλλήλω,	ἀλλήλα,	ἀλλήλω,	ἀλλήλω.

## § LXXXII.

## DECLENSION OF THE ADJECTIVE PRONOUNS.

The adjective pronouns, enumerated in § LXXIX, are for the most part declined regularly: e. g. ἐκεῖνος, η, ο; where, however, we must observe that *ν* is dropped in the neuter. For exercise, and on account of some peculiarities, here follow:

Singular.			
Nom.	ὅς,	ἥ,	ὅ, who.
Gen.	οὗ,	ἥς,	οὗ,
Dat. Abl.	ᾧ,	ἥ,	ᾧ,
Acc.	ὄν,	ἥν,	ὄ.
Dual.			
Nom. Acc.	ᾧ,	ᾗ,	ᾧ,
G. D. Abl.	οἶν,	αἶν,	οἶν.
Plural.			
Nom.	οἱ,	αἱ,	ᾗ,
Gen.	ᾧν,	ᾧν,	ᾧν,
Dat. Abl.	οἷς,	αἷς,	οἷς,
Acc.	οὓς,	αῖς,	ᾗ.

## Singular.

	ὁδε, ἡδε, τόδε, and οὗτος, αὕτη, τοῦτο, this.
	τοῦδε, τῆσδε, τοῦδε, τούτου, ταύτης, τούτου,
l.	τῶδε, τῇδε, τῶδε, τούτω, ταύτῃ, τούτῳ,
	τόνδε, τήνδε, τόδε, τοῦτον, ταύτην, τοῦτο,

## Dual.

c.	τάδε, τάδε, τάδε, τούτω, ταύτα, τούτω,
Ab.	τοῖνδε, ταινδε, τοῖνδε, τούτοι, ταύται, τούτοι.

## Plural.

	οἷδε, αἷδε, τάδε, οὗτοι, αὗται, ταῦτα,
	τῶνδε, τῶνδε, τῶνδε, τούτων, τούτων, τούτων,
l.	τοῖσδε, ταῖσδε, τοῖσδε, τούτοις, ταύταις, τούτοις,
	τούσδε, τάσδε, τάδε, τούτους, ταύτας, ταῦτα.

## Singular.

	τις, τί, some one,	τίς, τί, who? what?
	τινός, τέο, του,	τίνος, τέο, τοῦ,
l.	τινί, τέῳ, τῷ,	τίνι, τέῳ, τῷ,
	τινά, τί,	τίνα, τί.

## Dual.

c.	τινέ,	τίνε,
Ab.	τινοῖν,	τίνοι.

## Plural.

	τινές, τινά (ἄττα),	τίνες, τίνα,
	τινῶν,	τίνων,
.	τισί,	τίσι,
	τινάς, τινά (ἄττα),	τίνας, τίνα.

## Singular.

	ὁ, ἡ, τὸ, δεῖνα, a certain one.
	τοῦ, τῆς, τοῦ, δεῖνος,
l.	δεῖνι,
	δεῖνα.

## Dual.

c.	δεῖνε,
Abl.	δεῖνοι.

## Plural.

	δεῖνες,
	δεῖνων,
l.	δεῖσι,
	δεῖνας.

		Singular.	
Nom.	ὅστις,	ἥτις,	ὅ, τι, whosoever.
Gen.	οὗτινος, ὅτεο, ὅτου,	ἥστινος,	οὗτινος, ὅτεο, ὅτου,
D. Abl.	ὧτινι, ὅτεω, ὅτῳ,	ἧτινι,	ὧτινι, ὅτεω, ὅτῳ,
Acc.	ὄντινα,	ἦντινα,	ὄ, τι.
		Dual.	
N. Acc.	ὧτινε,	ἄτινε,	ὧτινε,
G. D. Ab.	οἶντινοιν,	αἶντινοιν,	οἶντινοιν.
		Plural.	
Nom.	οἷτινες,	αἷτινες,	ἄτινα (ἄττα),
Gen.	ὧντινων, <sup>(R)</sup>	ἄντινων,	ὧντινων,
D. Abl.	οἷστισι,	αἷστισι,	οἷστισι,
Acc.	οὗστινας,	ἄστινας,	ἄτινα (ἄττα).
		Singular.	
Nom.	οὗτις, οὗτι, and	οὐδεῖς,	οὐδεμία, οὐδέν, no one.
Gen.	οὗτινος,	οὐδενός,	οὐδεμιάς, οὐδενός,
D. Abl.	οὗτινι,	οὐδενί,	οὐδεμιά, οὐδενί,
Acc.	οὗτινα, οὗτι,	οὐδένα,	οὐδεμίαν, οὐδέν.
		Dual.	
N. Acc.	οὗτινε,		
G. D. Ab.	οὗτινοιν.		
		Plural. <sup>(R)</sup>	
Nom.	οὗτινες, οὗτινα,		
Gen.	οὗτινων,		
D. Abl.	οὗτισι,		
Acc.	οὗτινας, οὗτινα.		

## § LXXXIII.

## CORRELATIVES, AND APPENDED SYLLABLES.

1. The Greek language has likewise correlative pronouns, each pair of which has a mutual relation. The latter of the

two is expressed in English by *as*: e. g. τόσος, ὅσος, *tantus, quantus*, so great as, &c.

τόσος, ὅσος, so great as, so much as (*tantus, quantus*, and *tot, quot*).

τοῖος, οἷος, such as (Lat. *talis, qualis*).

τηλίκος, ἡλίκος, of the same age, of the same size as.

2. When the correlation is more expressly designated—*just* as great as, *exactly* as great as, &c.—the former pronoun (τόσος, τοῖος, τηλίκος,) has *δε* or *οὗτος* attached to it, and the latter has *ὅπ* (from *ὅπη*, as,) prefixed.

τοσόσδε, τοσοῦτος, τσαύτη, τοσοῦτο,	} ὀπόσος.	τοιόσδε, τοιούτος, τοιαύτη, τοιούτο,	} ὀποῖος.	τηλικόσδε, τηλικούτος, τηλικαύτη, τηλικούτο,	} ὀπηλίκος.
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3. In putting a question the latter pronouns prefix *π* (from *πῶς*): πόσος, how great? how much? ποῖος, of what sort? τηλίκος, of what age? of what stature? and, if these expressions be to be made indefinite,—*of some number, sort, age, &c.*,—the accent of two of them is moved to the final syllable, ποσός, ποιός, but remains in *πηλίκος*.

4. Recapitulation:

τόσος,	ὅσος,	πόσος,	ποσός,
τοῖος,	οἷος,	ποῖος,	ποιός,
τηλίκος,	ἡλίκος,	πηλίκος,	πηλίκος.

5. Several little words which are placed after the pronouns in order to strengthen their expression, or mark their relation more distinctly, have been by use as it were incorporated with them: *δε* in *ὅδε*; also *γε*, *ἔγωγε* (*equidem*); *περ*, *ὅσπερ*; *τε*, *ὅστι*; *δὴ*, *ὅσονδὴ*, *ὅσονδὴποτε*; *οὖν* in *ὅστισοῦν* and *ὅσπεροῦν*. These may be also written separate: *ὅσπερ οὖν*, &c.

6. The addition of *ι* serves for a stronger designation of the persons: *οὗτοσί* (*hic-ce*), *αὐτηῖ*, and with ejection of *ο*, *α*, *ε*: *τουτί*, *ταυτί*, *ὀδί*, *τοδί*, *τουτογί*; even with *ν*: *οὗτοσίν*, *τουτουσίν*; and so from *οὕτως*: *οὕτωςί* and *οὕτωςίν*.



# BOOK FIRST.

## PART SECOND.

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### OF VERBS.

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#### § LXXXIV.

##### OF THE DIFFERENT KINDS OF VERBS.

THE property, which a verb ascribes to any subject (§ II, 8), must be understood in the widest sense, as all that is affirmed to belong to that subject, as all that exists, acts, or is felt in it.

1. This property is considered either as contained in the subject, without imparting itself to any other, as an inoperative state or condition (ῥῆμα or γένος ῥήματος ἀμετάβατον, οὐδέτερον, *verbum intransitivum* or *neutrum*): the tree blossoms, the man lives, the man prospers; or as a state of operating upon some external object, passing over to that object (ῥῆμα μετάβατον, ἐνεργητικόν, *verbum transitivum* or *activum*): the rain fertilizes the soil; where *the fertilizing* is considered as something communicated to *the soil*, something passing over to it.

2. The subject, however, not only itself exerts activity, but is also susceptible (παθητικός, *passivus*,) of the operations of any agency, is exposed to them, is affected by them.

3. This agency, by which it is affected, sometimes proceeds from itself, and retro-acts upon itself (ῥῆμα ἀντίστροφον, μέσον, *verbum reciprocum* or *medium*): e. g. the herd of deer *brings itself near, approaches*. Here the *approaching* is

marked as a property, as an operation in the herd, which asserts itself, however, not upon any other object, but upon the herd itself. So also,—the tree *raises itself* towards the skies: thou *pleasest thyself* truly, only when thou *busiest thyself* in good deeds.

4. Lastly, the agency, by which an object is affected, may proceed not from itself but from something else (*ῥῆμα παθητικόν, verbum passivum*): the earth *is illumined* by the sun, the town *is destroyed*.

These differences among verbs are called *kinds* (*γένεαι, genera*). We rank as such the *neuter, active, middle, passive*.

## § LXXXV.

### OF THE TENSES OF VERBS.

1. We consider objects either as *now being*, or as *having been*, or as *hereafter to be* affected by their properties, and hence divide time itself into three parts, the *present, past, future*.

2. If we consider the three times (*χρόνοι, tempora*,) in relation to one another, other distinctions of time appear to attach themselves to those above enumerated, and we may, putting all together, discriminate each particular time as *incomplete, complete, or about to be completed*.

3. Hence we may distinguish,

#### a. Present time.

incomplete, 1, *I am writing* (at this moment, the action going on, *χρόνος ἐνεστώς, præsens*).

complete, 2, *I have written* (have just finished, *παράρτισμένος, perfectum*).

about to be completed, 3, *I am about to write* (immediately, *futurum instans*).

#### b. Past time.

incomplete, 4, *I was writing*, e.g. when he came (had at that time not yet finished, *παράρτιστικός, imperfectum*).

- complete, 5, *I had written*, when, &c. (had then finished, ὑπερσυντέλικός, *plusquamperfectum*).
- about to be completed, 6, *I was about to write*, when, &c. (was then on the point of commencing).
- c. Future time.
- incomplete, 7, *I shall or will write*, e.g. when he comes (shall then be about to write, μέλλων, *futurum*).
- complete, 8, *I shall have written*, when, &c. (shall then have completed my writing, *futurum exactum*).
- about to be completed, 9, *I shall be about to write*, when, &c. (shall then be upon the point of commencing).

**Obs. 1.**—It is sufficient to designate these nine tenses by the English names above given, e.g. *incomplete present*, *complete past*, &c. The Greek and Latin names are those usually employed in grammars. It is evident that these nine tenses must appear in every *genus* of the verb.

**Obs. 2.**—Besides these nine distinctions of time, still other differences may be conceived, the number and nature of which need not here be specified. Thus the Greek tongue has peculiar forms to express a past event, on which the mind does not dwell for any continuance, but which it merely regards as in itself absolutely past (χρόνος ἀόριστος, *aoristus*).

## § LXXXVI.

### OF THE MOODS OF THE VERB.

1. Existence may be ascribed to an object by means of the verb in different ways (ἐγκλίσεις, *modi*).

a. As actually observable in it, and simply pointed out (ἐγκλίσεις ὀριστική, *modus indicativus*): *the tree blossoms*.

b. As only thought of with regard to it, as a wish, a conception: *may the tree blossom!* (ἐνκτική, *optativus*).

c. As ready to befall it, in case something else happen : *I eat that I may live, hence do not live in case I do not eat.* Thus the two verbs *to eat* and *to live* are brought into closer relation (*ὑποτακτική, relativus* or *conjunctivus*).

2. The first person, with reference to another, can desire that that other should pass into some state of being (*προσμετική, imperativus*): *be happy, be active, &c.*

*Obs.*—The moods also appear in all different genera of the verb, and enter into the several tenses, but under some limitations in the latter respect, of which we shall speak hereafter.

3. The moods already enumerated express existence always in connection with one of the three persons. If the expression be without reference or limitation to one of the persons, e. g. *to live, to blossom*, it is characterized in grammar as the indefinite mood (*ἀπαρίμφοτος, modus infinitivus*).

## § LXXXVII.

### OF THE NUMBERS AND PERSONS OF THE VERB.

1. Since the verb, according to its nature, pre-supposes a subject, of which it expresses a property, and with which it stands in very close connection, it therefore alters its form,

a. When the substantive alters its number : e. g. *the tree grows, the trees* (no longer *grows* but) *grow*. Hence we find in the verb, as in the noun, the singular, dual, and plural numbers.

b. According to the person denoted by the subject : e. g. *I, Sempronius, acquire ; thou, Caius, acquirest ; he, Gracchus, acquires* (persons of the verb).

2. The numbers naturally repeat themselves in every mood, except the infinitive, which has no definite relation. If a language have three numbers, it must need nine persons of the verb, since the persons also are repeated in each number throughout the moods (e. g. *prima persona pluralis numeri, optativi modi, futuri temporis, passivi generis*).

3. The imperative mood, however, must have only the second and third persons. It expresses always a demand of the intelligence upon the will. Hence it is clear, that, when I give an order to myself, I distinguish in myself between the intelligence and the will. The one commands the other as a second person—*comfort thyself*; so that the first person does not appear in the imperative.

*Obs.*—Since the participles are to be considered as adjectives, which contain an expression of time, they appear in company with most of the tenses, are formed in analogy with them, and will be given together with them.

4. It appears from what has been already stated, that under the few limitations above noticed, every person should appear in every number, every number in every mood, every mood in every tense, and every tense in every *genus* of the verb.

5. Thus in the verb, as in the substantive, each part is constituted not of a single conception, but of an aggregation of several conceptions : e. g.

(I strike)

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1, πρόσωπον,	2, ἀριθμός,	3, κλίσις,	4, χρόνος,	5, γένος,
πρῶτον,	ἐνικός,	ὀριστική,	ἐνεστώς,	ἐνεργητικόν,
persona,	numerus,	modus,	tempus,	genus,
prima,	singularis,	indicativus,	præsens,	activum.

*Obs.*—It is necessary to understand these preliminary remarks as clearly as possible in order to proceed, with knowledge and intelligence in mastering the difficulties of the verb.

## § LXXXVIII.

### OF CONJUGATION GENERALLY.

1. As numbers and cases in the noun, so *genera*, tenses, moods, numbers, and persons, in the verb, will be designated by certain letters and syllables, and these will be added to the

root according to certain laws, so that a special verbal-form will be obtained for each person.

2. *Conjugation* (συνζυγία, *conjugatio* from *conjugare*, to yoke together,) teaches how to add to the root these letters and syllables under the control of the established rules, and to lay down the series of forms thence resulting according to paradigms.

4. If we assume for the exigencies of language, according to our foregoing observations, 4 genera of the verb, in each genus 9 tenses, in each tense 4 moods, in three of these 9 persons, and in one of them 6, in all 33 persons, and an infinitive form besides for each tense, it will appear that a fully developed tongue must have in its conjugation 4 forms of genus,  $4 \times 9 = 36$  forms of tense,  $36 \times 4 = 144$  forms of moods, and in these  $144 \times 33 = 4752$  forms of person, add to which 9 forms of the infinitive, which would make up 4761 verbal forms, without reckoning the participles, whereas the forms of the noun reach only to  $3 \times 6 = 18$ .

4. Such an exuberance of forms, however, no human tongue has ever yet attained, since the developement of language has suffered many lets and limitations from accident, the destiny of nations, and the insufficiency of the foundations laid.

5. Nevertheless, the conjugation of Greek verbs comes near, in many points, even to this exuberance, and from the fulness and beauty of its forms, as well as the certainty and regularity of its developement, it constitutes the basis of that excellence which distinguishes the noblest and richest of all human languages.

6. Next in rank, in the circle of well known tongues, come *the Latin* and the languages derived from it. But the tongues of the Teutonic branch, such as the German, English, &c., are extremely deficient in this respect.

7. Such of the above-mentioned forms as have not been developed, language is forced to supply by means of some existing form combined with an auxiliary verb. Of this auxiliary character are εἶναι, to be, γίγνεσθαι, to become, ὀφείλλειν, to owe; in Greek also μέλλειν, to be about to, in English *to have, will, shall, &c.*

## § LXXXIX.

## GREEK CONJUGATION.

## A. Genera.

1. To express the four genera there are in Greek, as in most other languages, only two forms, distinguished as *active* and *passive*, or as active and passive conjugation: λείπω, I leave, λείπομαι, I am left. Neuter and middle are expressed, now by parts of the one form, now of the other.

2. For future and aorist middle, however, there are special forms in the passive conjugation (*futura* and *aoristi medi*).

*Obs.*—The English tongue, like the German, has no passive formation.

It has, however, a participle, which taken alone is of passive signification: *beloved, left* (Germ. *geliebt, verlassen*). This is joined with auxiliary verbs, in order to make passive forms: *I am beloved, might I be seen, &c.*

## B. Tenses.

3. To express time the Greek tongue has forms for six of these tenses, which were enumerated § LXXXV, 2, and obs. 2.

a.	b.	c.
(1) Present.	(2) Perfect.	(3) Future.
λείπω,	λέλοιπα,	λείψω,
<i>I leave.</i>	<i>I have left.</i>	<i>I shall or will leave.</i>
(4) Imperfect.	(5) Pluperfect.	(6) Aorist.
ἔλειπον,	ἔλελοίπειν,	ἔλειψα,
<i>I was leaving.</i>	<i>I had left.</i>	<i>I left.</i>

Thus there are wanting three of the forms above alluded to, which must, when necessary, be expressed by periphrasis.

4. The tenses here united under *a*, *b*, *c*, are connected together in pairs *by their formation*, and will therefore be distinguished as *chief tenses*, λείπω, λέλοιπα, λείψω, and *secondary tenses*, ἔλειπον, ἐλελοίπειν, ἔλειψα, a denomination which refers solely to their form.

5. For the future and aorist the Greek tongue has two forms, distinguished as first and second future,<sup>(R)</sup> first and

second aorist. In this respect it exceeds that which is *necessary*, but not that which is *desirable*. The greater the number of forms, the more variety is there in a language.

6. Thus the series of Greek tenses is,

Chief.	Secondary.
present,	imperfect,
perfect,	pluperfect,
future 1,	aorist 1,
future 2.	aorist 2.

*Obs. 1.*—These tenses occur in the passive voice as well as the active, and in the former with the addition of a third form for the *future preterite* (*futurum exactum*, γεγράφουαι), I shall have been written, as in Latin in the active *scripsero*, I shall have written. The formation of the future and aorist middle (§ LXXXIX, 1, 2,) is also twofold.

*Obs. 2.*—No verb, however, possesses all these tenses, but only a greater or less number of the possible forms, as the nature of its root may allow.

*Obs. 3.*—The English and German tongues have only the aorist form together with the present, I run, ran, I see, saw (Germ. *ich laufe, lief, sehe, sah*).—For all the other forms auxiliary verbs are joined with the infinitive or participle: I shall love, I have loved, I am come, I shall have been heard (Germ. *ich werde lieben, habe geliebt, &c.*).

### C. Moods.

7. The imperfect and pluperfect have no mood but the indicative; other tenses supply what is wanting to these forms.

8. The futures want the imperative; here the aorists supply the deficiency.

9. In the perfect passive the formation of the conjunctive and optative is limited, and even the Greek tongue here resorts to the use of an auxiliary: γεγραμμένος ᾶ, and εἶην.

10. In the other tenses the moods are complete, and formed with great care.

### D. Numbers and Persons.

11. Since the Greek tongue has a dual, it has consequently all nine persons, of which, however, many are formed alike.



12. In some verbs the formation of two persons in the extant moods is circumscribed, viz. the 3 pl. perf. and pluperf. pass.

### *E. Review.*

13. Notwithstanding the above mentioned limitations, there still remains for the Greek verb a great affluence of forms, augmented by the various forms of the same tense (3 futures, 2 aorists).

14. Table of the persons :

Active.						
Pres. Ind. 9.	Conj. 9.	Opt. 9.	Imper. 6.	Inf. 1.	Part. 1.	
Imp. 9	—	—	—	—	—	—
Perf. 9	9	9	6	1	1	1
Pluperf. 9	—	—	—	—	—	—
Fut. 1. 9	—	9	—	1	1	1
Aor. 1. 9	9	9	6	1	1	1
Fut. 2. 9	—	9	—	1	1	1
Aor. 2. 9	9	9	6	1	1	1
Passive.						
Pres. 9	9	9	6	1	1	1
Imp. 9	—	—	—	—	—	—
Perf. 9	—	—	6	1	1	1
Pluperf. 9	—	—	—	—	—	—
Fut. 1. 9	—	9	—	1	1	1
Aor. 1. 9	9	9	6	1	1	1
Fut. 2. 9	—	9	—	1	1	1
Aor. 2. 9	9	9	6	1	1	1
Fut. 3. 9	—	9	—	1	1	1
Middle.						
Fut. 1. 9	—	9	—	1	1	1
Aor. 1. 9	9	9	6	1	1	1
Fut. 2. 9	—	9	—	1	1	1
Aor. 2. 9	9	9	6	1	1	1
<hr/>						
21 × 9	9 × 9	16 × 9	10 × 6	17	17	

15. All the possible formations of the Greek verb are thus, 21 × 9 for the indicative, 9 × 9 for the conjunctive, 16 × 9 for the optative, 10 × 6 for the imperative, to which are to be added 17 infinitive forms and as many participles ; which

having each 3 terminations and 18 cases make up a sum of  $3 \times 17 \times 18$ . The sum of the whole without the participles is 491; observing, however, that since no verb possesses all the tenses, every verb is limited to a smaller or greater number of these forms: nevertheless, we may ascribe the whole to the verb *λείπω*—*λείπομαι*, in order to trace out the verbal formation in a perfect paradigm.

16. In order to understand the formation of all those parts, of which the number and distribution have been described, it is necessary to divide our subject-matter, and to treat first of the formation of the 1st pers. sing. indicative (*formation of tense*), which includes that of the genera. After this, the laws may be explained, which regulate the formation of the other moods, numbers, and persons, according to the 1st pers. indicative (*conjugation*). With regard to the formation of tense, it is especially requisite to reduce the verbs to classes according to the nature of their roots, and to separate all that is anomalous.

17. Since, moreover, the Greek conjugation endured in process of time great changes, and much of the ancient method was retained together with the more recent form, it is convenient, for the sake of clearness, to keep back that which is ancient, and to consider first the common shape of the most numerous class of verbs in *ω*.

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## FORMATION OF TENSES.

### § XC.

#### OF THE ROOT AND THE CLASSES OF VERBS.

1. The root of a verb in *ω* is found by throwing away *ω* from the first person of the present.

*λείπω*,  
roots, *λειπ*,

*φιλάω* (*φιλέω*),  
*φιλε*,<sup>(R)</sup>

*νέμω*,  
*νεμ*.

2. Verbs are divided into mute, pure, and liquid, as the root ends in a mute, a vowel, or a liquid.

Verbs mute.	Pure.	Liquid.
λείπω, leave.	τιμάω, honour.	βάλλω, throw.
λέγω, say.	φιλέω, love.	ρέω, distribute.
πείθω, persuade.	χρυσόω, gild.	πτείνω, kill.
ἄρχω, rule.	λύω, loose.	αἷρω, raise.

## § XCI.

### ANOMALOUS VERBS.

1. Verbs, of which the roots end in two consonants (unless these be a mute with a liquid, such as ρχ, λκ, μπ, &c.), have altered their original root, and belong to the class of anomalous.

Thus the following are regular :

ἄρχ-ω,	rule,	θάλγ-ω,	soothe,
ἀμέλγ-ω,	milk,	κάμπ-ω,	bend,
εἰργ-ω,	restrain,	κάρφ-ω,	dry,
ἔλκ-ω,	trail,	κλάγγ-ω,	resound,
ἔρπ-ω,	creep,	λάμπ-ω,	shine,
θάλπ-ω,	warm,	μέλπ-ω,	sing, &c.;

but the following are anomalous :

do,	beat,	bear,	grow old,
πράσσ-ω,	τύπτ-ω,	τίκτ-ω,	γηράσκ-ω, since not
πρασσ,	τυπτ,	τικτ,	γηρασκ, but
πραγ,	τυκ,	τικ,	γηρα,

are the original roots.

2. Even verbs of this sort, in order to lessen for use the number of the anomalous, may be reckoned among the regular, when the original root is recovered by the reduction of a double consonant to a single according to the general law of abbreviation (§ XXIX).

τύπτ-ω, ἀγγέλλ-ω, τέμν-ω, φράζ-ω,

Abbreviated :

την, ἀγγεῖλ, σιμ, φραδ, which are likewise the original roots.

3. Some other cases of anomaly will be noticed hereafter, in the list of anomalous verbs.

4. Verbal forms are produced by the addition to the root of prefixtures (αὐξήσεις, *augmenta*,) and terminations (καταλήξεις, *terminationes*).

## § XCII.

### OF THE AUGMENT.

1. The root receives an augment, or prefixture,

a. When it begins with a consonant, by the prefixture of ε;

b. When it begins with a short vowel, by the doubling of the vowel.

Hence we have from

	λεγ,	ψαλλ,	ἔρ,	ὄχε,	ἀνδαν,	
	ἔλεγ,	ἔψαλλ,	ἦρ,	ᾠχε,	ἦνδαν ;	
from	ἱκ,	ῦ,	αἶρ,	αὐχο,	εἰ,	εὐχο οἶκε,
	ἱκ,	ῦ,	ἦρ,	ἦυχο,	ἦ,	ἦυχο ᾠκε.

2. The first augment is called the syllabic (αὖξ. συλλαβική, *augm. syllabicum*), since it increases the word by one syllable, the other the temporal (αὖξ. χρονική, *augm. temporale*), since it lengthens the vowel by one time (*tempus, mora*, § XIII).

**Obs. 1.**—Those which begin with ω, η, and ου, also four with ᾱ, admit no augment: ᾅω, breathe, ἀῖω, hear, ἀνηθίσω, am unaccustomed to, ἀποδίξωμαι, am disgusted. Likewise with υ: εἴπω, yield, εἴπον; so εἴρον instead of ἦδρον, from εὐρίσκω; and some with α: αἰκουρίω, keep the house, οἰνόω, intoxicate, αἰστρέω, madden. <sup>(R)</sup>

**Obs. 2.**—The following change ε into υ: ἔχω, have, εἴχον, not ἦχον, ἐρίω, draw, εἴρων, ἰάω, permit, ἔλαον, ἐρίω, say, εἴρηκα, ἔθω, am accus-

tomed to, *εἶωθα*, *ἔπομαι*, follow, *εἰπάμην*, and *εἶλον*, took, from the root *ἔιλ*, to which add *four with a double consonant after ε*: *ἐλάκω*, *ἔρπω*, *ἐργάζομαι*, *ἑστιάω*.

*Obs. 3.*—The following take the syllabic augment instead of the temporal: *ἀλίσκω*, *ἰάλων* (*throwing back the spiritus asper*), was taken, *ἄγνυμι*, *ἰάγην*, was broken, *ὠθέω*, *ἰώθειν*, &c.; likewise the perfect *ἴωκα*, am like, from *εἴκω*, *ἴοργα* from *ἔργω*, do, *ἴολπα*, hope, from *ἔλπω*, cause to hope. Add *ὠνίομαι*, *οὔρειν*.

*Obs. 4.*—The augment of the second syllable belongs to *ἰορτάζω*, make a festival, *ἰώρταζον*, and the pluperf. of the above-mentioned verb with *εο*: *ἴωκα*, *ἰώκειν*.

*Obs. 5.*—Both augments united belong to *ἰώρων* from *ὄραω*, see, *ἡδυνάμην* for *ἰδυναμην* from *δύναμαι*, am able, *ἤμελλον* for *ἔμελλον* from *μέλλω*, am about to. Likewise *διακονεῖν*, to administer, and *δαιτῆν*, to feed, have besides the *ε* an augment upon *α*: *δεδηκότεν*, *κατεδότησα*.

*Obs. 6.*—P is doubled after the augment: *ῥέω*, flow, *ἔρρειον*, *ῥέομαι*, save, *ἔρρυσαντο*, &c.

3. In the case of compounds, the following rules with regard to the augment must be observed:

*a.* Those compounded with a noun, or *α* (*negative or connective*), take the augment at the beginning: *φιλοσοφείω*, *ἐφιλοσόφειον*, *ἀφρονέω*, *ἡφρόνεον*.

*b.* Those compounded with a preposition, or with *δύς*, *εὖ*, take the augment to the verb, and the prepositions suffer elision: *παραλαμβάνω*, *παρελάμβανον*, *ἀπο-ὀπλίζω*, *ἀφοπλίζω*, *ἀφάνπλιζον*.

*Obs. 1.*—*Πρό* and *περί* are not elided: *περίεχω*, *περιῖχον*; *προάγω*, *προῆγον*; so also *ἀμφί* in *ἀμφίπνυμι*, and *ἀμφιέλισσω*, but *ο* of *προ* is often contracted together with the following vowel: e.g. *προῖλεγον*, *προῦλεγον*; *προῖδωκα*, *προῦδωκα*.

*Obs. 2.*—Of class *b* some have the augment before *δύς* and *εὖ*, when the verb begins with *ω*, *η*, or a consonant: as, *δυσωπεῖν*, *ἰδυσώπειν*. So *δυστυχεῖν*, *εὐδοκιμεῖν*, &c. Likewise several, in which the prepo-

sition is closely combined with the verb by elision, or the simple verb is out of use: *καθεύδω, ἐκάθειδον*, but also *καθηῦδον; καθίζω, ἐκάθιζον; ἀντιζολέω, ἠντιζόλISON; ἀμφισπληνέω, φροιμιάζω, &c.* Ἡνώρθουν from ἀνωρθέω, and ἠνώχλISON from ἐνοχλέω, are augmented in both places.

**Obs. 3.**—In compounds, the accent, according to the general rule, falls back: *φέρω, πρόσφερε; ἀποφύγω, ἀπόφευγε;* but the temporal augment retains it over its long vowel: *πρόσαγε* and *προσῆγε; ἀπείργε, ἀπιῖργε, &c.*

## § XCIII.

### USE OF THE AUGMENT.

1. The augment precedes the radical part of the verb, but only in the indicative, when a *secondary tense* is to be formed.

2. Of the *chief tenses* the perfect takes the augment in all its moods, and when it begins with a consonant it repeats the same before the augment (*διπλασιασμός, reduplicatio*).

*οἶκε*, perf. *ᾔκε*; *τιμα*, perf. *τετιμα*; *φεύγ*, perf. *πεφευγ*.

3. In this case the pluperfect also receives the reduplication, before which a new temporal augment is placed: *τιμα*, for the pluperf. *ἔτετιμα*; *φευγ*, pluperf. *ἔπεφευγ*.

4. The reduplication does not occur, when the root of the verb begins with two consonants *without a liquid*, or with *γν*: *γνο*, *ψαλλ*, perf. and pluperf. only *ἔγνο*, *ἔψαλ*.

**Obs.**—Several also with *γλ* take only *ι*: *ἔγλυπται, καταγλῶττισμαι* from *γλύφω, καταγλωττίζω*. Some with a single liquid lengthen *ι* into *ει*, instead of reduplication: *ληβ, εἴληφα; μαιρ, εἴμαρμαι*,—but *ῥερυπο* in *ῥερύπωμαι* from *ῥυπόω*, *ῥερύσσωμαι* from *ῥυσσώω*, &c. (*Schaefer in Excerpt. Cod. Paris, ad Aristoph. Plut., p. 503*).<sup>(R)</sup>

5. In verbs which begin with a vowel, the first vowel with the following consonant are sometimes repeated before the temporal augment (*reduplicatio Attica*).

	αρ,	ἀπο,	ἀλιφ,
Perf.	ῆρ,	ῆπο,	ῆλιφ,
and	ἄρῃρ,	ἄκηπο,	ἄληλιφ.

*Obse.*—The Attic reduplication causes the roots to shorten their long vowel ; hence ἀκηπο, ἀληλιφ, instead of ἀκηπου, ἀληλιφ, from ἀκούω, ἀλείφω.

6. We may henceforth consider it as known, what alteration through *prefixture* the root undergoes in each tense.

## § XCIV.

### OF THE TERMINATIONS OF THE TENSES.

1. The terminations which are added to the roots, in order to form the tenses, are the following:

	Active.	Middle.	Passive.
{ Pres.	ω,		ομαι,
{ Imp.	ον,		όμεν,
{ Perf.	α,		μαι,
{ Pluperf.	ειν,		μεν,
{ Fut. 1,	σω,	σομαι,	θησομαι,
{ Aor. 1,	σα,	σαμεν,	θην,
{ Fut. 2,	εω,	έομαι,	ησομαι,
{ Aor. 2,	ον,	όμεν,	ην.

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## EXAMPLES AND PECULIARITIES IN THE FORMATION OF TENSES.

### § XCV.

#### MUTE VERBS.

1. Concerning the changes which arise when the mutes are combined with σ, μ, ϑ, in the termination, see § XXI, &c.

2. The perfect changes sometimes in the active s into o, and in the passive ευ into υ.

3. The 2nd futures and aorists are formed from the short roots.

#### 4. Examples.

	Active.	Middle.	Passive.
Pres.	λείπ-ω,		λείπ-ομαι,
Imperf.	ἔ-λειπ-ον,		ἔ-λειπ-όμην,
Perf.	λέ-λοιπ-α,		λέ-λειμ-μαι,
Pluperf.	ἔλε-λοίπ-ειν,		ἔλε-λείμ-μην,
Fut. 1,	λείψ-ω,	λείψ-ομαι,	λειφ-θήσομαι,
Aor. 1,	ἔ-λειψ-α,	ἔ-λειψ-άμην,	ἔ-λείφ-θην,
Fut. 2,	λιπ-έω,	λιπ-έομαι,	λιπ-ήσομαι,
Aor. 2,	ἔ-λιπ-ον,	ἔ-λιπ-όμην,	ἔ-λίπ-ην.

Mixed forms from τεύχω, prepare, ἐρείδω, fix on, νομίζω, think, φράζω, say.

	Active.	Middle.	Passive.
Pres.	τεύχω,		ἐρείδομαι,
Imperf.	ἤρειδον,		ἔτευχόμην,
Perf.	τέτευχα,		ἐρήρυσμαι,
Pluperf.	ἔτετεύχων,		ἔτετύγμην,
Fut. 1,	ἐρείσω,	τεύξομαι,	τευχθήσομαι,
Aor. 1,	ἔτευξα,	ἤρευσάμην,	ἤρείσθην,
Fut. 2,	νομιδέω,		τυχήσομαι,
Aor. 2,	ἔφραδον,	ἐτυχόμην,	ἐτύχην.



5. The passive perfect takes sometimes  $\alpha$  instead of  $\epsilon$  into the root :

τρέπω, turn, τέτραμμαι, τρέφω (root properly θρεφ), nourish, τέθραμμαι, στρέφω, turn, ἔστραμμαι.

6. The active perfect generally aspirates the  $p$  and  $k$  sounds, and after a  $t$  sound it takes  $\alpha$  into the termination ( $\kappa\alpha$ ,  $\kappa\epsilon\iota\nu$ ), before which the  $t$  sound is ejected :

τρίβω, rub, πλέκω, weave, φράζω (root φραδ), say, πείθω, persuade ; perf. τέτριφα, πέπλεχα, πέφρακα, πέπεικα ; pluperf. ἔτετριφειν, ἐπεπλέχειν, ἐπεφράκειν, ἐπεπείκειν.

*Obs.*—With the Attics  $\sigma$  also is taken into the aspirated perfects: πίμπω, send, πίπομφο, κλέπτω, steal, κέκλοφα, συλλέγω, collect, συνέλοχα, τρέπω, turn, τίτροφα, &c.

7. The roots in  $\delta$ , with the Attics, commonly lose the consonant in the 2nd future active and middle (*futurum Atticum*): νομίζω (root νομιδ), fut. 2nd, νομιδέω, νομιδέομαι, νομιέω, νομιέομαι; contracted νομιῶ, νομιοῦμαι. So also πορίζω, ποριῶ, ποριοῦμαι.

*Obs.* 1.—Except in these examples the 2nd fut. act. and mid. is not found in mute verbs,—or only in a few poetic forms: from μαρθάνω (root μαθ), μαθεῖνμαι for μαθίνομαι or μαθοῦμαι, Theoc. 11, 60; and τεκεῖσθαι, Hom. hymn. 1, 127. Πιθοῦμαι, which once stood in Aristoph. Nab. 88, is now changed into πίθωμαι.

*Obs.* 2.—The 2nd aorist and the imperfect are entirely of the same character, the one being formed from the old root, the other from the later and extended root: ἔλπιον from λπ, as ἔλειπον from λειπ in λείπω; ἔφραδον from φραδ, as ἔφραζον from φραζ in φράζω. While the original root maintained itself in these aorist forms, it was expanded in various ways in the present and imperfect in order to designate a *more abiding* presence, and a *more abiding* contemplation of the past; both which kinds of designation, together with the fuller forms belonging to them, came later into use as required by the development of the language.—Hence those appear to err, who consider the

2nd aorist as a shortened form of the imperfect, and thus subject the earlier to the later form; whereas, on the contrary, the imperfects must be considered as extended forms of the aorist indicative, created more recently for a particular purpose.—These ancient aorists, precisely because they are original and *unchanged*, appear now in only a few mute verbs, but in most were suppressed after the formation of the first aorist.

## § XCVI.

### PURE VERBS.

1. These take in the perf. and pluperf. act. *κ* before the termination (*κα, κειν*), and generally want the 2nd future and aorist.<sup>(R)</sup>

2. When a consonant is admitted, the last vowel of the root is usually doubled.

3. Mixed forms of *ποθέω*, desire, *τιμάω*, honour, *χρυσόω*, gild, *λύω*, loose, *φιλέω*, love, *ἔαω*, permit, *παιδεύω*, instruct:

	Active.	Middle.	Passive.
Pres.	<i>ποθέω,</i>		<i>λύομαι,</i>
Imperf.	<i>ἐτίμαον,</i>		<i>εἰαόμην,</i>
Perf.	<i>τετίμηκα,</i>		<i>πεπαίδευμαι,</i>
Pluperf.	<i>ἐπεχρυσάκειν,</i>		<i>ἐλελύμην,</i>
Fut. 1,	<i>λύσω,</i>	<i>εἰάσομαι,</i>	<i>φιληθήσομαι,</i>
Aor. 1,	<i>ἐπόθισα,</i>	<i>ἐχρυσασάμην,</i>	<i>ἐφιλήθην.</i>

4. Many, in their passive forms, add *σ* to the root when a consonant follows:

*τελέω* (finish), *τετέλεσμαι*, *ἀκούω* (hear), *ἤκουσμαι*, *ἀκουσθήσομαι*, *ἠκούσθην*.

5. Many lose the *σ* in their first future: *τελέσω*, *τελέσομαι*, *τελέω*, *τελέομαι*, *τελῶ*, *τελοῦμαι*. This is also called the Attic future.

*Obs. 1.*—The verbs, of which the vowel remains short before *σ*, are the following: in,

α. γιλάω, laugh (γιλάσω, ἐγίλασα), θλάω, break, τράω, cause to pass, σπάω, draw.

ε. αἰδέομαι, venerate, ἀπίομαι, heal, ἀρκίω, suffice, ζέω, boil, ἐμείω, vomit, καλίω, call, κατίω, rage, νικίω, quarrel, ξέω, polish, τελέω, finish, τρέω, tremble.

ο. ἀρόω, plough (ἀρόσω). So ὀμόσω, will swear, ὀνόσω, will profit.

υ. ἀνύω, end (ἀνῦσω, ἤνῦσα), ἀρύω, drain, βύω, stuff, ἐρύω, draw, ἐλπίω, trail, μεθύω, intoxicate, πνύω, spit, τανύω, stretch out.

Obs. 2.—Forms with long and short vowel belong to,\*

ε. αἰνέω, praise, αἰνέσω, ἤνεσα, ἤνημαι, ἡνέθην.

αἰρέω, take, αἰρήσω, ἤρημαι, ἡρέθην.

δέω, bind, δέσω and δήσω, δέδεκα, δέδεμαι, ἐδέθην.

ποθέω, desire, ποθήσομαι and ποθήσομαι, ἐπόθεσα, πεπόθηκα, πεπίθημαι, ἐποθέσθην.

υ. δύω, sink, δῦσω, ἔδῦσα, ἐδῦθην.

θύω, sacrifice, θῦσω, ἔθῦσα, ἐτύθην.

λύω, loose, λῦσω, ἔλυσα, λέλῦμαι, ἔλῡθην.

## § XCVII.

### LIQUID VERBS.

1. These form all their tenses, except the pres. and imperf., from the short root.

2. They take, in the perf. and pluperf. act., ο instead of ε into the root, and double the other short vowels : πτείνω (πτεν) ἔκτονα, ἐκτόνειν, φαίνω (φαν) πέφηνα, ἐπεφήνειν, τίλλω (τιλ), τέτιλλα, ἐτετίλειν.

3. They want the 1st fut. act. and mid., and form the aorists belonging to them without σ (α, αμην), with duplication of the short vowel (φαίνω, ἔφηνα, ἐφηνάμην), and extension of ε to ει : νέμω, ἔνειμα, ἐνειμάμην.

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\* Comp. Eustath. ad Il., p. 106.

4. Some tenses of φαίνω, ἀνα-τέλλω, cause to rise, ἀγγέλλω, announce, τέμνω, cut, πλύνω, wash, τίλλω, pluck out:

	Active.	Middle.	Passive.
Pres.	φαίνω,		φαίνομαι,
Imperf.	ἀνέτελλον,		ἐπλυνόμην,
Perf.	τέτομα,		τέτιλμαι,
	τέτιλα,		ἤγγέλμαι,
Pluperf.	ἔτετίλειν,		ἔτετίλμην,
	ἔπεφύνειν,		ἤγγέλμην,
Fut. 1,			φανθήσομαι,
Aor. 1,	ἔτιλα,	ἔτειμάμην,	ἐφάνθην,
	ἤγγειλα,	ἔφηνάμην,	ἤγγέλθην,
	ἀνέτειλα,	ἀνετειλάμην,	ἐτίλθην,
Fut. 2,	ἀγγελέω,	ἀγγελέομαι,	φανήσομαι,
	φάνεω,	φάνεομαι,	πλυνήσομαι,
Aor. 2,	ἔταμον,	ἐφανόμην,	ἐφάνην,
	ἔτιλον,	ἤγγελόμην,	ἐπλύνην.

5. In the aor. 1st, several change  $\alpha$  into  $\bar{\alpha}$  instead of  $\eta$ , as : αἶρω, raise, αῖραι (inf.), δυσχεραίνω, am displeased, κερδαίνω, gain, ἐκέρδανα, κοιλαίνω, hollow, λευκαίνω, whiten, ὀργαίνω, whence ὀργάνειας, Soph. Œd. Tyr., 335, Br., πεπαίνω, ripen, &c.

6. Those with  $\epsilon$  in the root often change it in the aor. and fut. to  $\alpha$ : κτείνω, kill, κτανέω and κτενέω (which, as analogous, is preferred to the former \*), τέμνω, cut, τεμέω and ἔταμον, στέλλω, ἐστάλην, πείρω, ἐπάσην. The same takes place when the liquid stands before  $\epsilon$ , in

πλέκω, weave, πλακέω,  
κλέπτω, steal, κλαπέω,

or when another consonant follows the liquid :

πέρβω, destroy, παρθέω,

as in German, *verderbe*, *verdarb*, *erwerbe*, *erwarb*.

7. Here also the perf. has often  $\kappa$ : στέλλω, send, πείρω, πέπαρκα; and change  $\epsilon$  into  $\alpha$  even in other tenses besides the perf.: στέλλω, στείλ, ἔσταλκα, ἔσταλμαι, ἐστάλην, ἐστάλθην, σταλήσομαι, σταλθήσομαι.

\* Porson ad Eur. Orest., 929.

8. The verbs κρίνω, judge, κλίνω, bend, τείνω, stretch, κτείνω, kill, πλύνω, wash, make several forms from the roots κρι, κλι, τα, κτα, πλυ, from which they themselves arose : namely,

κρίκα,	κρίμαι,	ἐκρίθην,
κλίκα,	κλίμαι,	ἐκλίθην,
τέτακα,	τέταμαι,	ἐτάθην,
	ἔταμαι,	ἐτάθην,
πέπλυκα,	πέπλυμαι,	ἐπλύθην.

With the poets, however, the aorists have ν, in order to lengthen the syllable : ἐκλίνθην, κτανθείς, &c.

## § XCVIII.

### OF THE THREE FORMS OF THE PERFECT.

1. If we combine together the several remarks already made upon the perfect, it will appear that there is a threefold variety in this form of the verb : the simple perf. and pluperf. in α, ειν of mutes and liquids, the aspirated perfect of mutes, and the perfect with κ of mute and pure verbs and several liquids : 1, λέλοιπα, τέτομα, 2, πέπλεχα, τέτριφα, 3, πέπεικα, πεφίληκα, ἔσφαλα.

2. If, then, we would divide this tense according to its different forms, there might be reckoned three distinct perfects in the active voice. But since these forms are not at all different in inflection, and not essentially different in meaning, they may conveniently be classed under one perfect and pluperfect, just as ἔφηνα and ἔτυψα belong to one and the same aorist, although their internal formation is not the same.

*Obs.*—The early grammars divide these forms,

- a. Into *the perfect of the active*, comprising all perfect forms with aspiration, and with κ : τέτριφα, πεφίληκα, ἔσταλα.
- b. *The perfect of the middle*, to which were ascribed the forms without aspiration or κ in their ending : λέλοιπα, ἀκήκοα, μέμνηται, so called, because these forms have frequently a middle or reflexive

signification; yet they have it not all, nor uniformly, so that the reason of this name is insufficient.

## § XCIX.

### OF THE FORM OF THE FUTURE PRETERITE.

1. Several verbs have likewise a form of future preterite, or *futurum exactum*: λελείψομαι, I shall have been left. Since this represents a future time (*futurum*) as accomplished (*perfectum*), it is formed by prefixing to the root the reduplication of the perfect, and appending to it the termination of the future (σομαι): γράφω, γεγράψομαι, τύπτω, τετύψομαι, &c. Naturally those vowels are admitted, which the perf. has assumed: τρίπω, τέτραμμαι, τετράψομαι. Agreeing in inflection with the form of the fut. 1, mid., it need not be particularly given in conjugation.

2. In the active there are only two examples of this form, from ἔστηκα, ἐτήξω, as well as ἐστήξομαι, I shall have arisen, or shall stand, and from τέθνηκα, τεθνήξω, I shall have died, or shall be dead.

### OF THE ACTIVE CONJUGATION.

## § C.

### GENERAL REMARKS.

1. When a tense is completely formed, in order to inflect it by moods and persons, changes take place in its final syllables.

2. In the mutable part we must distinguish between the *mood-vowel* and the *termination*: e. g. in λειφθήσομαι the syllables ομαι, in ἐλευφάμην the syllables αμην, are changed

by inflection. Of these *μαι* and *μην* are the terminations, and *ο*, *α*, the mood-vowels, so called because they differ according to the moods, and make them cognoscible. The remaining part, *λειφθησ*, *ελειψ*, may be named the *tense-root*, since it lies unalterable<sup>(R)</sup> at the basis of the whole moods and persons of the tense. It must not be confounded with the *verb-root*, which lies at the basis of *all* forms, and not merely of those of a single tense, and which we extract from the tense-root by throwing away those sounds that were added to it together with the final syllables: thus by throwing from *λειφθησ* the *θησ*, from *ελειψ* the *σ*.

3. Mood-vowel and termination are frequently blended together: e.g. *λείψης*, that is *λειψ-η-ις*, when divided into *tense-root*, *mood-vowel*, and *termination*.

4. Hence we should accustom ourselves to discriminate accurately these three parts: the tense-root, which designates the time, the mood-vowel, which marks the mood, and the termination, which commonly marks the person. The three taken together are sufficient, in most cases, for the analysis and explication of the whole form.

## § CI.

### THE MOOD-VOWEL.

1. The mood-vowels are, for the active and passive conjugation, with a few exceptions, in the indicative first persons and third plural *ο*,<sup>(R)</sup> in the other persons *ε*, in the conjunctive the same sounds, only doubled, *ω*, *η*, in the optative *οι*, in the imperative and infinitive *ε*, in the participle, *ο*.

2. Plan of the vowels.

		Ind.	Conj.	Opt.	Imper.	Inf.	Part.
Sing.	1,	<i>ο</i> ,	<i>ω</i> ,	<i>οι</i> ,		<i>ε</i> ,	<i>ο</i> ,
	2,	<i>ε</i> ,	<i>η</i> ,	<i>οι</i> ,	<i>ε</i> ,		
	3,	<i>ε</i> ,	<i>η</i> ,	<i>οι</i> ,	<i>ε</i> ,		
Dual,	1,	<i>ο</i> ,	<i>ω</i> ,	<i>οι</i> ,			
	2,	<i>ε</i> ,	<i>η</i> ,	<i>οι</i> ,	<i>ε</i> ,		
	3,	<i>ε</i> ,	<i>η</i> ,	<i>οι</i> ,	<i>ε</i> ,		

Plur.	1,	ο,	ω,	οι,	
	2,	ς,	η,	οι,	ς,
	3,	ο,	ω,	οι,	ς.

## § CII.

## TERMINATIONS.

1. The terminations, which are added to the mood-vowels, are, with exceptions stated below, in the indicative:

a. For the chief tenses:

Sing.	1,	ο,	2,	ις,	3,	ι,
D.	1,	μεν,	2,	τον,	3,	τον,
P.	1,	μεν,	2,	τε,	3,	ντισι.

b. For the secondary tenses:

Sing.	1,	ν,	2,	ς,	3,	(—),
D.	1,	μεν,	2,	τον,	3,	την,
P.	1,	μεν,	2,	τε,	3,	ν.

2. In the conjunctive the terminations of the chief tenses are repeated, and in the optative those of the secondary tenses.

3. Terminations:

	a. Imper.	b. Infin.	c. Particip.
Sing.	2, ις, 3, τω,	ιν,	ον, ντσα, ν.
D.	2, τον, 3, των,		
P.	2, τε, 3, τωσαν.		

4. Out of these elements of conjugation all forms of the verb, with a few exceptions, are compounded.

## § CIII.

## CONJUGATION OF THE INDICATIVE.

1. Chief tenses.

a. Mood-vowels and terminations divided.



Sing.	1, ο-ο,	2, ε-ις,	3, ε-ι,
D.	1, ο-μεν,	2, ε-τον,	3, ε-τον,
P.	1, ο-μεν,	2, ε-τε,	3, ο-ντσι.

δ. Mood-vowels and terminations combined.

Sing.	1, ω,	2, εις,	3, ει,
D.	1, ομεν,	2, ετον,	3, ετον,
P.	1, ομεν,	2, ετε,	3, ουσι.*

Thus are conjugated pres. λείπ-ω, εις, ει, &c., fut. 1, λείψω, fut. 2, λιπέω.

2. Secondary tenses.

α. Mood-vowels and terminations divided.

Sing.	1, ο-ν,	2, ε-ς,	3, ε-,
D.	1, ο-μεν,	2, ε-τον,	3, έ-την,
P.	1, ο-μεν,	2, ε-τε,	3, ο-ν.

β. Mood vowels and terminations combined.

Sing.	1, ον,	2, ες,	3, ε,
D.	1, ομεν,	2, ετον,	3, έτην,
P.	1, ομεν,	2, ετε,	3, ον.

Thus are conjugated, imp. ἔλειπον, aor. 2, ἔλιπον.

3. Paradigm of the regular indicative.

α. Chief tenses.

Pres.	λείπ-	ω,	εις,	ει,
Fut. 1,	λείψ-	ομεν,	ετον,	ετον,
Fut. 2,	λιπέ-	ομεν,	ετε,	ουσι.

β. Secondary tenses.

Imp.	ἔλειπ-	ον,	ες,	ε,
		ομεν,	ετον,	έτην,
Aor. 2,	ἔλιπ-	ομεν,	ετε,	ον.

4. Exceptions. Of the chief tenses the perf., and of the secondary tenses the 1st aor., have as mood-vowel α; both are declined in the sing. irregularly, but like each other: 1, α, 2, ας, 3, ε,—in the other numbers without variation from their respective standards.—The pluperf. has as mood-vowel ει, and ends the 3rd plur. in σαν.

5. Paradigm of the exceptions.

\* Softened out of οντσι. § xxv, 3.

Perf.

Aor. 1.

λέλοιπ-	α,	ας,	ε,	ἔλειψ-	α,	ας,	ε,
	αμεν,	οτον,	ατον,		αμεν,	ατον,	άτην,
	αμει,	ατε,	ασι.*		αμεν,	ατε,	αν.

Pluperf.

ἐλελοίπ-	ειν,	εις,	ει,
	ειμεν,	ειτον,	είτην,
	ειμεν,	ειτε,	εισαν οτ εσαν.

## § CIV.

## CONJUGATION OF THE OTHER MOODS.

1. Concerning the moods that are wanting, see § LXXXIX, C.

2. Conjunctive.

a. Mood-vowel and termination divided.

Sing. 1,	ω-ο,	2, η-ις,	3, η-ι,
D. 1,	ω-μεν,	2, η-τον,	3, η-τον,
P. 1,	ω-μεν,	2, η-τε,	3, ω-ντσι.

b. Mood-vowel and termination combined.

Sing. 1,	ω,	2, ης,	3, η,
D. 1,	ωμεν,	2, ητον,	3, ητον,
P. 1,	ωμεν,	2, ητε,	3, ωσι.

So are all conjunctives conjugated.

3. Paradigm of the conjunctive.

Pres.	λείπ-	ω,	ης,	η,
		ωμεν,	ητον,	ητον,
Perf.	λελοίπ-	ωμεν,	ητε,	ωσι.
Aor. 1,	λείψ-	ω,	ης,	η,
		ωμεν,	ητον,	ητον,
Aor. 2,	λίπ-	ωμεν,	ητε,	ωσι.

4. Optative.

The 1st person ends in *μι*, the last in *εν*, the rest like the secondary tenses. The aor. 1st has *αι* for *οι*, as mood-vowel.

a. Mood-vowel and termination divided.

\* For *λελοίπαντσι*. § XXV, 3.

Sing. 1,	οι-μι,	2,	οι-ς,	3,	οι-,
D.	1, οι-μεν,	2,	οι-τον,	3,	οί-την,
P.	1, οι-μεν,	2,	οι-τε,	3,	οι-εν.

## b. Combined.

Sing. 1,	οιμι,	2,	οις,	3,	οι,
D.	1, οιμεν,	2,	οιτον,	3,	οίτην,
P.	1, οιμεν,	2,	οιτε,	3,	οιεν.

## 5. Paradigm of the optative.

Pres.	λείπ-	}	οιμι,	οις,	οι,
Perf.	λελοίπ-		οιμεν,	οιτον,	οίτην,
Fut. 1,	λείψ-		οιμεν,	οιτε,	οιεν.
Fut. 2,	λίπ-		οιμεν,	οιτε,	οιεν.
Aor. 2,	λίπ-	}	αιμι,	αις,	αι,
Aor. 1,	λείψ-		αιμεν,	αιτον,	αίτην,
			αιμεν,	αιτε,	αιεν.
			αιμεν,	αιτε,	αιεν.

## 6. Imperative.

The termination *θι* of the 2nd pers. commonly drops off: not *λείπεθι* but *λείπε*. The aor. 1st has here also *α* as mood-vowel, and in the 2nd pers. sing. *ον*.

## a. Mood-vowel and termination divided.

Sing. 2,	ε-,	3,	έ-τω,
D.	2, ε-τον,	3,	έ-των,
P.	2, ε-τε,	3,	έ-τωσαν.

## b. Combined.

Sing. 2,	ε,	3,	έτω,
D.	2, ετον,	3,	έτων,
P.	2, ετε,	3,	έτωσαν.

## 7. Paradigm of the imperative.

Pres.	λείπ-	}	ε,	έτω,
Perf.	λέλοιπ-		ετον,	έτων,
Aor. 2,	λίπ-		ετε,	έτωσαν.
Aor. 1,	λείψ-		ον,	άτω,
		}	ατον,	άτων,
			ατε,	άτωσαν.

The last person ends also in *οντων*, aor. *α-ντων*: *λειπόντων*, *λειψάντων*, &c.

## 8. Infinitive.

Mood-vowel ε, termination ιν, together ειν: pres. λείπειν, fut. 1, λείψειν, fut. 2, λιπέειν, aor. 2, λιπεῖν.

Exceptions. Perf. ε-ναι, aor. 1, α-ι: λελοιπέναι, λεῖψαι.

### 9. Participle.

Mood-vowel and termination, M. ο-ον, F. ο-ντσα, N. ο-ν, together ων, ουσα, ον. So pres. λείπων, λείπουσα, λεῖπον, fut. 1, λείψων, fut. 2, λιπέων, aor. 2, λιπών.

Exceptions. Perf. ώς, υῖα, ός: λελοιπώς, λελοιπυῖα, λελοιπός, aor. 1, λείψᾱς, λείψᾱσα, λεῖψαν.

**Obs. 1.—Accent.** The perf. in the infin. and participle, λελοιπέναι, λελοιπώς, and the aor. 2nd infin. and participle, throw the accent to the end: λιπεῖν, and λιπών, οὔσα, όν; also in the imperative, but only in the 2nd pers. sing. of εἰπέ, εὔρε, εἰθέ; with the Attics likewise in λαΐε, ἰδέ. A preposition prefixed draws the accent back: λαΐε, πατάλαζε, ἰδέ, πρόσσιδε.

**Obs. 2.—**The aor. 1st infinitive has the accent on the penultimate: φυλάξαι, ποιῆσαι. The αι of the optat. with regard to accent is reckoned long; hence not λεῖψαι, φύλαξαι, ποιήσαι, but λείψαι, φυλάξαι, ποιήσαι.

**Obs. 3.—**In participles the accent syllable is the same for all three genders: φυλάττων, φυλάττουσα, φυλάττον. So ποιήσων, ποιήσουσα, ποιῆσον.

## FULL PARADIGM

INDICATIVE.	CONJUNCTIVE.	IMPERATIVE.
<b>Present, I leave.</b>		
S. λείπω, εις, ει,	λείπω, ης, η,	λείπε, έτω,
D. λείπομεν, (R) ετον, ετον,	λείπωμεν, ητον, ητον,	λείπετον, έτων,
P. λείπομεν, ετε, ουσι.	λείπωμεν, ητε, ωσι.	λείπετε, έτωσαν.
<b>Imperfect, was leaving.</b>		
S. έλειπον, εις, ει,		
D. έλείπομεν, ετον, έτην,		
P. έλείπομεν, ετε, ον.		
<b>Perfect, have left.</b>		
S. λέλοιπα, ας, ει,	λελοίπω, ης, η,	λέλοιπε, έτω,
D. λελοίπαμεν, ατον, ατον,	λελοίπωμεν, ητον, ητον,	λελοίπετον, έτων,
P. λελοίπαμεν, ατε, ασι.	λελοίπωμεν, ητε, ωσι.	λελοίπετε, έτωσαν.
<b>Pluperfect, had left.</b>		
S. έλελοίπειν, εις, ει,		
D. έλελοίπουμεν, ειτον, είτην,		
P. έλελοίπουμεν, ειτε, εισαν.		
<b>Fut. 1, shall or will leave.</b>		
S. λείψω, υς, ει,	Wanting.	Wanting.
D. λείψομεν, ετον, ετον,		
P. λείψομεν, ετε, ουσι.		
<b>Aor. 1, left.</b>		
S. έλεψα, ας, ει,	λέψω, ης, η,	λέψον, άτω,
D. έλείψαμεν, ατον, άτην,	λέψωμεν, ητον, ητον,	λέψατον, άτων,
P. έλείψαμεν, ατε, αν.	λέψωμεν, ητε, ωσι.	λέψατε, άτωσαν.
<b>Fut. 2, shall or will leave.</b>		
S. λυπέω, εις, ει,	Wanting.	Wanting.
D. λυπέομεν, ετον, ετον,		
P. λυπέομεν, ετε, ουσι.		
<b>Aor. 2, left.</b>		
S. έλιπον, εις, ει,	λίπω, ης, η,	λίπέ, έτω,
D. έλίπομεν, ετον, έτην,	λίπωμεν, ητον, ητον,	λίπετον, έτων,
P. έλίπομεν, ετε, ον.	λίπωμεν, ητε, ωσι.	λίπετε, έτωσαν.

*Obs.*—The forms of the 2nd future λυπέω, λυπέομι, are of which more fully un-

## IV.

## OF THE ACTIVE.

OPTATIVE.	INFINITIVE.	PARTICIPLE.
γωμαι,      οἷς,      οἱ, γοιμεν,    οἱτον,   οἴτην, γοιμεν,    οἷτε,    οἷεν.	λείπειν.	λείπων, λείπουσα, λείπον.
ὀπώμι,      οἷς,      οἱ, ὀπώμεν,    οἱτον,   οἴτην, ὀπώμεν,    οἷτε,    οἷεν.	λελοιπῆσαι.	λελοιπῶς, λελοιπυῖα, λελοιπός.
λείμι,      οἷς,      οἱ, λείμεν,    οἱτον,   οἴτην, λείμεν,    οἷτε,    οἷεν.	λείπειν.	λείπων, λείπουσα, λείπον.
λαιμι,      αἷς,      αἱ, λαιμεν,    αἱτον,   αἴτην, λαιμεν,    αἷτε,    αἷεν.	λείψαι.	λείψας, λείψασα, λείψαν.
οἶμι,      οἷς,      οἱ, οἶμεν,    οἱτον,   οἴτην, οἶμεν,    οἷτε,    οἷεν.	λιπέειν.	λιπέων, λιπέουσα, λιπέον.
λιμι,      οἷς,      οἱ, λιμεν,    οἱτον,   οἴτην, λιμεν,    οἷτε,    οἷεν.	λιπεῖν.	λιπών, λιποῦσα, λιπόν.

says contracted in the common dialect, λιπῶ, λιποῖμι, &c.,  
the contracted verbs.

## OF THE PASSIVE CONJUGATION.

## § CVI.

## PRELIMINARY REMARKS.

1. Both the passive aorists belong to an old form of conjugation without mood-vowels. They are therefore not included in the derivation of the passive forms, and will be explained hereafter. Meanwhile, for the sake of fulness, they are allowed to stand in the paradigm.

2. On the other hand the futures and aorists middle have complete passive forms, and are therefore included in the passive conjugation.

3. The mood-vowels are universally the same as in the active, only the exceptions find no place here, save in the aor. 1st mid., which retains its  $\alpha$  in all moods but the conjunctive.

4. The perf. and pluperf. want the mood-vowel; hence their terminations are affixed immediately to the tense-root.

## § CVII.

## TERMINATIONS.

1. *a.* Chief tenses in the indicative.

Sing. 1,	μαι,	2,	σαι,	3,	ται,
D. 1,	μεθον,	2,	σθον,	3,	σθον,
P. 1,	μεθα,	2,	σθε,	3,	νται.

*b.* Secondary tenses in the indicative.

Sing. 1,	μην,	2,	σο,	3,	το,
D. 1,	μεθον,	2,	σθον,	3,	σθην,
P. 1,	μεθα,	2,	σθε,	3,	ντο.

*c.* The imperative.

Sing. 2,	σο,	3,	σθω,
D. 2,	σθον,	3,	σθων,
P. 2,	σθε,	3,	σθασαν.

*d.* The infinitive.

σθαι.

*e.* The Participles.

μενος, μενη,  
μενον.

2. A main difference between the terminations of the chief and secondary tenses is, that those of the former have the 3rd person dual always short (*τον, σθον*), those of the latter always long (*την, σθην*). The 3rd persons plural also differ: chief tenses *ντσι, νται*, secondary *ν, ντο*.

3. The passive conjugation is more regular than the active, and extremely simple. On this account, and by reason of the fulness and euphony of its forms, it must be considered the best example of the developement of the language.

### § CVIII.

#### CONJUGATION OF THE INDICATIVES.

##### 1. Chief tenses.

###### a. Mood-vowel and terminations divided.

Sing. 1,	ο-μαι,	2,	ε-σαι,	3,	ε-ται,
D. 1,	ο-μεθον,	2,	ε-σθον,	3,	ε-σθον,
P. 1,	ο-μεθα,	2,	ε-σθε,	3,	ο-νται.

###### b. Combined.

Sing. 1,	ομαι,	2,	εαι,*	3,	εται,
D. 1,	όμεθον,	2,	εσθον,	3,	εσθον,
P. 1,	όμεθα,	2,	εσθε,	3,	ονται.

*Obs.*—\* The *σ* of the 2nd pers. sing. is dropped throughout the passive conjugation, when it follows a mood-vowel; *εαι* is then, in the common dialect, contracted into *η*: *λείψισαι, λείψαι, λείψη*.

##### 2. Secondary tenses.

###### a. Mood-vowel and terminations divided.

Sing. 1,	ο-μην,	2,	ε-σο,	3,	ε-το,
D. 1,	ο-μεθον,	2,	ε-σθον,	3,	ε-σθην,
P. 1,	ο-μεθα,	2,	ε-σθε,	3,	ο-ντο.

###### b. Combined.

Sing. 1,	όμεην,	2,	εο,*	3,	ετο,
D. 1,	όμεθον,	2,	εσθον,	3,	έσθην,
P. 1,	όμεθα,	2,	εσθε,	3,	οντο.

*Obs.*\*—Contracted into *ου*: *λείπισα, λείπιω, λείπου*—in aor. 1st, *α-σα, αω, ω*: *λείψασα, λείψαω, λείψω*.



3. In this way are all passive forms in the indicative conjugated, except the perf. and pluperf., from their want of a mood-vowel.

4. Paradigm of the chief tenses.

Pres.	λείπ-	}	ομαι,	σαι (η),	εται,
Fut. 1, m.	λείψ-		ομεθον,	εσθον,	εσθον,
Fut. 2, m.	λείπε-				
Fut. 1, p.	λείφθήσ-				
Fut. 2, p.	λείψήσ-		ομεθα,	εσθε,	ονται.

5. Paradigm of the secondary tenses.

Imperf.	ἔλειπ-	}	όμεν,	εο (ου),	ετο,
			όμεθον,	εσθον,	έσθην,
Aor. 2, m.	ἔλιπ-	}	όμεθα,	εσθε,	οντο,
			άμεν,	αο (ω),	ατο,
Aor. 1, m.	ἔλειψ-	}	άμεθον,	ασθον,	άσθην,
			άμεθα,	ασθε,	αντο.

## § CIX.

### CONJUGATION OF THE PERFECT AND PLUPERFECT.

1. In pure verbs the terminations are added without difficulty to the vowel which ends the root; in mute and liquid verbs the consonants collide, but are easily ejected and altered according to known rules. (Comp. § XXI, &c.)

#### Paradigms.

##### A. Pure Verbs.

##### a. Perfect.

Sing.	πεφίλη-μαι,	σαι,	ται,
D.	πεφιλή-μεθα,	σθον,	σθον,
P.	πεφιλή-μεθα,	σθε,	νται.

##### b. Pluperfect.

Sing.	ἔπεφιλή-μεν,	σε,	το,
D.	ἔπεφιλή-μεθον,	σθον,	σθην,
P.	ἔπεφιλή-μεθα,	σθε,	ντο.

##### B. Mute Verbs.

##### 1. With p sounds.

##### a. Perfect.

Sing.	λέλει-πμαι,	πσαι,	πται,
	μμαι,	ψαι,	

D.	λελεί-πμεθον, μμεθον,	πσθον, πθον, φθον,	πσθον, πθον, φθον,
P.	λελεί-πμεθα, μμεθα,	πσθε, πθε, φθε.	πνται, πται,*

b. Pluperfect.

Sing.	ἐλελεί-πμην, μμην,	πσο, ψο,	πτο,
D.	ἐλελεί-πμεθον, μμεθον,	πσθον, πθον, φθον,	πσθην, πθην, φθην,
P.	ἐλελεί-πμεθα, μμεθα,	πσθε, φθε,	πντο, πτο.*

2. With *k* sounds.

a. Perfect.

(of βρέχω, wet.)			
Sing.	βέβρε-χμαι, γμαι,	χσαι, ξαι,	χται, πται,
D.	βεβρέ-χμεθον, γμεθον,	χσθον, χθον,	χσθον, χθον,
P.	βεβρέ-χμεθα, γμεθα,	χσθε, χθε,	χνται, χται, πται.*

b. Pluperfect.

(of λέγω, say.)			
Sing.	ἐλελέ-γμην, ξο,	γσο, ξο,	γτο, κτο,
D.	ἐλελέ-γμεθον, χθον,	γσθον, γθον, χθον,	γσθην, γθην, χθην,
P.	ἐλελέ-γμεθα, γθε, χθε,	γσθε, γθε, χθε,	γντο, γτο, κτο.*

3. With *t* sounds.

a. Perfect.

(of ἀνύτω, finish.)			
Sing.	ἤνυ-τμαι, σμαι,	τσαι, σαι,	τται, σται,
D.	ἤνυ-τμεθον, σμεθον,	τσθον, σθον,	τσθον, σθον,

P.	ἡνύ-τμεθα, σμεθα,	τσθε, σθε,	τνται, τται, σται.*
b. Pluperfect. (of εἰδῶ, fix on.)			
Sing.	ἐρηρεί-δμην, σμην,	δσο, σο,	δτο, στο,
D.	ἐρηρεί-δμεθον, σμεθον,	δσθον, σθον,	δσθην, σθην,
P.	ἐρηρεί-δμεθα, σμεθα,	δσθε, σθε,	δντο, δτο, στο.*

## C. Liquid Verbs.

## a. Perfect.

(of σφάλλω, shake.)

Sing.	ἔσφα-λμαι,	λσαι,	λται,
D.	ἔσφά-λμεθον,	λσθον, λθον,	λσθον, λθον,
P.	ἔσφά-λμεθα,	λσθε, λθε,	λνται, λται.*

## b. Pluperfect.

(of κτείνω, kill, with ν ejected.)

Sing.	ἐκτά-μην,	σο,	το,
D.	ἐκτά-μεθον,	σθον,	σθην,
P.	ἐκτά-μεθα,	σθε,	ντο.

\* *Obs. 1*—The 3rd persons plur. of the mutes and liquids, marked with asterisks, become by the ejection of the colliding consonants identical with the 3rd pers. sing.; hence they are not used. To obtain special forms for them, either the ν of the termination is changed into α, and the *p* and *k* sounds are aspirated: λειπνται, λείφαται, τετάχαται, ἐφθάραται, τετράφαται, &c.—or a periphrasis is employed, as in Latin: λειμμένοι εἰσί, *relicti sunt*, &c. When, however, the position of words, and presence of a plural subject, leave no doubt, these forms may be used: αἱ αἱ κίκρανται ξυμφοραί, Eur. Hip. 1255.<sup>(R)</sup>

*Obs. 2*.—The liquids in ν treat this letter,

## a. According to the rule:

αἰσχύνω, ῥσχυμμαι, ξηραίνω, ἐξήραμμαι,

whence it is retained in the 2nd pers. before σ in φαίνω πέφανσαι.

- b.* While they also make the form from the root without *ν*, and assume *σ*: φαίνω, μαιίνω, μολύνω. Primitive roots: φα, μαι, μολυ.  
 Perfects: πέφασμαι, μεμύασμαι, μεμόλυσμαι.

## § CX.

## CONJUGATION OF THE OTHER MOODS.

## 1. Conjunctive.

*a.* Mood-vowel and terminations divided.

Sing. 1,	ω-μαι,	2,	η-σαι,	3,	η-ται,
D. 1,	ω-μεθον,	2,	η-σθον,	3,	η-σθον,
P. 1,	ω-μεθα,	2,	η-σθε,	3.	ω-νται.

*b.* Combined.

Sing. 1,	ωμαι,	2,	ηαι (η),	3,	ηται,
D. 1,	ώμεθον,	2,	ησθον,	3,	ησθον,
P. 1,	ώμεθα.	2,	ησθε,	3,	ωνται.

## 2. Optative.

*a.* Mood-vowel and terminations divided.

Sing. 1,	οι-μην,	2,	οι-σο,	3,	οι-το,
D. 1,	οίμεθον,	2,	οι-σθον,	3,	οι-σθην,
P. 1,	οίμεθα,	2,	οι-σθε,	3,	οι-ντο.

*b.* Combined.

Sing. 1,	οίμην,	2,	οιο,	3,	οι-το,
D. 1,	οίμεθον,	2,	οισθον,	3,	οίσθην,
P. 1,	οίμεθα,	2,	οισθε,	3,	οιντο.

## Paradigm.

*a.* Conjunctive.

Pres.	λείπ-	}	ωμαι,	ηαι (η),	ηται,
Aor. 1, m.	λειψ-		ώμεθον,	ησθον,	ησθον,
Aor. 2, m.	λιπ-		ώμεθα,	ησθε,	ωνται.

*b.* Optative.

Pres.	λειπ-	}	οίμην,	οιο,	οιτο,
Fut. 1, m.	λειψ-				
Aor. 1, m.*					
Fut. 2, m.	λιπε-	}	οίμεθον,	οισθον,	οίσθην,
Aor. 2, m.	λιπ-				
Fut. 1, p.	λειφθησ-				
Fut. 2, p.	λιπησ-	}	οίμεθα,	οισθε,	οιντο.

* Λειψ-	{ αἰματη,	αια,	αιατο,
	{ αἰμασθον,	αισθαι,	αἰσθη,
	{ αἰμασθα,	αισθι,	αιατο.

## 3. Imperative.

## a. Mood-vowel and terminations divided.

Sing. 2,	ε-σο,	3,	ε-σθω,
D. 2,	ε-σθον,	3,	ε-σθων,
S. 2,	ε-σθε,	3,	ε-σθωσαν,

## b. Combined.

Sing. 2,	εο (ου),	3,	έσθω,
D. 2,	εσθον,	3,	έσθων,
P. 2,	εσθε,	3,	έσθωσαν.

## 4. Infinitive and participle.

Infinitive mood - vowel and termination : ε-σθαι, εσθαι.  
 Partic. ό-μενος, ο-μένη, ό-μενον. The aorist 1st mid. has here also universally α, and ends the 2nd pers. imperative in αι.

## Paradigm.

## a. Imperative.

Pres.	λείπ-	εο (ου),	έσθω,
Aor. 1, m.*		εσθον,	έσθων,
Aor. 2, m.	λίπ-	εσθε,	έσθωσαν,

* Λειψ-	{ αι,	άσθω,
	{ ασθον,	άσθων,
	{ ασθι,	άσθωσαν.

## b. Infinitive.

Pres.	λείπ-ε-σθαι,
Fut. 1, m.	λείψεσθαι,
Aor. 1, m.	λείψασθαι,
Fut. 2, m.	λιπέεσθαι,
Aor. 2, m.	λιπέσθαι,
Fut. 1, p.	λειφθήσεσθαι,
Fut. 2, p.	λιπήσεσθαι,

## c. Participle.

λειπόμενος, η, ον,
λειψόμενος,
λειψάμενος,
λιπεόμενος,
λιπόμενος,
λειφθησόμενος,
λιπησόμενος.

## 5. Perfect.

1, In the conjunctive and optative there are no proper forms on account of the want of a mood-vowel ; circumlocution is therefore resorted to : λειμιμμένος ᾧ, *relictus sim*. Optative : λειμιμένος εἴην.

**Obs.**—There is an exception in the case of pure verbs, the optatives of which are contracted, but easily recognised by the subscribed *ι*: *μνα, μεμναοιτο, μεμνῶτο*, Xen. Cyrop., 1, 6, 3; in Homer with *ς* prefixed: *μεμνέσθω*, Il., ψ, 361, like *λαός, λιώς*.—In other forms only *ι* of the mood-vowel *ω* is added to the lengthened vowel of the root: *μεμνήτο*, Aristoph. Plut., 992, though there another reading is *μεμνήτο*; likewise Plat. Repub., VII, p. 517, *μεμνήτ' ἔν*; so *κεκλήτ' ἄμα*, i. e. *κεκλήτο ἄμα*, Soph. Phil., 119, and Brunck *ad. loc.* *λελύτο*, Od., σ, 238, as optative would be better written *λελυῖτο*, only that it is an old rule of the grammarians, that *ω* must be changed to *υ* before a consonant.—Of the still rarer conjunctive there are examples: (*μεμναομεθα*) *μεμνώμεθα*, Plat. Politicus, p. 286, c., and *κεκλήται*, Xen. Cyrop., 1, 8, which Matthiae (Gr. Gr., p. 204, *orig.*) gives instead of *κέκληται*.

2. In the imperative, infinitive, and participle, the forms are produced, as in the indicative, by the ejection or change of consonants: imp. (*λελειπ-σο*) *λέλειψο*, from *πείθω* (*πεπειθ-ω*), *πέπεισω*, *πεπείσθω*, &c.; infinitive (*λελειπ-σθαι*) *λελειψθαι*; part. (*λελειπ-μένος*) *λελειμμένος*, *η, ον*.

**Obs. 1.—Accent.** The accent, in the passive conjugation, inclines to the end,

a. In the infin. and part. of the perf.:

*λελειψθαι, τετύθαι, πεφιλήσθαι,*

*λελειμμένος, τετυμμένος, πεφιλημένος.*

b. In the sing. of the imperat., aor. 1st mid., *λποῦ, γινοῦ, γένεσθω*; but *γένεσθε, πίθεσθε*.

**Obs. 2.**—In compounds the general rule prevails: *ἐπιγέινου, ἐπιλάθου*.

**Obs. 3.**—The imper. aor. 1st mid. has *αι* short for the accent: *λεῖψαι*, and takes the accent according to the general rule on the radical syllable: *φύλαξαι, ποιήσαι*, by which it is distinguished from the optat. act. *φυλάξαι, ποιήσαι*, and the infin. *φυλάξαι, ποιῆσαι*.

## FULL PARADIGM

INDICATIVE.	CONJUNCTIVE.	IMPERATIVE.
<b>Present, I am left.</b> S. λείπομαι, η, ηται, D. λειπόμεθον, εσθον, εσθον, P. λειπόμεθα, εσθε, ονται.	λείπωμαι, η, ηται, λειπώμεθον, ησθον, ησθον, λειπώμεθα, ησθε, ωνται.	λείπου, έσθαι, λείπεσθον, έσθων, λείπεσθε, έσθωσαν.
<b>Imperf., I was being left.</b> S. έλειπόμην, ου, ετο, D. έλειπόμεθον, εσθον, έσθην, P. έλειπόμεθα, εσθε, οντο.		
<b>Perfect, I have been left.</b> S. λέλειμμαι, ψαι, πται, D. λελείμμεθον, φθον, φθον, P. λελείμμεθα, φθε.*	Wanting.	λέλειψο, φθαι, λέλειφθαι, φθων, λέλειφθε, φθωσαν.
<b>Pluperfect, I had been left.</b> S. έλελείμμην, ψα, πτο, D. έλελείμμεθον, φθον, φθην, P. έλελείμμεθα, φθε.*		
<b>Fut. 1, mid., I shall leave myself.</b> S. λείψομαι, η, ηται, D. λειψόμεθον, εσθον, εσθον, P. λειψόμεθα, εσθε, ονται.	Wanting.	Wanting.
<b>Aor. 1, mid., I left myself.</b> S. έλειψάμην, ω, ατο, D. έλειψάμεθον, ασθον, άσθην, P. έλειψάμεθα, ασθε, αντο.	λείψωμαι, η, ηται, λειψώμεθον, ησθον, ησθον, λειψώμεθα, ησθε, ωνται.	λειψαι, άσθαι, λειψασθον, άσθων, &c.
<b>Fut. 2, mid., I shall leave myself.</b> S. ληπίομαι, η, ηται, &c.	Wanting.	Wanting.
<b>Aor. 2, mid., I left myself.</b> S. έληπόμην, ου, ετο, &c.	λήπωμαι, η, ηται, &c.	ληπου, έσθαι, &c.

I.

## F THE PASSIVE.

OPTATIVE.	INFINITIVE.	PARTICIPLE.
<p>μην, οιο, οντο, μεθον, αισθον, αίσθην, μεθα, αισθι, οντο.</p>	λείπεισθαι.	λειπόμενος, η, ον.
Wanting.	λελειφθαι.	λελειμμένος, η, ον.
<p>αίμην, οιο, οντο, δε.</p>	λείψεσθαι.	λειψόμενος.
<p>αίμην, αιο, αοντο, δε.</p>	λείψασθαι.	λειψάμενος.
<p>ίμην, οιο, οντο, δε.</p>	λιπέσθαι.	λιπεόμενος.
<p>μην, αιο, οντο, δε.</p>	λιπέσθαι.	λιπόμενος.



INDICATIVE.	CONJUNCTIVE.	IMPERATIVE.
<b>Fut. 1, pass., I shall be left.</b> <b>S.</b> λειφθήσομαι, η, εται, &c.	Wanting.	Wanting.
<b>Aor. 1, pass., I was left.</b> <b>S.</b> ελείφθην, θης, θη, <b>D.</b> ελείφθημεν, θητον, θήτην, <b>P.</b> ελείφθημεν, θητε, θησαν.	λειφθῶ, ῆς, ῆ, λειφθῶμεν, ῆτον, ῆτον, λειφθῶμεν, ῆτε, ῶσι.	λείφθητι, τα, τον, των, τε, τωσαν.
<b>Fut. 2, pass., I shall be left.</b> <b>S.</b> λιπήσομαι, η, εται, &c.	Wanting.	Wanting.
<b>Aor. 2, pass., I was left.</b> <b>S.</b> ελίπην, ης, η, <b>D.</b> ελίπημεν, ητον, ήτην, <b>P.</b> ελίπημεν, ητε, ησαν.	λιπῶ, ῆς, ῆ, λιπῶμεν, ῆτον, ῆτον, λιπῶμεν, ῆτε, ῶσι.	λίπηθι, τα, τον, των, τε, τωσαν.

OPTATIVE.	INFINITIVE.	PARTICIPLE.
λειφθησοίμην, οιο, αιτο, &c.	λειφθήσθαι.	λειφθησόμενος.
λειφθείην, θείης, θείη, λειφθείμεν, θείητον, θειήτην, λειφθείμεν, θείητε, θείησαν.	λειφθῆναι.	λειφθείς, λειφθείσα, λειφθέν.
ληπθοίμην, οιο, αιτο, &c.	ληθήσθαι.	ληπθόμενος.
ληπείην, είης, είη, ληπείμεν, είητον, ειήτην, ληπείμεν, είητε, είησαν.	ληπῆναι.	ληπείς, ληπεισα, ληπέν.

## OF CONTRACTION IN THE CONJUGATION OF VERBS.

### § CXII.

#### OF THE POSSIBLE CASES OF CONTRACTION.

1. Contraction, in verbs as in substantives, unites the final vowel of the root with the following vowel, which, in the case of verbs, is the mood-vowel, either alone or blended with the termination.

2. Hence these are subjected to contraction, *a*, verbs pure, and commonly only such of them as end a root of more than one syllable in *α, ε, ο*; *δ*, the 2nd fut. act. and mid. of other verbs: e. g. τιμά-ω, φιλέ-ω, χρυσό-ω, and fut. 2nd, λπτέω, λπτέομαι.

3. Further, in the pure verbs contraction enters only into the present and imperfect, since in all the other tenses consonants succeed the radical vowel, whence contraction is impossible.

4. In the verbs in *αω, έω, οω*, the vowels *α, ε, ο*, unite, in the pres. and imperf. indicative, with the mood-vowels *ο, ε*, from which we perceived to arise, by the addition of the terminations, in the active *ω, ει, ου*, and in the passive *η*. The conjunctive gave *ω, η*, and *η*, the optative *οι*, the imperative *ε, ο, ου*, the infinitive *ε* and *ει*, the participle *ω, ου, ο*, thus the whole series is :

*ο, ε, ω, ει, ου, η, — ω, η, η, — οι, — ε, ο, ου, — ε, ει, — ω, ο, ου.*

5. The *ι* in *ει* and *η* suffers, except in a few cases marked below, no change through contraction, but is, where it is possible, only subscribed: τιμάεις, τιμάῃς, and τιμάῃς, τιμάῃς: *ει* and *η* having here no more effect than *ε, η*.

6. If then we except *ει* and *η*, take no notice of repetitions, and arrange the other vowels in proper order, we have

*ε, ο, η, ω, οι, ου,*

i. e. the two short vowels, the two long, and the two diphthongs of *ο* (*οι, ου*).

7. With these *α, ε, ο* collide; so that there are to be contracted:

<i>A.</i>	<i>α-</i>	<i>αι,</i>	<i>αο,</i>	<i>αη,</i>	<i>αω,</i>	<i>αοι,</i>	<i>αου.</i>
<i>B.</i>	<i>ε-</i>	<i>ει,</i>	<i>εο,</i>	<i>εη,</i>	<i>εω,</i>	<i>εοι,</i>	<i>εου.</i>
<i>C.</i>	<i>ο-</i>	<i>οι,</i>	<i>οο,</i>	<i>οη,</i>	<i>οω,</i>	<i>οοι,</i>	<i>οου.</i>

### § CXIII.

#### RULES OF CONTRACTION.

1. For *α* with an *ε* sound (*ε, η,*) long *α* is pronounced, for *α* with an *ο* sound (*ο, ω, οι, ου,*) is pronounced *ω*: e. g.

for *τίμας, τιμάης, τιμαόμεθα, τιμάωνται, τιμάοιμι, ἐτιμάου,* pronounce *τίμα̃, τιμα̃ς, τιμάμεθα, τιμα̃νται, τιμα̃μι, ἐτιμα̃.*

2. For *ει* is pronounced *ει*, for *εο, ου*. *E* before the long vowels and diphthongs disappears:

*φιλέετε, φιλέομεν, φιλέηται, φιλεάμεθα, φιλέοιντο, φιλέου,*  
*φιλεῖτε, φιλοῦμεν, φιληται, φιλάμεθα, φιλοῖντο, φιλοῦ.*

3. For *ο* with a short vowel (*ε, ο*) is pronounced *ου*, but for *ο* with a long (*η, ω*) *ω*. *O* before the diphthongs (*οι, ου*) disappears:

*χρυσόεσθον, ἐχρύσοον, χρυσόητε, χρυσόωσι, χρυσόοιεν, χρυσόου.*  
*χρυσοῦσθον, ἐχρύσουν, χρυσᾶτε, χρυσᾶσι, χρυσοῖεν, χρυσοῦ.*

*Obs. 1.*—For *ο* with *ι* of the indicative or with *η* (*η* with *ι* subscribed,) the contraction is *ω*:

*χρυσάεις, χρυσάει, χρυσάης,*

*χρυσᾶς, χρυσᾶ, χρυσᾶς; but χρυσάειν, χρυσοῦν,*

as if contracted from *χρυσάειν*.<sup>(R)</sup>

*Obs. 2.*—In the optative, besides the common terminations, the following appear: sing. *ην, ης, η*, du. *ημεν, ητον, ητην*, pl. *ημεν, &c.*, being the termination of the secondary tenses united with *η*,—called the *Attic* optative: e. g. *τιμάοιμι, τιμῶμι*, and *τιμαοίην, τιμῶην, &c.*

*Obs. 3.*—When the accent is upon one of the open syllables, it adheres

to that which is formed by contraction : τιμάω, τιμῶ, not τίμαω, but τίμαι, τίμα; τιμάεις, τιμῶς, but ἐτίμαις, ἐτίμας.

Obs. 4.—The *ν* ἐφελκυστικόν is dropped in contraction : ἐφίλασεν αὐτόν, ἐφίλει αὐτόν.

Obs. 5.—The *Attic* optative forms with the terminations ην, ης, &c., are usual in the singular, and also in the plural of those in α; but the 3rd pers. plur. is not thus used, not τιμῶσαν, φιλοῦσαν, but τιμῶεν, φιλοῦεν.

Obs. 6.—The following contract αs into η: ζάω, live, διψάω, thirst, πινάω, hunger, χράομαι, use; thus, ζῆς, ζῆ, χρεῖται, ζῆν, διψῆν, πινῆν, χρεῖσθαι, &c., with the Attics also κνάω, scrape, σμάω, wipe, ψάω touch.

Obs. 7.—Pure verbs with a monosyllabic root, as δέω, πνέω, &c., contract only the vowels before ε and ι: πνέει, πνῆ; πνέειν, πνῆν; but πνέομεν, πνέουσι, πνέη. Except δέω, when it signifies bind: δέων, δῶν; δέον, δούν; δέομαι, δοῦμαι.

Obs. 8.—'Ρυγῶ has in its contractions ω, φ, instead of ου, υ: ῥυγῶν for ῥυγέων, ῥυγοῦν; <sup>(R)</sup> ῥυγῶντι for ῥυγοῦντι; ῥυγῶη for ῥυγείη. (*Buttmann de rarioribus quibusdam verborum formis in Museo Antiqq. Stud. p. 237.*)

## § CXIV.

## ACTIVE OF THE CONTRACTED VERBS.

Present.		τιμ-	φιλ-	χρυσ-
Indicat.	S.	άω, -ῶ, άεις, -ῆς, άει, -ῆ,	έω, -ῶ, έεις, -ῆς, έει, -ῆ,	όω, -ῶ, όεις, -ῆς, όει, -ῆ,
	D.	άομεν, -ῶμεν, άστον, -ῶτον, άστον, -ῶτον,	έομεν, -ῶμεν, έστον, -ῶτον, έστον, -ῶτον,	όομεν, -ῶμεν, όστον, -ῶτον, όστον, -ῶτον,
	P.	άομεν, -ῶμεν, άστε, -ῶτε, άουσι, -ῶσι.	έομεν, -ῶμεν, έστε, -ῶτε, έουσι, -ῶσι.	όομεν, -ῶμεν, όστε, -ῶτε, όουσι, -ῶσι.
Conjunct.	S.	άω, -ῶ, άης, -ῆς, άη, -ῆ,	έω, -ῶ, έης, -ῆς, έη, -ῆ,	όω, -ῶ, όης, -ῆς, όη, -ῆ,
	D.	άωμεν, -ῶμεν, άητον, -ῶτον, άητον, -ῶτον,	έωμεν, -ῶμεν, έητον, -ῆτον, έητον, -ῆτον,	όωμεν, -ῶμεν, όητον, -ῶτον, όητον, -ῶτον,
	P.	άωμεν, -ῶμεν, άητε, -ῶτε, άωσι, -ῶσι.	έωμεν, -ῶμεν, έητε, -ῆτε, έωσι, -ῶσι.	όωμεν, -ῶμεν, όητε, -ῶτε, όωσι, -ῶσι.
Optative.	S.	άοιμι, -ῶμι, άοις, -ῶς, άοι, -ῶ,	έοιμι, -ῶμι, έοις, -ῶς, έοι, -ῶ,	όοιμι, -ῶμι, όοις, -ῶς, όοι, -ῶ,
	D.	άοιμεν, -ῶμεν, άοιτον, -ῶτον, αοίτην, -ῶτην,	έοιμεν, -ῶμεν, έοιτον, -ῶτον, εοίτην, -ῶτην,	όοιμεν, -ῶμεν, όοιτον, -ῶτον, οοίτην, -ῶτην,
	P.	άοιμεν, -ῶμεν, άοιτε, -ῶτε, άοιεν, -ῶεν.	έοιμεν, -ῶμεν, έοιτε, -ῶτε, έοιεν, -ῶεν.	όοιμεν, -ῶμεν, όοιτε, -ῶτε, όοιεν, -ῶεν.
Imperat.	S.	αε, -α, άετω, -άτω,	εε, -ει, έετω, -είτω,	οε, -ου, όετω, -ούτω,
	D.	άστον, -ῶτον, άετων, -άτων,	έστον, -ῶτον, έετων, -είτων,	όστον, -ῶτον, όετων, -ούτων,
	P.	άστε, -ῶτε, άετωσαν, -άτωσαν.	έστε, -ῶτε, έετωσαν, -είτωσαν.	όστε, -ῶτε, όετωσαν, -ούτωσαν.
Infinitive.		άειν, -ῆν.	έειν, -ῆν.	όειν, -ῶν.
articip.	M.	άων, -ῶν,	έων, -ῶν,	όων, -ῶν,
	F.	άουσα, -ῶσα,	έουσα, -ῶσα,	όουσα, -ῶσα,
	N.	άον, -ῶν.	έον, -ῶν.	όον, -ῶν.

Imperfect.		ἴτιμ-	ἰφίλ-	ἰχρυσ-
Indicat.	S.	αιον, -ων,	εον, -ουν,	οον, -αυ,
		ας, -ας,	εις, -εις,	οεις, -ους,
		αι, -αι,	ει, -ει,	οι, -ου,
	D.	άομεν, -ῶμεν,	έομεν, -οῦμεν,	δομεν, -οῦμεν,
		άστον, -ᾶστον,	έστον, -εἴστον,	δστον, -οὔστον,
		άστην, -άστην,	έστην, -είστην,	όστην, -ούστην,
	P.	άομεν, -ῶμεν,	έομεν, -οῦμεν,	δομεν, -οῦμεν,
		άσθε, -ᾶτε,	έσθε, -εἴτε,	δσθε, -οὔτε,
		αιον, -ων.	εον, -ουν.	οον, -ουν.

## § CXV.

## PASSIVE OF THE CONTRACTED VERBS.

Present.		τιμ-	φιλ-	χρυσ-
Indicat.	S.	άομαι, -ῶμαι,	έομαι, -οῦμαι,	δομαι, -οῦμαι,
		άη, -ᾷ,	έη, -ῆ,	δη, -οῖ,
		άσται, -ᾶται,	έσται, -εῖται,	δσται, -οὔται,
	D.	αόμεθον, -ώμεθον,	εόμεθον, -ούμεθον,	οόμεθον, -ούμεθον,
		άεσθον, -άσθον,	έεσθον, -εῖσθον,	δεσθον, -οὔσθον,
		άεσθον, -ᾶσθον,	έεσθον, -εἶσθον,	δεσθον, -οὔσθον,
	P.	αόμεθα, -ώμεθα,	εόμεθα, -ούμεθα,	οόμεθα, -ούμεθα,
		άεσθε, -ᾶσθε,	έεσθε, -εἶσθε,	δεσθε, -οὔσθε,
		άονται, -ῶνται.	έονται, -οῦνται.	δονται, -οὔνται.
Conjunct.	S.	άωμαι, -ῶμαι,	έωμαι, -ῶμαι,	δωμαι, -ῶμαι,
		άη, -ᾷ,	έη, -ῆ,	δη, -οῖ,
		άηται, -ᾷται,	έηται, -ῆται,	δηται, -ῶται,
	D.	αώμεθον, -ώμεθον,	εώμεθον, -ώμεθον,	οώμεθον, -ώμεθον,
		άησθον, -ᾷσθον,	έησθον, -ῆσθον,	δησθον, -ᾷσθον,
		άησθον, -ᾶσθον,	έησθον, -ῆσθον,	δησθον, -ᾷσθον,
	P.	αώμεθα, -ώμεθα,	εώμεθα, -ώμεθα,	οώμεθα, -ώμεθα,
		άησθε, -ᾶσθε,	έησθε, -ῆσθε,	δησθε, -ᾷσθε,
		άωνται, -ῶνται.	έωνται, -ῶνται.	δωνται, -ῶνται.
Optative.	S.	αοίμην, -ώμην,	εοίμην, -οίμην,	οοίμην, -οίμην,
		άοιο, -ῶο,	έοιο, -οῖο,	δοιο, -οῖο,
		άοιτο, -ῶτο,	έοιτο, -οῖτο,	δοιτο, -οῖτο,
	D.	αοίμεθον, -ώμεθον,	εοίμεθον, -οίμεθον,	οοίμεθον, -οίμεθον,
		άοισθον, -ῶσθον,	έοισθον, -οῖσθον,	δοισθον, -οῖσθον,
		αοίσθην, -ώσθην,	εοίσθην, -οίσθην,	οοίσθην, -οίσθην,
	P.	αοίμεθα, -ώμεθα,	εοίμεθα, -οίμεθα,	οοίμεθα, -οίμεθα,
		άοισθε, -ῶσθε,	έοισθε, -οῖσθε,	δοισθε, -οῖσθε,
		άοιντο, -ῶντο.	έοιντο, -οῖντο.	δοιντο, -οῖντο.

Present.		τιμ-	φιλ-	χρυσ-
Imperat.	S.	άου, -ῶ, αέσθω, -άσθω,	έου, -οῦ, έεσθω, -είσθω,	δου, -οῦ, οέσθω, -ούσθω,
	D.	άεσθον, -άσθον, αέσθων, -άσθων,	έεσθον, -είσθον, έεσθων, -είσθων,	δεσθον, -οῦσθον, οέσθων, -ούσθων,
	P.	άεσθε, -ᾶσθε, αέσθωσαν, -άσθωσαν.	έεσθε, -εἴσθε, έεσθωσαν, -είσθωσαν.	δεσθε, -οῦσθε, οέσθωσαν, -ούσθωσαν.
Infinitive.		άεσθαι, -ᾶσθαι.	έεσθαι, -εἴσθαι.	δεσθαι, -οῦσθαι.
Particip.	S.	αόμενος, -ώμενος,	εόμενος, -ούμενος,	οόμενος, -ούμενος,
	D.	αομένη, -ωμένη,	εομένη, -ουμένη,	οομένη, -ουμένη,
	P.	αόμενον, -ώμενον.	εόμενον, -ούμενον.	οόμενον, -ούμενον.
Imperfect.		ἔτιμ-	ἔφιλ-	ἔχρυσ-
Indicat.	S.	αόμην, -ώμην, άου, -ῶ, άετο, -ᾶτο,	εόμην, -ούμην, έου, -οῦ, έετο, -εἶτο,	οόμην, -ούμην, δου, -οῦ, δετο, -οῦτο,
	D.	αόμεθον, -ώμεθον, άεσθον, -ᾶσθον, αέσθην, -άσθην,	εόμεθον, -ούμεθον, έεσθον, -εἴσθον, έεσθην, -είσθην,	οόμεθον, -ούμεθον, δεσθον, -οῦσθον, οέσθην, -ούσθην,
		αόμεθα, -ώμεθα, άεσθε, -ᾶσθε, άοντο, -ῶντο.	εόμεθα, -ούμεθα, έεσθε, -εἴσθε, έοντο, -οῦντο.	οόμεθα, -ούμεθα, δεσθε, -οῦσθε, δοντο, -οῦντο.
	P.			

## § CXVI.

## OF THE COMBINATION AND ANALYSIS OF VERBAL FORMS.

1. For the sake of completely mastering the difficulties of Greek conjugation, it is an useful exercise to combine out of their elements single and unconnected parts of different tenses and moods; or, such parts being given, to analyse and resolve them into these elements.

2. Take, for example, to be formed, the 1st aor. mid., 3rd pers. plur. optat. of λείπω. At the mention of the tense, we combine this out of the verb-root (λειπ,) and the termination σάμην, ἐλειψάμην, then alter the changeable parts of the ending; viz. the mood-vowel (α,) and termination (μην), as soon as the mood and person are named. Here it is the optative, therefore αι, and the 3rd pers. plural, therefore ντο; consequently λείψαιντο. The same person in the conjunctive,



λείψ-ω-νται. Of τέλλω: τείλ-ω-νται—in the dual, τείλ-η-σθον; in the 2nd aorist, λίπωνται, λίποιντο; in the dual, λιποίσθην, &c. The combination of the forms thus proceeds from the tense to the mood, and from the mood to the person.

3. The analysis of the forms, on the contrary, begins with the person, then proceeds to the designation of mood, and thence to that of tense; the conjugation is generally recognised at sight of the termination. Given, for example, λειφ-θησοίσθην: the division into λειφθησ-οι-σθην is self-evident; σθην points to the 3rd pers. of the dual, οι to the optative; the remaining part, λειφθησ, will immediately suggest the ending θησομαι (λειφθήσομαι), and thus λειφθησοίσθην be known as the 3rd pers. dual opt. fut. 1st, pass. of λείπω.

4. It is not always possible to reach by analysis the real root of the verb. Thus when φύγης, i.e. φύγ-η-ις, is recognised as the 2nd pers. conjunctive, 2nd aor. active, we can from φυγ, according to the rules of abbreviation, recover the long root φευγ, and hence φεύγω, but even this φύγης would be a present, if the verb were φύγω. So likewise when ἔτευξα is given to analyse, it can be ascertained only that the root ends in a *k* sound, without determining whether it be τευκ, τευγ, τευχ. Thus from ἤκουσμαι we arrive as well at ἔκουθ as at ἀκου. These are limits to rule, which the very nature of the language prescribes.—It is, therefore, the teacher's part to assist in such analysis, until it becomes easy from an extended acquaintance with words. When ἀκούω, κτείνω are once known to the learner, he will have no difficulty in analysing ἤκουσμαι, ἔκταμαι.

5. Finally, in spite of the variety of the Greek conjugation, the persons of different moods and tenses are often alike: λείψω may be fut. 1st, ind. act., and aor. 1, conj. active. In such cases the context and sense of a passage must determine concerning the form; frequently also the accent will do so.

## OF THE CONJUGATION WITHOUT MOOD-VOWELS.

### § CXVII.

#### GENERAL REMARKS.

1. Besides the conjugation already explained, there is found in some verbs another method of conjugating, which, principally because the mood-vowel is almost entirely wanting in many tenses, exhibits peculiar forms arising from the combination of the radical part with the terminations.

2. This is found in many pure verbs of a monosyllabic root in *α, ε, ο*, and in others to the roots of which the syllable *νν* is attached: *σκεδα, σκεδανν* (in mute and liquid verbs only *νν*: *μωγ, μωγνν; δεικ, δεικνν; ἄρ, ἄρνν*).

3. It comprises pres. and imp. act. and pass., and aor. 2nd act. and mid.

4. Thus: roots *φα, στα, ε, θε, δο*, from which *φημί*, say, *ἵστημι*, set, *ἵημι*, send, *τίθημι*, place, *δίδωμι*, give.

5. Many roots of this conjugation are increased in the present and imperfect by the prefixure of *ι*, before which, where it is possible, the initial consonant is repeated:

*φα, ἵστα, ἵε, τιθε, δίδο*. (The student will perceive why not *σιστα* and *διθε*.)

6. Peculiar are *πιμπλε* from *πλε*, *πιμπρα* from *πρα* with *μ* taken in.

7. The terminations are, with a few exceptions, the common. The conjunctive has the mood-vowel of ordinary verbs (*ω, η*), and the optative has as mood-vowel *ι* after the radical vowel: *ἵστα, ἵσται; ἵε, ἵει, &c.*

## § CXVIII.

## ACTIVE CONJUGATION.

## 1. Indicative.

The radical vowels are always doubled in the singular before the terminations: *δίδω, δίδω; ἴε, ἴη; φα, φη.*

## 2. Present.

The terminations of the present are in the singular irregular, 1, *μι*, 2, *ς*, 3, *σι*: e. g. *φημί, φής, φησί*; in the other numbers as usual: dual, *μεν, τον, τον*; plural, *μεν, τε, ντσι*. Thus *δο, δίδω, δίδω*, in the

## Paradigm.

Sing.	<i>δίδωμι,</i>	<i>δίδας,</i>	<i>δίδωσι,</i>
D.	<i>δίδομεν,</i>	<i>δίδοτον,</i>	<i>δίδοτον,</i>
P.	<i>δίδομεν,</i>	<i>δίδοτε,</i>	<i>(δίδοντσι) δίδουσι.</i>

So also *φημί, ἴστημι, ἴημι, τίθημι, δείκνυμι, σκεδάννυμι, &c.*

3. The last persons are properly *φαντσι, ἰσταντσι, ἰεντσι, τιθωντσι, δίδοντσι, δεικνυντσι*, from which, according to the general rule, the forms,

*φᾶσί, ἰστάσι, ἰέσι, τιθέσι, δίδουσι, δεικνύσι,*  
proceed, or also,

*ἰέασι, τιθέασι, διδόασι, δεικνύασι,*

where *ν* is exchanged for *α*, and *τ* ejected before *σ*. The accent upon the former shows, that they were considered to be contracted from the latter, *ἰέσι* from *ἰέασι*, &c.

## 4. Imperfect and aor. 2nd.

The terminations are as usual,

Sing. <i>ν, ς (-).</i>	Dual, <i>μεν, τον, την.</i>
Plural, <i>μεν, τε, ν;</i>	

and the difference between these two forms then lies merely in the prefixure of the *ι*. Both are found in the same verb only when it has this prefixure:

Imp. <i>ἴστην,</i>	Aor. <i>ἴστην,</i>	Imp. <i>ἐτίθην,</i>	Aor. <i>ἔθην,</i>
<i>ἰδίδαν,</i>	<i>ἔδαν.</i>	<i>ἴην,</i>	<i>ἦν.</i>
<i>ἔφην.</i>		<i>ἰδείκνυν.</i>	

Paradigm.			
Sing.	ἴστην,	ἴστης,	ἴστη,
D.	ἴσταμεν,	ἴστατον,	ἰστάτην,
P.	ἴσταμεν,	ἴστατε,	ἴσταν.

The last person may end also in *σαν*: ἴστασαν, ἐτίθεισαν, as in the plup. active.

*Obs.*—The same forms are observable in the pass. aorists of the other conjugations, as: ἐλίσφθην, ἐλίσφη, from the tense-roots λισφθε, λιπι; but so that the duplication of the vowel runs here through all the numbers, and recurs even in the imperative and infinitive. So likewise in the 2nd aor. of ἴστημι, ἴστην to ἴστησαν, and ἴδυν to ἴδυσαν.

### 5. Conjugation of the other moods.

Since the imperfect wants all moods but the indicative, we find these only in the pres. and aor. 2nd, distinguished merely by the prefixture.

### 6. Conjunctive.

*a.* The conjunctive has, as before mentioned, its own mood-vowel, and always appears contracted.

Pres.	ἰστάαι,	ἰστῶ,	Aor. 2,	στάαι,	στῶ,
	διδόαι,	διδῶ,		δόαι,	δῶ,
	τιθέαι,	τιθῶ.		δέαι,	δῶ.

*b.* The following contractions are peculiar, *φ* (not *οι*) for *οη*, and *η* (not *α*) for *αη*.

### Paradigm.

#### Present.

S.	διδῶ,	διδῶς,	διδῶ,	στῶ	στῆς,	στῆ,
D.	διδῶμεν,	διδῶτον,	διδῶτον,	στῶμεν,	στῆτον,	στῆτον,
P.	διδῶμεν,	διδῶτε,	διδῶσι,	στῶμεν,	στῆτε,	στῶσι.
	S.	δῶ,	δῆς,	δῆ,		
	D.	δῶμεν,	δῆτον,	δῆτον,		
	P.	δῶμεν,	δῆτε,	δῶσι.		

So also the pass. aorists, λισφθῶ and λιπῶ, ῆς, ῆ, &c.

### 7. Optative.

The terminations of the secondary tenses are here combined with *η*:

S.	ην, ης, η.	D.	ημεν, ητον, ητην.	P.	ημεν, ητε, ησαν.
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The optative is composed of these terminations, the tense-root, and *ι* between them:

στα-ι-ην, Aor. σταίην, Pres. ισταίην, *ῥε*, Aor. *ῥείην*,  
Pres. τιθείην.

### Paradigm.

#### Present.

S.	διδοίην,	διδοίης,	διδοίη,
D.	διδοίημεν,	διδοίητον,	διδοίητην,
P.	διδοίημεν,	διδοίητε,	διδοίησαν.

#### Aor. 2.

S.	εἶην,	εἶης,	εἶη,
D.	εἶημεν,	εἶητον,	εἶητην,
P.	εἶημεν,	εἶητε,	εἶησαν.

In the dual and plural *η* may be dropped before the termination, and the last person ended in *εν*: εἶμεν, εἶτε, εἶεν.

8. The imperative has the full terminations (*θι*, *τω*, *τον*, *των*, *τε*, *τωσαν*).

Pres. ἴσταθι,	Aor. στῆθι,	Pr. τίθετι,	Aor. <i>ῥέτι</i> ,
δίδοθι.	δόθι.	ἴεθι.	ῥέθι.

στῆθι with the long vowel, τίθετι for τίτεθι (from τίθεθι),—the first *ῥ* maintains itself according to the general rule, since it belongs to the root. So also aor. 1st pass., λείφθητι for λείφθηθι. The stronger aspiration destroys the weaker. The forms *ῥέτι*, *δόθι*, *ῥέθι*, were shortened into *ῥές*, *δός*, *ῥς*, as the preposition *πρὸς* into *πρός*.

### Paradigm.

S.	ἴσταθι,	ιστάτω,	S.	<i>ῥές</i> ,	<i>ῥέτω</i> ,
D.	ἴστατον,	ιστάτων,	D.	<i>ῥέτον</i> ,	<i>ῥέτων</i> ,
P.	ἴστατε,	ιστάτωσαν.	P.	<i>ῥέτε</i> ,	<i>ῥέτωσαν</i> .

#### 9. Infinitive.

The termination is in the common dialect *ναι*, before which in the 2nd aor. *α* of *σταναι* was doubled, *στηναι*, and the vowels in *δοναι*, *ῥεναι*, *έναι*, were extended: *δοῦναι*, *ῥεῖναι*, *εῖναι*.

Pr. ιστάναι,	Aor. 2, στήναι.	Pr. τιθέναι,	Aor. 2, <i>ῥεῖναι</i> .
Pr. διδόναι,	Aor. 2, <i>δοῦναι</i> .	Pr. <i>ίέναι</i> ,	Aor. 2, <i>εῖναι</i> .

#### 10. Participles.

The terminations are in the nom. *νς*, *νσα*, *ντ*, where from *ντ* the *τ* is dropped.

Pres.	ἴσταντς,	ἴσταντσα,	ἴσταντ,
Nom.	ἰστάς,	ἰτᾶσα,	ἰσάν,
Gen.	ἰσάντος,	ἰστάσης,	ἰσάντος.

Pres.	τιθεντς,	τιθεντσα,	τιθεντ,
Nom.	τιθείς,	τιθεῖσα,	τιθέν,
Gen.	τιθέντος,	τιθείσης,	τιθέντος.

Aor. 2,	στάς,	στᾶσα,	σάν,	Aor. 2,	δείς,	δεῖσα,	δέν,
Pres.	ίίς,	ίεῖσα,	ῖέν,		εῖς,	εῖσα,	έν,
	διδούς,	διδούσα,	διδόν,		δούς,	δοῦσα,	δόν.
	φάς,	φᾶσα,	φάν,				
	δεικνῦς,	δεικνῦσα,	δεικνῦν.				

The formation of the passive aorists will be found, on comparison with the paradigm, in all respects agreeable to the rules of this conjugation.

*Οἶα*.—With regard to the other tenses, which belong not to the conjugation without mood-vowel, it is to be remarked only, that their vowels are doubled before the termination in the active, but remain short in the passive: *θήσω, ἐτίθην, στήσω, ἰστιάθην, &c.*

## § CXIX. PARADIGM OF THE ACTIVE

"ἵστημι, I set, root στα.

τίθημι, I place,

	PRESENT.	AORIST 2.	PRESENT.
Indicative.	ἵστημι, ἵστης, ἵστησι, ἵσταμεν, to ἵσταῖσι.	ἕστην, ἕστης, ἕστη, ἕστημεν, to ἕστησαν or ἕσταν.	τίθημι, τίθης, τίθησι, τίθεμεν, to τιθεῖσι.
Conjunctive.	ἵστω, ἵσῃς, ἵσῃ, ἵστωμεν, to ἵσῶσι.	στω, σῃς, σῃ, στωμεν, to σῶσι.	τιθω, τιθῃς, τιθῃ, τιθωμεν, to τιθῶσι.
Optative.	ἵσταίνην, ἵσταίης, ἵσταίη, ἵσταίημεν, to ἵσταίησαν or ἵσταῖεν.	σταίνην, σταίης, σταίη, σταίημεν, to σταίησαν or σταῖεν.	τιθείην, τιθείης, τιθείη, τιθείημεν, to τιδείησαν.
Imperative.	ἵσταθι, ἵστάτω, ἵστατον, to ἵστάτωσαν.	στήθι, στήτω, στήτον, to στήτωσαν.	τίθετι, τιθέτω, τίθετον, to τιθέτωσαν.
Infinitive.	ἵσάναι.	στήναι.	τιθέναι.
Participle.	ἱστάς, ἱστάσα, ἱσάν.	στάς, στάσα, σάν.	τιθείς, τιθείσα, τιθέν.
	IMPERFECT.		IMPERFECT.
	ἵστην, ἵστης, ἵστη, ἵσταμεν, to ἵσταν or ἵστασαν.		ἐτίθην, ἐτίθης, ἐτίθη, ἐτίθεμεν, to ἐτίθεσαν.

## VERBS WITHOUT A MOOD-VOWEL.

δε.

Δίδωμι, I give, root δα.

AORIST 2.	PRESENT.	AORIST 2.
ν, to ν.	δίδωμι, δίδως, δίδωσι, δίδομεν, to διδούσι.	ἔδαν, ἔδως, ἔδω, ἔδομεν, to ἔδοσαν.
ν, to	διδᾶι, διδᾶς, διδᾶσι, διδᾶμεν, to διδᾶσι.	ἔδᾶι, ἔδᾶς, ἔδᾶ, ἔδᾶμεν, to ἔδᾶσι.
εν, to αν.	διδοίην, διδοίης, διδοίη, διδοίημεν, to διδοίησαν.	δοίην, δοίης, δοίη, δοίημεν, to δοίησαν.
, to σαν.	δίδοθι, διδότω, δίδοτον, to διδότῃσαν.	δός, δότω, δότον, to δότῃσαν.
ι	διδόναι.	δοῦναι.
,	διδούς, διδούσα, διδόν.	δούς, δοῦσα, δόν.
	IMPERFECT.	
	ἔδιδαν, ἔδιδως, ἔδιδω, ἔδιδομεν, to ἔδιδοσαν.	



## § CXX.

## PASSIVE CONJUGATION.

1. The terminations here exactly resemble those of common conjugation ;  $\sigma$  in the second person singular, being disturbed by no mood-vowel, generally remains : ἵσταμαι ἵστασαι ; except in the optative : ἵσταίμην, ἵσταιο, and in so forms : ἱστάμην, ἱστασο, ἱσταο, ἱστω.

## 2. Paradigm.

## Present.

Sing.	τίθεμαι,	τίθειςαι,	τίθεται,
Dual,	τιθέμεθον,	τίθισθον,	τίθισθον,
Plur.	τιθέμεθα,	τίθισθε,	τίθενται.

## Imperfect.

Sing.	ἐτιθέμην,	ἐτίθισο,	ἐτίθετο,
Dual,	ἐτιθέμεθον,	ἐτίθισθον,	ἐτιθέσθην,
Plur.	ἐτιθέμεθα,	ἐτίθισθε,	ἐτίθεντο.

## Aor. 2.

Sing.	ἔθεμην,	ἔθισο,	ἔθετο,
Dual,	ἔθεμεθον,	ἔθισθον,	ἔθέσθην,
Plur.	ἔθεμεθα,	ἔθισθε,	ἔθεντο.

## 3. So also the other moods in their proper order.

## Present.

## Aor. 2, M.

Conj.	τιθῶμαι, τιθῆ, &c.	θῶμαι, θῆ, &c.
Opt.	τιθείμην, τιθεῖο, &c.	θείμην, θεῖο, &c.
Imper.	τίθισο or τίθου, τιθίσθω, &c.	θέσο or θοῦ, <sup>(K)</sup> θέσθω, &c.
Infin.	τίθισθαι,	θεῖσθαι,
Partic.	τιθέμενος,	θέμενος.

4. On account of this great regularity no full paradigm required, only a list of the first persons.

## Indicative.

Pres.	φαμαί,	ἵσταμαι,	τίθεμαι,	ἴεμαι,	δίδομαι,
Imperf.	ἐφάμην,	ἱστάμην,	ἐτιθέμην,	ἴεμην,	ἐδιδόμην,
A., 2, m.		ἱστάμην,	ἐθέμην,	ἦμην,	ἰδόμην.

## Conjunctive.

3s.	φῶμαι,	ἰσῶμαι,	τιθῶμαι,	ἰῶμαι,	διδῶμαι,
2, m.		σῶμαι,	θῶμαι,	ῶμαι,	δῶμαι.

## Optative.

3s.	φαίμην,	ἰσταίμην,	τιθείμην,	ἰείμην,	διδοίμην,
2, m.		σταίμην,	θείμην,	εἶμην,	δοίμην.

## Imperative.

3s.	φάσο,	ἴτασο,	τίθεσο,	ἴεσο,	δίδοσο,
2, m.		στάσο,	θέσο,	ἔσο,	δόσο.

## Infinitive.

3s.	φάσθαι,	ἴτασθαι,	τίθεσθαι,	ἴεσθαι,	δίδοσθαι,
2, m.		στάσθαι,	θέσθαι,	ἔσθαι,	δόσθαι.

## Participles.

3s.	φάμενος,	ιστάμενος,	τιθέμενος,	ἰέμενος,	διδόμενος,
2, m.		στάμενος,	θέμενος,	έμενος,	δόμενος.

## § CXXI.

## OBSERVATIONS.

1. Several persons in the active conjugation of these verbs are formed with mood-vowels :

1, τιθέω, 2, τιθείς, τιθεῖς, 3, τιθεί, τιθεῖ.

ἰσῶ, διδοῖ, &c., from ἰστάει, δίδοει, imperat. τίθει, δίδου, 2m τίθει, δίδοι, imperf. ἐτίθουν from ἐτίθειον, ἐδίδουν from ἐδίδον, &c.

2. In the 2nd pers. of the imperf. and imperat. the σ is en ejected : δίδου for δίδοσο, τίθου for τίθεσο, ἴστω for ἴτασο. Likewise θι is dropped from στήθι in compounds : παράστα, ὀστόα.

3. The perfect makes its forms from the root στα with ε fixed, i. e. ἴστα, e. g. ἴστασι, ἴσταναι, and similarly τεθναῖσι, τεθναῖναι, &c. ; so the participles (τεθναώς) τεθνεώς, ἰστάς ; τ. τεθναίην, &c. ; and in the pluperf. ἴστασαν together with τήκεισαν, ἐτέθνασαν, &c.

4. Several verbs form only the 2nd aorist according to this conjugation : e. g. βαίνω, I go, root βα, aor. 2, ἔβην like ἔβην ; γιγνώσκω, root γνο, aor. 2, ἔγνων like ἔδων ; δύω, ἔδυν,

infin. δύναι, part. δύς, δῦσα, δύν. In these η, ω, and υ remain throughout the numbers : ἔλθσαν, ἔγνωσαν, ἔδῦσαν.

5. Some of these aorists take a middle or neuter signification : ἑστην, set myself, stood, ἔδυν, sank myself, sank, ἔλθην, caused myself to go, went.

6. Several verbs, which follow this conjugation, appear only in the passive, and sometimes with a long vowel : δύναμαι, σαι, ται, can, κεῖμαι, lie, imperf. ἐκείμεν, δίζημαι, δίζησθαι, &c., seek, οἶμαι, think. The termination ασαι loses its σ in δύναμαι, δύνασαι, δύνα; ἐπίστασαι, ἐπίστα (Schaefer ad Soph. Philoct. Matthiae ad Eur. Hecub., 798).

7. Other verbs, which in the pres. and imperf. have attached ν or νν to their roots, form the other tenses from the original root :

δεικ, δείκνυμι, imperf. ἰδείκνυν, fut. δείξω, ἔδειξα, &c.

8. The Attics form the moods of τίθεμαι, ἵεμαι, δίδομαι, entirely after the analogy of common verbs with accent drawn back, and οι in the optative :

τίθωμαι,	τίθηται,	πρόσθεται,	πρόηται,
τίθοιο,	τίθοιτο,	περίθουντο,	πρόοισθε,
δίδωται,	ἀπόδουντο,		

an analogy which, as far as regards the position of the accent, is followed by the other verbs without mood-vowel also :

δύναμαι,	δύνωμαι,	δύνηται,	δύναιτο, &c.
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9. The other tenses of these verbs are formed according to the ordinary verbs ; only that the aor. 1, act. and mid. of τίθημι, ἵημι, δίδωμι, has a κ : ἔθηκα, ἐθηκάμην, &c ; the perf. of τίθημι and ἵημι has ει : τέθεικα, pass. τέθειμαι, &c. and that of ἵστημι also ει as augment.

	Active.	Middle.	Passive.
Perf.	εἵστηκα, τέθεικα, εἶκα, δέδωκα,		..... τέθειμαι, εἶμαι, δέδομαι
Pluperf.	εἵστήκειν, ἔτεθείκειν, εἶπεν, ἰδεδάκειν,		..... ἔτεθείμην, εἶμην, ἰδεδόμην.
Fut. 1,	στήσω,	στήσομαι,	σταθήσομαι,

	θήσω,	θήσομαι,	τεθήσομαι,
	ῆσω,	ῆσομαι,	έθήσομαι,
	δώσω,	δώσομαι,	δοθήσομαι.
Aor. 1,	ἔστησα,	ἔστησάμην,	ἑστάθην,
	ἔθηκα,	ἔθηκάμην,	ἑτέθην,
	ἤκα,	ἤκάμην,	ἔθην,
	ἔδωκα,	ἔδωκάμην,	ἑδόθην.

## § CXXII.

## OF CERTAIN SMALL VERBS.

1. The radical sound of *ε* serves as a form to express the ideas of existence, motion, and impulse.<sup>(R)</sup> Originally, in order to denote the difference between them, it must have stood in connection with consonants, afterwards dropped. Thus *εἶναι* compared with Germ. *seyn* (to be), and *ἵεναι* with *eo* and Germ. *gehn* (to go), show that with the former *σ*, with the latter a guttural was associated.—Together with *ε* another analogy had *ι*, whence *ἴω*, comp. *gi* (go), in Thuring. for *geh*, and *st* in *gest* (been), Schwab. for *gewesen*, which point to a similar original formation.

2. *Ε* is extended when the personal syllable *μι* is attached: *εἰμί*, I am, *εἶμι*, I am going; and takes, to express the transitive nature of motion, the prefixture of *ι*: *ἴημι* (like *τίθημι*), set in motion, send. Thus first:

3. *Εἰμί*, I am, the oldest, and therefore in all languages an irregular verb. In Greek it is also extremely defective, because it was not used, as in other tongues, for the formation of tenses and persons, which proceed almost entirely from the root.<sup>(R)</sup>

## 4. Paradigm.

Pres. I am,	{	S. <i>εἰμί</i> ,	<i>εἷς</i> or <i>εἶ</i> ,	<i>ἐστί</i> ,	Opt. {	<i>εἶην</i> ,	<i>εἷης</i> ,	<i>εἴη</i> ,
		D. <i>ἐσμέν</i> ,	<i>ἐστόν</i> ,	<i>ἐστόν</i> ,		<i>εἶημεν</i> ,	<i>εἴητον</i> ,	<i>εἴητην</i> ,
		P. <i>ἐσμέν</i> ,	<i>ἐστέ</i> ,	<i>εἰσί</i> .		<i>εἶημεν</i> ,	<i>εἴητε</i> ,	<i>εἴησαν</i> ,
Conj. {	{	S. <i>ᾶ</i> ,	<i>ῆς</i> ,	<i>ῆ</i> ,	or <i>εἶμεν</i> ,	<i>εἴτον</i> ,	&c.	
		D. <i>ᾶμεν</i> ,	<i>ῆτον</i> ,	<i>ῆτον</i> ,				
		P. <i>ᾶμεν</i> ,	<i>ῆτε</i> ,	<i>ᾶσι</i> .				

Imper.	{	S. ἴσθι, ἔστω,	Inf. εἶναι.	Part. ὄν, οὖσα, ὄν.
		D. ἔστον, ἔστων,		
		P. ἔσθε, ἔστωσαν.		
Imperf.	{	S. ἦν, ἦς, ἦ (or 2, ἦσθα, 3, ἦν),		
		D. ἦμεν, ἦτον, ἦτην (or ἦστον, ἦστην),		
		P. ἦμεν, ἦτε, ἦσαν (or 2, ἦστε).		
Fut.		ἔσομαι, ἔσῃ, ἔσεται or ἔσται.		
Opt.		ἔσοίμην.	Inf. ἔσεσθαι.	P. ἐσόμενος.

*Obs. 1.*—The *σ* occurs in the forms *ἔστί, ἔστόν, &c.* for *ἔτί, ἔτόν*, just as in *τιτίλισμαι* for *τιτίλεμαι, ἡκουσμαι, &c.* Further, *ἴσθι* from *ἴθι*, is formed as,

ἴδω,	ἴσδω,	ἴζω,
ἴθι,	ἴσθι,	ἴσθι.

*Obs. 2.*—Of the imperf. appears also in mid. *ἤμην*, and of the imperat. *ἴσθι*.

5. *Εἶμι*, am going, makes its forms from *ι* as well as from the root *ε*, and from *ι* with as well as without mood-vowel.

Pres.	{	from <i>ε</i> from <i>ι</i>	{	S. εἶμι, εἶς or εἷ, <sup>(R)</sup> εἶσι,
				D. ἴμεν, ἴτον, ἴτον,
				P. ἴμεν, ἴτε, ἴασι.
— Conj.				ἴω, ἴης, &c. . . . . ἴασι,
— Opt.				ἴοιμι, ἴοις, . . . . . ἴοιεν or ἴοίην, ἴοίης, &c.
— Imper.				ἴθι, ἴτω, . . . . . ἴτωσαν or ἴόντων,
— Inf.				ἴέναι,
— Part.				ἴών, ἰοῦσα, ἴόν.
Pluperf. from <i>ε</i> ,	{			ἦῖα, ἦα,
				ἦειν, ἦεις, ἦει, ἦειμεν, ἦειτε,
				ἦεισαν.

#### Passive.

Pres. ἵεμαι, ἵεσαι.	Imperf. ἰέμην, ἴεσο.
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*Obs.*—*Ἰασι* from *ιντσι*, whence also *ἴσι*, Theogn., 536.—*Ἰέναι* from *ι* with *ι* prefixed, as in *ἵεμαι, ἴεμαι*—*Ἡῖα* refers to *ε*, extended *ε*, where *ε* passes into *η*, like *βασιλεῖς*, Ionic *βασιλήϊος*, &c. From the Homeric termination of the pluperf. *εα*: e. g. *ἐπιθήεα*, &c. we may

infer, that these forms aruse out of ἤθα, with : ejected after ι, while it contributed to the formation of ἥν, like ἐτιθήναι, ἐτιθήναι.—Of the imperative appears likewise a form εἰ in compounds: πάρε, πρόου.

6. The meaning is, to set oneself in motion, to be in the act of going, hence *to be about to go*, so that the perf. would mean, I have set myself in motion, *I go*, and the pluperf. means, I had set myself, &c. *I was going* or *I went*.

7. Ἰημι, send, inflected like τίθημι, thus pres. ἴημι, ἴης, . . . ἴεαςι, ἰᾶσι or ἰᾷσι, both from ἰέντσι, ἰᾷ, ἰαίνην, ἴεθι and ἴει from ἴε, like τίθει.

Imperf. ἴην and ἴεν, ἴουν, and compounded ἐφίουν, ἀφίουν and ἠφίουν.

Perf. εἶχα. Pluperf. εἶχεν.

1st. ἦσα. Aor. 1, ἦκα.

Aor. 2, ἔμεν, εἶμεν, ἔτε, εἶτε, ἔσαν, εἶσαν.

Inf. ᾶ.

Part. εἶην, εἶης, . . . εἶμεν, εἶμεν, . . . εἶεν.

Imper. ἔς, ἔτω. Inf. εἶναι.

#### Passive.

Pres. ἴεμαι. Imperf. ἰέμην. Perf. εἶμαι. Pluperf. εἶμην.

Aor. 1, ἔθην, εἶθην, ἀφείθην, ἀφειθείς.

#### Middle.

Aor. 1, ἠγάμην. 2, ἔμην, εἶμην. Conj. ᾶμαι. Opt. εἶμην.

Imp. οὐ, hence ἐφοῦ, ἀφοῦ. Inf. ἔσθαι. P. ἔμενος.

8. Together with ἴημι there come from the same aspirated root, forms with the cognate meaning of *set*: εἶσα, I set, ἔμην, I set myself. This meaning appears especially in the real perfect pass.

Ἦμαι, have set myself, sit.

Pres. ἦμαι, ἦσαι, ἦται, ἦσται, . . . ἦνται.

Imperf. ἦμην, ἦσο, ἦτο, ἦστο, . . . ἦντο.

Inf. ἦσθαι. Imper. ἦσο, ἦσθω, . . . ἦσθωσαν.

Obs. 1.—In compounds the accent is thrown back, and the formation of the moods is as in verbs with a mood-vowel.

κάθημαι, κάθωμαι, καθάμην, κάθου.

**Obs. 2.**—With the addition of *νυμι*, *ἔνυμι*, it means *clothe*, and is then in prose, always compounded with *ἐπί* or *ἀμφί*: e. g. *ἀμφίσσω*, *ἡμφίσα*, *ἡμφίσμαι*, *ἵσαι*, *ἵσται*, *ἀμφίσσασθαι*, &c.

9. **Φημί**, say.

Pres. *φημί*, *φῆς* (not *φῆς*), <sup>(R)</sup> *φησί*, . . . . *φασί*.  
 Conj. *φῶ*, *φῆς*, . . . *φῶσι*. Opt. *φαίην*, *-ης*, . . . *φαῖεν*.  
 Imp. *φαθί*, *φάτω*, . . . *-τωσαν*. Inf. *φάναι*. P. *φάς*.  
 Imperf. *ἔφην*, *ἔφης* and *ἔφησθα*, . . *ἔφασαν*.  
 Fut. *φήσω*, . . . *-ουσι*. Aor. 1, *ἔφησα*.

Middle.

Aor. 2, *ἑφάμην*, . . . *ἔφαντο*.

Passive.

Perf. Imper. *πεφάσθω*. Part. *πεφασμένος*.

**Obs.**—The imperf. *ἔφην* has the meaning of the aorist, and where the aor. infin. is necessary, *φάναι* is taken. In connection with *ὃ ἐγώ*, *ὃ δς* (he), it stands without *φ*: *ἦν ὃ ἐγώ*, said I, *ἦ ὃ δς*, said he.

10. **Εἶδω**, I see, in perf. *οἶδα*, have seen, know, plup. *ᾔδειν*, knew, makes the forms belonging to both tenses from *εἶδ*, *οἶδ*, and the abbreviated *ιδ*: viz.

Perf. Indic.	<i>οἶδα</i> ,	<i>οἶσθα</i> ,	<i>οἶδε</i> ,
	<i>ἴσμεν</i> ,	<i>ἴστον</i> ,	<i>ἴστον</i> ,
	<i>ἴσμεν</i> ,	<i>ἴστε</i> ,	<i>ἴσασι</i> .
Conj.	<i>εἶδῶ</i> , <i>ῆς</i> — <i>ᾶσι</i> .	Opt. <i>εἰδείην</i> .	Imperat. <i>ἴσθι</i> .
Inf.	<i>εἰδέναι</i> .	Part. <i>εἰδώς</i> .	
Pluperf. S.	<i>ᾔδειν</i> and	Att. <i>ᾔδη</i> from <i>ᾔδεα</i> ,	
	<i>ᾔδεις</i> ,	<i>ᾔδειςθα</i> ,	<i>ᾔδησθα</i> ,
	<i>ᾔδει</i> ,	<i>ᾔδαιν</i> ,	<i>ᾔδη</i> .
P.	<i>ᾔδειμεν</i> ,	<i>ᾔσμεν</i> ,	
	<i>ᾔδείτε</i> ,	<i>ᾔστε</i> ,	
	<i>ᾔδισαν</i> ,	<i>ᾔσαν</i> .	

**Obs.**—The forms *ἴσμεν*, *ἴστον*, *ἴστε*, and *ἴσθι* may be derived from the root *ιδ* as well as *ισ*. In support of the first we find the analogy of *ᾔδειμεν* passing through *ᾔδμεν* into *ᾔσμεν*, and *ᾔδισαν* through *ᾔδσαν*

into *ῥῶαν*; in support of *ῥα* there is the 3rd pers. plur. *ῥῶσι*, as well as the fact that the Homeric and Doric forms *ῥῶαν*, *ῥῶαμι*, &c., together with the German *wissen* (to know), from the root *ῥα*, bear the same meaning.

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## OF THE ANOMALIES IN VERBS.

### § CXXIII.

#### DEFINITION OF ANOMALY IN VERBS.

1. Anomaly in verbs arises, when the root is altered by the addition of new letters, or by the transposition and change of the original elements.

2. The added letters are sometimes vowels, sometimes consonants, sometimes single, sometimes several. They either extend the syllables of the root or add to their number.

*Obs.*—Originally the alteration of the word through such additions must have likewise altered the meaning, as a comparison with other languages, especially the Oriental, and some surviving traces in the Greek tongue itself demonstrate. In the case of *γῆαίω*, *βαίω*, *φαίω*, the old forms from *γῆα*, *βα*, *φα*, have disappeared, but in the instance of *δράω*, *δραίω* from *δρα*, both the primitive (*δράω*) and the derived (*δραίω*) are found, the former signifying *to do*, the latter *to desire to do* (Germ. *draenen*), Il., x, 96. The approximation is closer between *ἐπαάω*, *rouse myself*, and *ἐπαίω*, properly *desire to rouse myself*, then also *rouse myself*. The insertion of *ex* still changes the meaning in many words: *φα*, *φάε*, *saying*, *φάσκειν*, *giving out*, *pretending*, from *βα*, *βάσκειν*, *I cause myself to go*, hence connected with *ῥα* in



the phrase βάσι' ἦν. Elsewhere αἰ denotes continuance or repetition: ἄλλοι' ἐπαύξασαι κατὰ μέτρον, ἄλλοι δ' αὖτε Στάσας μέγα ἰέχων, Il., σ, 159. Likewise when the root is increased by the addition of ε, α, ια, αν, ιθ, ιε, σθ, &c., we may recognise an increase of weight or intensity in the meaning. Thus φέρειν is simply *to bear, to bring*, but φορέειν, *to carry up and down, to carry about, as ornament, finery, emblems of dignity*, and the like: ἄγλατας . . . Τὰς ἦν ὑβρίζων φορέειν, Od., ε, 245, σῆπτρον . . . ὣς 'Αχαιῶν 'Εν παλάμῃς φορέουσι, Il., α, 238, not ἐν παλάμῃσι φέρουσι, although in many instances the meaning of the two forms is identical. Νίμω, *I cause to take* (Germ. *nehmen*), *divide, pasture*, νιμέθω, *I feed with eagerness*, Il., λ, 635, νωμάω, *I divide, manage, observe, (with attention, application)*: ἐπύχετο μακρὰ βιβάσθων (strengthening of βιβάς by addition of σθ βιβάσθων) Νώμα δὲ ξυστὸν μέγα ναύμαχον ἐν παλάμῃσιν, Il., ο, 676. In the same relation stand στήρειν and στροφάω, τρίπτω and τρωπάω, &c. 'Ασίδω, *I sing*, ἀοιδιάω, *I sing loud and clear*: πάλιν ἀοιδιάω, δάπτειν δ' ἀπαι ἀμφιμήμην, Od., κ, 227. Comp. Od., ι, 61. Μειδᾶω, *I smile*, μειδιᾶω in μειδιῶν βλοσυροὶ προσώπων, Il., η, 212, to designate the glance of the dreadful eyes lightening with the joy that inspires Ajax as he advances to the combat against Hector, in aid of which also the form of πρόσωπα is increased by the fuller termination προσώपाσι, instead of προσώποις.—Φλέγειν, *to burn*, φλεγίδειν denotes the might and fierceness of the flame; so likewise for sound off we find ἀμύνειν and ἀμυνάθειν, ἐρύκειν and ἐρυκάνειν, for flee, φεύγειν, φηγγάνειν, for sleep, δέρθειν, δαρθύνειν, δαρθάνειν.—It were worth while to follow out these traces in a treatise expressly devoted to the subject, and thus to revive an almost forgotten trait of the variety and precision of the Greek tongue. In the case of many such alterations, however, no difference of meaning is any longer visible, and while other languages have carefully observed to give a different sense to different shapes of a word, the lively volubility of the Greek has frequently interchanged these as various forms for one and the same signification.

## § CXXIV.

## OF α AND THE LETTERS ADDED TO IT.

1. A is increased to αι in κλάω, κλαίω, weep, κάω, καίω, α, to να, ἀποναίω, lead out a colony.

2. To this αι is added also ν, in δρα, δράω, do, δραίνω, re to do, γράω, γράω, βα, βαίνω, go, φα, φαίνω, fut. ω, γράσω, βήσω.

3. N without ι appears in φθα, φθάνω, anticipate.

4. Sometimes the whole syllable αιν is added to the root: and ἀζαίνω, dry, ἄλφω and ἀλφαίνω, discover, ἐχθρ (in ός) ἐχθραίνω, τέρω and τεραίνω, dry, κερδ (in κέρδος, gain), αίνω.

5. Forms thus produced derive from themselves particulars: e. g. fut. 2nd, κερδανῶ, aor. 1st, ἐτέρσηνα.

6. Or the syllable αν without ι is added: αἰσθ, αἰσθάνομαι, perceive, ἁμαρτ, ἁμαρτάνω, err, αὖξ, αὖξάνω, increase, βλαστ, στάνω, sprout, δαρθ, δαρθάνω, sleep, ἐρύκω and ἐρυκάνω, ρ off, ἐχθ in τὸ ἐχθος, hate, ἀπεχθάνομαι, am hated, ἱκ, ω, come, κερχ, κερχάνω, reach. The old roots still reveal themselves in the 2nd aor.: ἠσθόμην, ἥμαρτον, ἠῦξον, ἔβλαστον, χθόμην, ἔδαρθον, ἱκον, ἔκερχον.

7. Both forms are found in ὀλισθάνω (from ὀλισθ), ὀλισθαίνω, Aor. 2nd, ὤλισθον.

8. In not a few short roots ending in a mute, there appears an addition of α with ν repeated (ν-αν), of which one is placed before the final mute, and the other behind the α: πνθ, πνθαν, πυνθάνω, πυνθάνομαι, I enquire, ληθ, λαθ, λαν-ν, am concealed: so,

Roots,	μαθ,	αἶδ,	φυγ,	τυχ,	λιπ.
Added,	{ μα-νθ-αν,	{ αἶ-νδαν,	{ φυ-νγαν,	{ τυ-νχαν,	{ λι-νπ-αν.
Final	{ μανθάνω,	{ ἀνδάνω,	{ φυγγάνω,	{ τυγχάνω,	{ λιμπάνω.
As,	(μῆθαι,) ἦδω,	φεύγω,	τεύχω,	λείπω,	
	learn,	please,	flee,	make,	leave.

9. Further, α is combined with ν (λα, ἀπολαύω, enjoy), which was the Æolic digamma (ἀπολάφω).

12. Sometimes this *υ* appears no longer in the present, but in other parts of the verb, as in fut. and aor. *κῶ* (*κῶ* afterwards *καίω*), *καύσω*, *ἔκαυσα*, *κλαίω*, weep, complain (*Germ.* klage), *κλαίω*, *κλαύσω*, *χράω*, graze, *χραύσω*.

13. *Υ* is combined with *υ* in *ἔλα*, *ἐλαύνω*, drive. Fut. 1st, *ἐλάσω*. Aor. 1st, *ἤλασα*.

### Observations.

14. Besides *α*, likewise *ε*, *ι*, and *υ* assume *ν*, *κτα* (*ἐκταμαι*), *κτε* (in *κτέω*): *κτεν*, *κτείνω*, kill, *κταν*, *ἐκτανον*, *τε* and *τα* (in *τέταμαι*): *τεν*, *τείνω*, stretch, *τίω*, *τίνω*, pay, fut. *τίσω*, *πι*, *πίνω*, drink, aor. 2nd, *ἔπιον*, *πλύνω*, wash, fut. 1st, *πλύσω*.

15. *Υ* is interchanged with *ου*: *λῦμα*, filth washed off, *λούω*, wash, *σπυδ*, *σπεύδω*, hasten, *σπουδή*, haste, zeal, *κωλύω* and *κολούω*, weaken, hinder.

16. The inserted *α* assumes also *θ* in

<i>ἄμύνω</i> ,	<i>διώκω</i> ,	<i>εἶκω</i> ,	<i>κίω</i> , &c.
<i>ἄμυνάθω</i> ,	<i>διωπάθω</i> ,	<i>εἰπάθω</i> ,	<i>κιάθω</i> ,
ward off,	pursue,	yield,	go.

17. *Α* is sometimes added to the root of mute and liquid verbs, the *ε* of which then commonly passes into *ω*: *μυκ*, *μυκάω*, roar, *βρέμω* and *βρωμάω*, roar, bray, *τρέχω* and *τραχάω*, run, *στρέφω* and *στρωφάω*, turn.—*Ε* remains in *πετ*, *πετα*, *πέταμαι*, fly.

## § CXXV.

### OF *ε* AND THE LETTERS ADDED TO IT.

18. *Ε* passes into *ει* in *κει*: *κεῖμαι*, lie, fut. *κείσομαι*, conj. *κείσμαι*. *Τίθεικα* and *τέθειμαι*, from *θε*, have been already noticed. This is still more frequent with the poets: *πνε*, *πνεῖω*; *φιλε*, *φιλείης*; *θει*, *θειής*, &c.

19. It unites with *υ*, which here also was the digamma: *κηδε* (in *κηδος*, *εος*, care), *κηδεύω*; *χατε*, *χατεύω*, crave; *στιβῆω*, *στιβεύω*, tread; *μισῆω* and *μισεύω*, hate; *ζητίω*, *ζητεύω*, seek.

20. This *υ* remains, though not in the present, in the fut.

and aor. 1st, in πλέω, πλεύσομαι, ἔπλευσα, sail; ῥέω, flow, ῥεύσομαι, ἔρρευσα; δέω, run, δεύσομαι; χέω, χεύσω, pour; πνέω, breathe, πνεύσομαι, ἐπνεύσθην.

21. And remains alone when the syllable is shortened: κέχυμαι, ἐχύθην. So κλέω, celebrate, ἐκλύθην, κλυτός, renowned, &c.

22. E is added to the root of mute and liquid verbs, the ε of which then passes into ο: φέρω, φορέω; τρέμω, τρομέω, tremble. The verbs thus formed are regular, and have their proper tenses: φορήσω, ἐφόρησα, &c.

23. E like α is added together with θ to the root: ἀγείρω, ἀγείρω, assemble, φλέγω, φλεγέω, &c.

24. E is often added to the roots of verbs of all kinds for the more convenient formation of the tenses: αὔω, blow, dry, from the root αὔ, αὔε, fut. αὔσω; εὖρ, εὖρε, εὖρήσω; θέλω, will, θέλε, θελήσω; τύπτω, strike, τυπτε, τυπτήσω; μάχομαι, fight, fut. μαχήσομαι; ὀφείλω, owe, ὀφειλήσω; ὀζω, smell, ὀζήσω; οἴχομαι, depart, οἰχήσομαι; τεύχω, τυχε, τετύχηκα, τετυχηκάς; γράφω, γραφε, γεγραφεκάς; χαίρω, rejoice, χαιρήσω; ἀναίνομαι, refuse, ἀνήνηνται; especially in liquids: μένω, μεμνήμηκα; νέμω, νενέμηκα; βρέμω, βεβρέμμηκα, &c. (R)

25. E is not unfrequently changed into other vowels: into α, βελ in βέλος, dart, βαλ in ἔβαλον, I darted; πτεν and πταν in ἔπτεινα and ἔπτανον; πεντέω and πεντάω, goad; ἐμπολέω, traffic, and ἐμπολάω; πατέω, tread a path, ἀπατάω, beguile from the way, deceive.

26. Into ο: ῥιγέω and ῥιγόω, shiver; ἀσθενέω and ἀσθενόω, am weak.

*Obs.*—We must remark also the ejection of several radical vowels: ἔλυθ, ἔλθ; πτα, πτα; κρεα, κρεα; in ἤλυθον and ἤλθον, πέταμαι and ἐπτάμην, &c.

## § CXXVI.

### OF THE CONSONANTS THAT ARE ADDED.

#### *Preliminary Remarks.*

27. When a consonant is added, ε generally passes into ι:

ἴδω, ἴδω, ἴζω, set; στερίω, στερίζω, bereave; σικ, τίκτω, give birth to.

28. Not unfrequently *i* with the initial consonant is prefixed to the root: τρο, τιτρο, τιτρώσκω, wound; γνο, γιγνο, γιγνώσκω, know, &c.

29. Or the radical syllable is repeated with or without extension: μαρ, μαιρ, μαρμαίρω, gleam; μα, μαίω, μαιμάω, desire.

30. As δίδωμι, τίθημι prefix *i* together with the initial consonant, so does also δα, διδάσκω, and, with ejection of the feeble ε, γεν (γιγνομαι), γίγνομαι; πετ (πιπετω), πίπτω; μιν (μιμνω), μίμνω. As in these, so in other forms the ε disappears: (πινετω) πίντω. Similar, only with σι, is τρε, τραν, τραιν, τειραίνω, bore.

31. If the final consonant of the root cannot unite with the added sound, it is dropped: διδάχ, διδάχσε, διδάσσω, teach; πρᾶγ, πρᾶγσε, πράσσω, do.

### *Added Consonants.*

32. Σ is usually prefixed to δ, which closes the root: φραδ, φράζω, tell; κλυδ (in κλύδων, billow), κλύζω, wash; σχδ, σχίζω, cleave; ἑδ, ἑζω, and,

33. In several hundred other verbs in ἴζω: as, ἀγίζω, consecrate, ἀγνίζω, purify; ἀγωνίζω, contend; ἀθροίζω, collect; αἱματίζω, make bloody, &c., fut. 1st, ἀγνίσω, ἀγωνίσω, &c.

34. It appears also in certain forms of other mute verbs: μίγ, μίσγ; ἔχ, ἔσχ; ἔπ, ἔσπ.

35. Ζ is added in the root to vowels: σπάω, draw, ἑσπάζομαι, draw to myself, embrace; βιάω, βιάζω, force; στερίω, στερίζω, bereave; ἀνθείω, bloom, ἀνθίζω, cause to bloom; ἄρμόω, ἄρμόζω, fit; βρι, βρίζω, sleep; κνυ, κνύζω, scrape; fut. 1st, σπάσω, βιάσω, &c.

36. Ζ is added in the root to γ and χ, which drop out: ἀκαγ (in ἀκαγή, point), ἀκάζω, κραγ (in κραυγή, cry), κράζω, ἄρπαγ (in ἄρπαγή, robbery), ἄρπάζω, στεναχ (in στοναχή, sigh), στανάζω, κριγ (perf. κέκρηγα), κρίζω, creak, fut. κράζω, ἄρπάζω, &c.

37. Τ is added in the root to the p sounds.

a. To π, κλεπ (in κλέπος, theft), κλείπτω.

κατ (in κάπη, manger), κάπτω, devour.

τυπ (in τύπος, stamp), τύπτω, strike, &c.

38. *b.* To β, καλυβ (in καλύβη, hut), καλύπτω.

βλαβ (in βλάβη, hurt), βλάπτω, &c.

39. *c.* To φ, άφ (in άφή, touch), άπτω, fasten.

θαφ (in τάφος, grave), θάπτω.

ράφ (in ράφή, seam), ράπτω.

40. The tenses of such verbs are naturally formed from the original root. Fut. 1st, κλέψω, καλύψω, άψω, aor. 2nd, έβλαβον, έταφον, fut. 2nd, pass., ταφήσομαι, &c.

41. Ττ or σσ are taken into the root, especially to the k sounds, which are then dropped :

*a.* To κ, έλκ (in έλιξ, έλικος, coil), έλίσσω or έλίττω.

κηρυκ (in κήρυξ, κος, herald), κηρύσσω or κηρύττω.

φρικ (in φρίκη, fright), φρίσσω, &c.

42. *b.* To γ, πραγ (in πράγος, fact), πράσσω and πράττω.

άλλαγ (in άλλαγή, exchange), αλλάσσω.

πληγ (in πληγή, blow), πλήσσω, &c.

43. *c.* To χ, μελχ (in μείλχος, sweet), μελίσσω.

ταραχ (in ταραχή, confusion), ταραάσσω.

όρυχ (in διώρυξ, υχος, trench), όρύσσω, &c.

44. Here also the tenses are formed from the original roots : έλίξω, έφριξα, έπράχθην, πέφρικα, ήλλάγην, &c.

45. Besides these the double σ is added to some t sounds: λστ (in λτή, prayer), λίσσομαι; κορυθ (in κόρυς, κόρυθος, helmet), κορύσσω; πλατ (πλατύς, broad), πλάσσω, press out, form; έρετ (in έρετμός, oar), έρέσσω; and the single σ to other mutes : άλεκ, άλέξω, avert; αύγ, αύξ.

46. Also to some pure verbs :

ίεμαι, νίσσομαι, go; λευ, λεύσσω, look; άφν, άφύσσω, drain, &c.; and single τ to κ in τεκ, τεκτ, τίκτω.

47. Σκ enters into a considerable number of roots; especially of pure :

γηράω, γηράσκει, grow old, ήλαος, cheerful, ήλάσκομαι, propitiate, άλύω, άλύσκει, wander, διδάχ, διδάσκει, teach, στερίω, στερίσκει, bereave, εύρ, εύρε, εύρίσκει, find.

48. In which ο passes into ω: βλο, βλώσκει, come forth, γνo, γυγνώσκει, know; α into η in θνα, θνήσκει, die. Lastly κ is aspirated in παθ (παθσκει), πάσχει, suffer.

49. N appears, besides in the case of vowels already mentioned, also in liquids :

τεμ, τέμνω, cut ; καμ κάμνω, labour. In mutes : δακ, δάκνω, bite ; λαβ, λανβ, λάμβω, Ionic for λαμβάνω, take ; likewise combined with ε in ικ, ικνέομαι, come, fut. ἴξομαι.

50. We find also the duplication of λ : e. g. βαλ, βάλλω, ἀγγεῖλ, ἀγγέλλω, like that of vowels, λαβ, ληβ ; δακ, δηκ ; or their change into diphthongs (n. 13, 18, and 48), κτειν, κτειν ; φαν, φαιν ; λιπ, λειπ ; later departures from the original roots.

51. N appears combined with υ, —single after consonants, double after vowels, and,

52. The forms thus produced belong to the conjugation without mood-vowels :

ἄγ, break, ἄγνυμι ; οἶγω, open, οἶγνυμι ; ὀρέγω, stretch, ὀρέγνυμι ; δεικ, show, δείκνυμι, &c. Ὀμ, swear, ὄμνυμι ; ἄρω, fit, ἄρνυμι ; πταίρω, (πταρ,) πτάρνυμι, sneeze, &c. Σκιδάω, scatter, σκιδάαννυμι ; κτε, kill, κτίννυμι ; σβη, extinguish, σβέννυμι ; ζο, gird, ζώννυμι, &c. The ο becomes ω, as in n. 48.—Ὀλλυμι from ολ takes λυμι, thus λυ instead of νυ to the root.

## § CXXVII.

### TRANSPOSITION OF LETTERS AND MIXTURE OF THE CONJUGATIONS.

53. The second source of anomaly is the transposition of letters in the root : βαλ in ἔβαλον, βλα in βέβληκα, —ἐρδ in ἔρδω, ῥεδ in ῥέζω (ῥέδω with σ), do, —θαν in ἔθανον, θνα in τέθνηκα, —δέρθω, sleep, δερθ, δραθ, aor. 2, ἔδραθον, —πίρθω, destroy, περθ, πραθ, ἔπραθον, —δέρκω, see, ἔδρακον.

54. As another source of anomaly may still be named the want of mood-vowels : δύναμαι, am able, κεύμαι, lie, —or,

55. The formation of the aorist according to the conjugation which wants these vowels : βιόω, live, aor. ἐβίων ; γιγνώσκω, ἔγνων ; φύω, ἔφυν ; βαίνω, ἔβην.

## § CXXVIII.

## DEFECTIVE VERBS.

56. Quite distinct from the anomalous, and only accidentally mixed with them, are the defective. In their forms there is nothing opposed to the general rules of formation; but the forms of their present are obsolete, and their other tenses are, therefore, arranged under an existing present of the same meaning. Thus with *ἔρχομαι*, I come, we find fut. 1, *λεύσομαι*, which belonged to the obsolete *ἐλεύθω*; with *αἰρέω*, take, aor. 2, *εἶλον*, from the obsolete *ἔλω*, &c. Here, then, is a repetition of the same circumstances, which affected the irregular degrees of comparison, and the pronouns.

*Obs.*—The meaning of these verbs does not always coincide with their form, but active forms have sometimes a passive meaning, and *vice versa*, as the following list will show.

57. When a verb is anomalous in one only of the points already discussed, it may be analysed according to our previous observations.

58. But we require an alphabetic catalogue of those verbs in which a manifold anomaly appears,—a catalogue that will include also the defective verbs.—The numbers attached to the forms, refer to this and the foregoing sections, in which the §§ run from 1 to 58.

*Obs.*—Since it is not easy to give all the existing tenses in the catalogue, it must be remarked generally, that the tenses not given are either regular,—e. g. perf. pass. *ἤγμαι* from *ἄγω*, perf. act. *τίτυχα* from *τιύχω*, fut. *αἰρήσω* from *αἰρέω*,—or irregularly formed according to the analogy of the tenses given: e. g. *βίβλημαι* as *βίβληκα*, *δίδμημαι* as *δίδμηκα*, &c.



## § CXXIX.

## CATALOGUE OF ANOMALOUS AND DEFECTIVE VERBS.

## 1. ἄγνυμι, break.

ἄγ, ἄγνυ, n. 51.—ἄγνυμι, perf. ἔαγα, with pass. meaning, am broken, fut. ἄξω, aor. ἔαξα, ἑᾶγην, Hom. ἤξα.

## 2. ἄγω, lead.

ἄγ, ἄγε, n. 24.—ἄγαγ, n. 29.—ἄγω, perf. (ἄγ,) ἤχα, ἄγε, ἤγεκα, ἄγήγεκα, Doric ἄγήοχα, aor. (ἄγαγ,) ἤγαγον, ἤγαγόμην.

## 3. αἰρέω, take.

αἶρε, εἰλ, n. 56.—αἰρέω, perf. ἤρηκα, aor. ἤρέθην and (εἰλ,) εἶλον, εἰλόμην.

## 4. αἰσθάνομαι, perceive.

αἰσθ, αἰσθε, n. 24.—αἰσθαν, n. 8.—αἰσθάνομαι, perf. (αἰσθε,) ἤσθημαι, fut. αἰσθήσομαι, aor. (αἰσθ,) ἤσθόμην.

## 5. ἄλέξω, ward off.

ἄλεκ, ἄλεξ, n. 45.—ἄλεξ, ἄλεξε, n. 24.—pres. ἄλέξω, fut. (ἄλεξε,) ἄλεξήσω, aor. (ἄλεκ,) ἄλέξασθαι.

## 6. ἄλίσκομαι, am taken.

ἄλ, ἄλε, n. 24.—ἄλο, n. 26.—ἄλε, ἄλίσκ, n. 27, 47.—ἄλίσκομαι, perf. ἄλο, ἑάλωκα, have been taken, fut. ἁλώσομαι, aor. ἑάλων or ἤλων, was taken (ἑάλων from ἄλο like ἐλίσφθην from λειφθε), conj. ἄλῶ, opt. ἄλοίην, inf. ἄλῶναι, part. ἁλούς.

## 7. ἁμαρτάνω, err.

ἁμαρτ, ἁμαρτε, n. 24, ἁμαρταν, n. 8.—ἁμαρτάνω, perf. ἤμαρτηκα, fut. ἁμαρτήσομαι, aor. ἦμαρτον.

## 8. αὐξάνω, increase.

αὐγ, αὐξ, n. 45.—αὐγ, contracted αἶγ,—αἶγ, αὐγ, n. 11.—αὐγ, αὐξ, n. 45.—αὐξ, αὐξε, n. 24.—αὐξαν, n. 18.—pres. αὐξω, αὐξάνω, fut. αὐξήσω, αὐξήσομαι, perf. (αὐξε,) ηὐξήμαι, aor. (αὐεκ,) ἄεξε, αἰξάτο, Hom., (αὐξε,) ηὐξήθην.

## 9. βαίνω, go.

βε, βα, n. 25.—βίβα, n. 28.—βα, βαιν, n. 3, 4.—βαίνω, perf. (βα,) βέβηκα, fut. βήσω, will cause to go, βήσομαι, will go, aor. ἔβησα, have caused to go, ἔβην, went.

## 10. βάλλω, throw.

βελ, βαλ, n. 25.—βλε, βλα, n. 53.—βελ βολε, n. 22.—

βαλ, βαλλ, n. 50.—βαλλε, n. 24.—Βάλλω, perf. (βλα,) βίβληκα, (βολε,) βεβόλημαι, Hom., fut. (βαλλε and βάλ,) βαλλήσω, βαλῶ, aor. ἔβαλον, (βλα), ἐβλήθην, opt. in Homer, (βλε,) βλείμην, βλείω.

11. Βιβράσκω, eat.

βρο, βιβρο, n. 28.—βιβρασκ, n. 24 and 48.—pres. Βιβράσκω, fut. βρώσω, aor. ἔβρων.

12. Βλαστάνω, sprout.

βλαστ, βλαστε, n. 24.—βλασταν, n. 8.—pres. Βλαστάνω, fut. βλαστήσω, aor. ἔβλαστον.

13. Γίγνομαι, become.

γε, γα, n. 25.—γε, γεν, n. 14.—γεν, γεγεν, γεγν, γιγν, n. 30.—γεν, γενε, n. 24.—Γίγνομαι, perf. (γα,) γέγακα in the poets, (γεν,) γέγονα, (γενι,) γεγένημαι, fut. γενηθήσομαι, aor. ἐγενόμην, ἐγενήθην.

15. Γινώσκω, know.

γνο, γιγνο, n. 28.—γιγνισκ, n. 47, 48.—Γινώσκω, perf. (γνο,) ἔγνωκα, ἔγνωσμαι, γνώσομαι, aor. ἔγνων, ἔγνωκ, —ἔγνωσαν, imp. γνώθι, inf. γνῶναι, part. γνούς.

15. Δάκνω, bite.

δακ, δηκ, n. 50.—δακ, δακν, n. 48.—pres. δάκνώ, perf. δέδηχα, fut. δήξομαι, aor. ἔδακον.

16. Δαμάω, subdue.

δαμ, δαμν, n. 49.—δαμ, δαμα, and δαμν, δαμνα, n. 17.—δαμ, δμα, n. 53.—pres. δαμάω, δαμνάω, δαμνημι, perf. (δμα,) δέδηκα, δέδημαι, aor. (δμα,) ἐδμήθην, (δαμ,) ἐδάμην.

17. Δαρθάνω, sleep.

δαρθ, δραθ, n. 53.—δαρθε, n. 24.—δαρθαν, n. 8.—Δαρθάνω, perf. δεδάρθηκα, fut. δαρθήσομαι, aor. ἔδαρθον, and in the poets ἔδραθον, aor. ἐδάρθην, δαρθείς.

18. Δέμω, build.

δεμ, δειμ, n. 13.—δεμ, δμε, n. 53.—pres. δέμω, δείμω, perf. (δμε,) δέδηκα, aor. ἔδειμα, ἔδειμάμην.

19. Διδάσκω, teach.

δαχ, διδαχ, n. 28.—διδαχσκ, διδασκ, n. 31.—διδασκε, n. 24.—Διδάσκω, teach, perf. δεδίδαχα, fut. διδάξω, διδάξομαι, aor. ἐδίδαξα and (διδάσκει,) διδάσκησεν, Hesiod.

20. Διδράσκω, run away.

δρα, διδρα, n. 28.—διδράσκ, n. 47.—Διδράσκω, perf. δέδρακα,

fut. δράσομαι, aor. ἔδραν, imper. δρᾶθι, inf. δρᾶναι, part. δράς.

21. Ἑγείρω, wake.

ἐγερ, ἐγυρ, n. 18.—ἐγερ, ἐγρ, n. 26.—ἐγερ, ἐγρι, n. 53.—  
Ἑγείρω, perf. (ἐγρ—ἐγερ,) ἐγρήγορα, according to n. 29,  
ἐγήγερκα, aor. (ἐγρ,) ἠγρόμην.

22. Ἔδω, eat.

ἔδ, ἔδε, n. 24.—ἔσθι, n. 56.—Ἔδω and ἐσθίω, perf. (ἔδι,  
ἔδηδεκα,) ἐδήδοκα, ἐδήδεσμαι, aor. ἠδέσθην.

22. \* Εἶπον, I said.

εἶπ, εἶπ, n. 18.—Present in composition ἐνέπω, aor. (εἰπ,) εἶπον, εἶπέ, εἶποιμι, εἶπω, εἶπεῖν, εἶπών, &c. Forms with α: εἶπας for εἶπες, εἶπάτω.—imp. εἶπέ and εἶπόν.\*

23. Ἐπα, am busied with.

εἶπ, ἴσπ, n. 34.—Ἐπα, ἔπομαι, follow, aor. ἔσπον (where ε is treated as an augment, and hence rejected in the moods, and compounded διεῖπον), inf. σπεῖν, σπών in the poets, m. ἴσπόμην, σπέσθαι, σποῦ, σπόμενος. Comp. ἔχω.

24. Ἐρχομαι, come.

ἐρχε and ἐλευθ, n. 56.—ἐλευθ, ἐλυθ, ἐλθ, n. 26.—ἐλυθ, ἐλουθ, n. 15.—Ἐρχομαι, perf. ἐλήλυθα and in Homer also εἰλήλουθα,<sup>(R)</sup> fut. ἐλεύσομαι, aor. ἤλυθον and ἦλθον.

25. Εὕρισκω, find.

εὕρ εὕρε, n. 24.—εὕρισκ, n. 27, 47.—Εὕρισκω, perf. εὔρηκα, εὔρημαι, fut. εὔρήσω, aor. εὔρον, εὔρόμην, εὔρέθην.

26. Ἐχω, have, hold.

ἐχ, ἴσχ, n. 34; and ἴσχ, n. 27.—ἐσχ, ἴσχε, n. 24.—ἐσχ, σχε, n. 53, σχε, σχεθ, n. 23.—Ἐχω, ἴσχω, imp. εἶχον, perf. ἔσχηκα, fut. ἔξω and σχήσω, aor. ἔσχον, ἐσχόμην, conj. σχῶ, opt. σχοίην, imp. (σχέθι) σχές, in composition also σχέ, πάρασχε, κάτασχε, ἐσχέθην; (and σχεθ) σχεθεῖν, σχεθών, not σχέθην, &c.†

27. Ἐψω, boil.

ἐπ, ἐψ, n. 45.—ἐψ, ἐψε, n. 24.—Ἐψω, fut. ἐψήσω and the adj. ἐφθός and ἐψητός, ἐψητέος.

28. Θνήσκω, die.

θαν, θνα, n. 53.—Θνησκ, n. 47.—Θνήσκω, perf. θνα, τέθνηκα, fut. θαν, θανοῦμαι, aor. ἔθανον.

\* Boeckh. ad Pind. Not. Crit., p. 381.

† Hermann ad Soph. Electr., ed. min. Erf., 744.

## 29. Ἴζω, set.

ἴδ, ἴζ, n. 32.—ἴζ, n. 27.—ἴζε, n. 24.—ἴζ, ἴζαν, n. 8.—  
pres. ἴζω, seat, ἴζω, sit, ἴζάνω, seat, and sit, fut. ἴζήσω,—  
with πατά, παθίζω, fut. παθιῶ, aor. ἐπάθισα, ἐκαθισάμην.

## 30. Ἰκάνω, come.

ἴκ, ἴκαν, n. 8.—ἴκ, ἴκνι, n. 49.—Ἰκάνω and ἰκνίομαι, perf.  
ἴγμαι, fut. ἴξομαι, aor. ἴξα, ἰκόμην.

## 31. Καίω, burn.

κα, και, n. 3.—και, n. 12.—Καίω, καίω, burn, perf. πέκαυμαι,  
fut. καύσω, καύσομαι, aor. ἔκηα, ἐκάην, ἐκαύθην.

## 32. Καλέω, call.

καλ, καλε, n. 24.—καλ, κλα, n. 53.—Καλέω, perf. (πλα,)  
πέκληκα, fut. καλίσω, Attic καλῶ, καλοῦμαι, aor. ἐκάλεσα,  
ἐκλήθην.

## 33. Κάμνω, labour.

καμ, κμα, n. 53.—καμν, n. 49.—Κάμνω, perf. (κμα,) πέκ-  
μηκα, fut. καμοῦμαι, aor. ἔκαμον.

## 34. Κεράω, mix.

κερ, κερα, n. 17.—κερνα, κερνα, n. 49, 27.—κερα, κερανν, n.  
52.—κερα, κρα, n. 26.—Κεράω, κεράννυμι and κερνάω, perf. (κρα,)  
πέκρακα, πέκραμαι, (κερα,) πεκίρασμαι, fut. κεράσω, aor. ἐκίρασα,  
ἐκεράσθην, (κρα,) ἐκρασάμην, ἐκράθην, (κερ,) ἐκερόμην, conj. κέ-  
ρωνται in Homer.

## 35. Κρεμάννυμι, hang.

κρεμ, κρεμα, n. 17.—κρεμανν, n. 52.—Κρεμάννυμι, hang,  
κρεμάννυμαι, am hanged and hang myself, κρέμαμαι, hang  
(intransit.), fut. κρεμάσω, κρεμῶ, κρεμασθήσομαι, will be, &c.  
(κρεμ,) κρεμήσομαι (will hang) (intransit.), aor. ἐκρεμάσθην,  
aor. 2, m. conj. κρέμωμαι.

## 36. Κυνέω, kiss.

κυ, κυν, n. 13.—κυνι, n. 24.—pres. Κυνέω, fut. κύσω (ῥ),  
κυνήσομαι (will kiss), aor. ἔκῦσα.

## 37. Λαγχάνω, get by lot.

λεχ, λαχ, n. 25.—λαχ, ληχ, n. 50.—λεχ, λενχ, λεγχ, n. 49.  
---λαχ, λαγχαν, n. 10.—Λαγχάνω, perf. (ληχ,) εἴληχα, εἴληγ-  
μαι, λεγχ, λέλογχα, fut. λήξομαι, aor. ἔλαχον.

## 38. Λαμβάνω, take.

λαβ, ληβ, n. 50.—λαβ, λαβε, n. 24.—λαβ, λαμβ, n. 49.—  
λαβ, λανβαν, λαμβαν, n. 10.—Λαμβάνω, perf. (ληβ,) εἴληφα,

fut. λήψομαι, aor. ἔλαβον. Ionic forms of λαμβ are, λέλαμμαι, λάμψομαι, ἐλάμψθην, and λελάβηκα from λαβε.

39. Λανθάνω, am concealed.

λαθ, ληθ, n. 50.—λαθ, λανθαν, n. 10.—Λανθάνω and λήθω, m. λανθάνομαι, forget, perf. λέληθα, λέλησμαι, have forgotten, aor. ἔλαθον, ἐλαθόμην.

40. Λούω, wash.

λο, λοε, n. 24, contracted λου.—Λοίω, λούω, inf. λούεσθαι, λουῖσθαι, λουόμενος, λούμενος, &c. fut. λοίσω, λούσω, aor. ἐλόεσα, ἔλουσα.

41. Μανθάνω, learn.

μαθ, μηθ, n. 50.—μαθ, μαθε, n. 24.—μαθ, μανθαν, n. 10.—Μανθάνω, perf. μεμάθηκα, fut. μαθήσομαι, aor. ἔμαθον.

42. Μείρομαι,

μερ, μαρ, n. 25.—μορ, n. 26.—μερ, μειρ, n. 18.—Μείρομαι, perf. ἔμμορα, εἴμαρμαι, εἴμαρται, is destined, aor. ἔμμορον, Hom.

43. Μίγνυμι, mix.

μιγ, μισγ, n. 34.—μιγ, μιγνυ, n. 51.—Μίγνυμι, μίσγω, perf. μέμιγμαι, fut. μίξω, aor. ἔμιξα, ἐμίγην, ἐμίχθην, &c.

44. Μιμνήσκω, remind.

μνα, μνησκ, n. 47.—μιμνησκ, n. 28.—Μιμνήσκω, μιμνήσκομαι (μνῶμαι), remember, mention, perf. μέμνημαι, am mindful of, fut. μνήσω, μνησθήσομαι, μεμνήσομαι (shall be mindful of).

45. Ὦζω, smell.

οδ, οζ, n. 32.—οζ, οζε, n. 24.—Ὦζω, perf. (οδ,) ὄδαδα, fut. ὀζέσω and ὀζήσω.

46. Οἶομαι, think.

οἶ, contracted οι.—οἶ, οἶε, n. 24.—Ὦϊω, οἶομαι, οἶω, οἶομαι, οἶμαι (n. 54), imperf. ᾠόμην, ᾠμην, fut. οἶήσομαι, aor. ᾠήθην, inf. οἶηθῆναι.

47. Οἶχομαι, have departed.

οἶχ, οἶχε, n. 24.—οἶχο, n. 26.—Οἶχομαι, perf. (οἶχε,) ᾠχημαι, (οἶχο,) οἶχωκα, fut. (οἶχε,) οἶχήσομαι.

48. Ὀλισθαίνω, glide.

ὀλισθ, ὀλισθε, n. 24.—ὀλισθ, ὀλισθαν and ὀλισθαιν, n. 8, 6, 9.—Ὀλισθαίνω and ὀλισθάνω, perf. ᾠλίσθηκα, fut. ὀλισθῆσω, aor. ᾠλίσθησα, ᾠλισθον.

49. Ὀλλυμι, destroy.

ὀλ, ὀλε, n. 24.—ὀλλυ, n. 52.—Ὀλλυμι, perf. (ὀλε,) ὀλάλεπα

and ολ ὄλωλα, fut. ὀλέσω, ὄλω, ὀλοῦμαι, aor. ὤλεσα, ὀλόμην, ὀλέσθην.

50. Ὀμνυμι, swear.

ομ, ομε, n. 24.—ομι, ομο, n. 26.—ομ, ομνυ, n. 51.—Ὀμνυμι, perf. (ὀμο,) ὀμάμοκα, ὀμάμοσμαι, fut. ὀμόσω, ὀμοῦμαι, aor. ὤμοσα.

51. Ὀνίνημι, profit.

ον, ονα, n. 17.—ονινα, with reduplication (ο-νι-να).—Ὀνίνημι and ὄνημαι, imperf. ὀνήμην, fut. ὀνήσω, aor. ὤνησα, aor. 2, mid. (ονα,) ὀνάμην, opt. ὀναίμην, inf. ὄνασθαι.

52. Ὀράω, see.

ὄρα and ὀπ (in ὄψ, ὀπ-ός), n. 56.—Ὀράω, imp. ὄρων, εἶρων, perf. ὄπαπα, ὤμμαι, εἰράμαι, fut. ὄψομαι, aor. ὤφθην.

53. Ὀσφραίνομαι, smell.

ὄσφρ, ὄσφρε, n. 21.—ὄσφρα, n. 24.—ὄσφραιμ, n. 6.—Ὀσφραίνομαι, ὄσφράομαι, fut. ὄσφρήσομαι, aor. ὠσφράμην, ὠσφρόμην, ὠσφρησάμην.

54. Ὀφείλω, owe, must.

ὀφελ, ὀφειλ, n. 18.—ὀφειλε, n. 24.—Ὀφείλω, fut. ὀφειλήσω, aor. ὤφελον. With this,

55. Ὀφείλλω and Ὀφλω, owe.

ὀφελ, ὀφλ, n. 26.—ὀφλ, ὀφλέ, n. 24.—ὀφελ, ὀφλισκ, n. 47, 27.—ὀφλισκαν, n. 8.—Ὀφλω and ὀφλισκάνω, fut. ὀφλήσω.

56. Παίζω, sport.

παιγ, παιδ, n. 56 (like ῥεγ, ῥεδ).—παιδ, παιζ, n. 32.—Παίζω, perf. (παιδ,) πέπαισμαι, fut. (παιγ,) παίξομαι, aor. ἔπαισα.

57. Πάσχω, suffer.

παθ and πεν.—πεν, πενεθ, n. 23.—πενεθ, πενθ, n. 30.—παθ, πηθ, n. 50.—παθ, παθσχ, πασχ, n. 48.—Πάσχω, perf. (πενθ,) πέπονθα, πέποσμαι (from πεπονθ-μαι), and (πηθ,) πέπηθα, fut. πείσομαι (πενθ-σομαι), (πηθ,) πήσομαι, aor. ἔπησα, commonly ἔκαθον.

58. Πέτομαι, fly.

πετ, πετα, n. 17.—πετ, ἔπτ, n. 53.—ἔπτ, n. 27.—πετα, πτα, n. 26.—πετ, ποτε, n. 24.—Πέτομαι, πέταμαι, πετάομαι, ἔπταμαι, πέτασθαι and πεταῖσθαι, fut. πτήσομαι, aor. (πτα,) ἔπτην, opt. πταίην, inf. πτῆναι, part. πτάς; also ἐπτάμην,

πτάσθαι, πτάμενος, (ἐπτ,) ἐπτόμην, πτίσθαι, πτόμενος, aor. 1, (πιτα,) πτασθείς. (Comp. ἰσπόμεν, σπείσθαι.)

59. Πέρθω, waste.

περθ, παρθ, n. 25.—πραθ, n. 53.—περθ, πορθε, n. 22.—Πέρθω, πορθείω, Hom., fut. πορθήσω, Hom., aor. ἐπηρεσε, Hom., (πραθ,) ἐπραθον.

60. Πήγνυμι, make fast, hard.

παγ, πηγ, n. 50.—πηγ, πηγνυ, n. 51.—Πήγνυμι, perf. πέπηγα, am made fast, fut. πήξω, aor. 2, pass. ἐπάγην.

61. Πίνω, drink.

πι, πιν, n. 14.—πο, n. 56.—Πίνω, perf. (πο,) πέπωκα, πίομαι, fut. πίομαι, aor. ἐπιον, ἐπόθην.

62. Πιπράσκω, sell.

πρα, πιπρα, n. 28.—πιπρασκ, n. 47.—Πιπράσκω, perf. πέπρακα, aor. ἐπράθην.

63. Πίπτω, fall.

πιτ, πισ, n. 56.—πιτ, πιπιτ, πιπτ, n. 30.—πιτ, πτι, πτο, n. 53, 26.—Πίπτω, perf. (πτο,) πέπτακα, fut. πισοῦμαι, aor. ἐπισον.

64. Πλήσσω, strike.

πλαγ, πληγ, n. 50.—πλησσ, n. 42.—Πλήσσω, perf. πέπληγα, aor. ἐπλήγην and ἐπλάγην (was dismayed).

65. Πυνθάνομαι, enquire.

πυθ, πευθ, n. 50.—πυθ, πυνθαν, n. 10.—Πυνθάνομαι, πύθομαι, Hom., perf. πέπυσμαι, fut. πύσομαι, aor. ἐπυθόμην.

66. 'Ρίζω, do (in the poets).

ρίδ and ρεγ, n. 56.—ῖρδ and ῖργ, n. 53.—ρίδ, ρίζ, n. 32.—'Ρίζω, ῖρδω, perf. (ῖργ,) ῖοργα, ῖργμαι, fut. ῖρίζω, ῖρξω, aor. ῖρξα (ῖρξον), ῖρεξα, ῖρέχθην.

67. 'Ρέω, flow.

ρε, ρευ, n. 19.—ρύ, n. 21.—ρύε, n. 24.—'Ρέω, perf. (ρύε,) ῖρρύηκα, fut. ρεύσομαι, ρύησομαι, aor. 1, ῖρρέυσα and ῖρρύην.

68. 'Ρήγνυμι, break.

ραγ, ρηγ, n. 50.—ρήγνυ, n. 51.—ραγ, ρωγ, n. 56 (like τραγ, τραγ).—'Ρήγνυμι, perf. ῖρραγα, am broken, fut. ῖρήξω, aor. ῖρραξα and ῖρράγην.

69. Σβέννυμι, extinguish.

σβε, σβεννυ, n. 52.—Σβέννυμι, perf. ῖσβηκα, ῖσβεσμαι, fut. σβείσω, aor. ῖσβην, ῖσβησαν, imper. σβῆναι, ῖσβείσθην.

## 70. Σμάω, smear.

σμα, σμη, n. 50.—σμηχ, n. 56.—Σμάω, 2nd pers. σμάεις, σμήης, fut. σμήσω, aor. ἐσμήχθη.

## 71. Στορέννυμι, strew.

στορ, στορι, n. 24.—στορ, στρω, n. 53.—στορ, στορνυ, στορι, στορνυ, στρω, στρωνυ, n. 51, 52.—Στόρνυμι, στορέννυμι, στρώνυμι, perf. ἐστρωμαι, fut. στορέσω, στρώσω, aor. ἐστόρεσα, ἐστρώσα, ἐστορέσθη.

## 72. Τίμνω, cut.

τιμ, ταμ, n. 25.—τιμν, ταμν, n. 49.—τιμ, τμη, n. 53.—perf. τίμηκα, τίμημαι, fut. τιμῶ, ταμῶ, aor. ἔταμον, ἔταμον, ἐτμήθη.

## 73. Τίτω, give birth to.

τιχ, τιωτ, τικτ, n. 46, 27.—perf. τίτοκα, fut. τίξω, τίξομαι, τιχοῦμαι, aor. ἔτικον, ἐτεκόμην.

## 74. Τιτράω, bore.

τρα, τιτρα, n. 28.—τρα, τραν, n. 5.—τραιν, n. 3.—τιτραν, n. 30.—Τραίνω, τιτραίνω, perf. (τρα,) τίτρηκα, τίτρημαι, fut. τρήσω, aor. (τίτραιν,) ἐτίτρηνα.

## 75. Τρέχω, run.

δρεχ, δρεμ, n. 56.—δρεμ, δραμ, n. 25.—δραμ, δραμι, n. 24.—Τρέχω, perf. (δραμι,) δεδράμηκα and (δρεμ,) δέδρομα, fut. δρέξομαι and δραμοῦμαι, aor. ἔθρεξα and ἔδραμον.

## 76. Τρώω, eat.

τρωγ and τραγ, n. 56.—Τρώω, fut. τρώξομαι, aor. ἔτραγον.

## 77. Τυχάνω, chance upon.

τυχ, τυχε, n. 24.—τυχ, τυγχαν, n. 10.—τυχ, τυχ, n. 50.—Τυχάνω, perf. τετύχηκα, fut. τεύξομαι, aor. ἔτυχον.

## 78. Τύπτω, strike.

τυπ, τυπτ, n. 37.—τυπτε, n. 24.—Τύπτω, fut. 1, (τυπτε,) τυπήσω, τυπήσομαι, aor. (τυπ,) ἔτυψα, ἐτύπην.

## 79. Φαίνω, cause to appear.

φα, φαν, n. 5.—φα, φαιν, n. 34.—Φαίνω, perf. (φαν,) πέφνηκα, φα,) πέφασμαι, fut. φανήσομαι, aor. ἔφανον, &c.

## 80. Φέρω, bear.

φε, αἰ and ἰνεκ, n. 56.—ἰνεκ, ἰνεκ, n. 49.—Φέρω, perf. ἰνεκ,) ἐνήνοχα, ἐνήνεγμαι, fut. οἶσω, ἐνεχθήσομαι, οἰσθήσομαι, οτ. ἤνεγκα, ἤνεκα (formed like that of liquids), ἤνεγκον, ἐνέχθη.



81. Φθάνω, anticipate.

φθα, φθαν, π. 5.—Φθάνω, perf. ἔφθακα, fut. φθάσω, φθήσομαι, aor. ἔφθασα, ἔφθην, opt. φθαίην, imper. φθῆναι, part. φθάς.

82. Χαίρω, rejoice.

χαρ, χαιρ, π. 3.—χαρῖ, χαιρῖ, π. 24.—Χαίρω, perf. πεχάρηκα, πεχάρημαι, πέχαρμαι, fut. χαιρήσω, aor. ἐχάτην.

83. Χέω, pour.

χε, χευ, χυ, π. 20, 21.—Χέω, perf. πέχυκα, πέχυμαι, fut. χεύσω, aor. ἔχυνα or ἔχισα (without σ), ἐχύθην.<sup>(R)</sup>

## OF THE PARTICLES.

### § CXXX.

#### DEFINITIONS.

1. Under the name of particles (μόρια λόγου,) may be conveniently comprised those words, which are employed for the closer designation of certain relations between ideas or propositions: e. g. ἐρχεσθαι τινος, to come from some one,—more closely expressed, ἐρχεσθαι ἀπό τινος. Τοῦτο ἐγένετο, ἐμοῦ οὐ παρόντος,—more closely, τοῦτο ἐγένετο, ὡς ἐμοῦ οὐ παρόντος.

2. They may be divided into, 1, *Prepositions* (προθέσεις); 2, *Particles expressive of time, cause, place, and mode*; 3, *Conjunctions* (σύνδεσμοι), which show that several parts of speech are to be considered as making up a whole, or that single ideas are to be viewed in certain connections.

3. We reckon not with these the words which denote an emotion of the mind,—e. g. woe, ἔϊ, ποποί, οἱ μοι, φεῦ, οὐαί, αἶ, ᾧ, ᾧ, ἰώ; joy, ἰού, εὐοί, εὐάν; astonishment, ᾧ,—since these, as natural sounds, are the immediate signs of inward affections, and therefore independent words, the most ancient in all languages,—expressing, however, not ideas, but feelings.<sup>(R)</sup>

4. The adverbs, also, do not appertain to this class, but, as a principal part of speech, take their place with the adjectives allied to them; yet many words indicative of time, cause, place, mode, and therefore properly particles, have been classed with the adverbs.

5. All particles have originally a definite sense, and belong to the root of some word, which represents a definite idea. This root, however, is often lost, or must be sought for in one of the tongues allied to the Greek: e. g. *μετά*, *with, among*, Germ. *mit*, is from *με*, which has remained in the Romaic, the root of *μέσος*, *medius* (Germ. *mitten*). The syllable *τα* is still shown in the Homeric *μέτασσοις*. The derivation of *σύν*, *with*, from *συνός*, *κοινός*, is quite as clear; *ἀπό*, *from*, that which *proceeds from something*, and *παρά*, *from*, that which is *produced by something*, have their roots in the Oriental *abb*, father, *bar*, son. *Πε* belongs to *περί*, *περισσός*, over and above, and denotes something *that is still to be added*. In the same way *γε* is the root of *γεν*, *γίγναι*, Doric *γα* (the root of *γάω*), as *τε* is that of *τίω*, *τείνω*, which is perceived also by comparing *αὐτε* with *autem*. Hence *γε* also denotes *something additional*; *πε* and *γε* are, consequently, in conformity to their inward and original force and meaning, *strengthening particles*, added to an idea in order to raise it, to distinguish it above others,—the truth of which observation will be confirmed by the Syntax.—These remarks are given for the sake of pointing out, that nothing in the Greek tongue is a dead and empty sign, but that life and meaning extend themselves into the minutest of its ramifications.<sup>(R)</sup>

## § CXXXI.

### LIST OF PARTICLES.

#### 1. The prepositions.

- a. For the genitive: *ἀντί*, *ἀπό*, *ἐκ* (or *ἐξ* before a vowel), *πρό*, *ἐνθα* (or *ἐνθεν*).
- b. For the accusative: *ἀνά*, *εἰς*, *ώς*.
- c. For the ablative: *ἐν* and *σύν*.

- d. For the genitive and accusative: *διά, κατά, μετά, ὑπέρ*.  
 e. For the gen., accus., and ablative: *ἀμφί, ἐπί, περί, πρός, παρά, ὑπό*.

The meaning of these in construction is treated of in the Syntax.

## 2. Particles.

- a. Of *time*: *ἕως*, so long, *ἕως*, until, *ἡνίκα*, when, *τῇνίκα*, then, *ὅτε*, as soon as, *τότε*, then, *ὅφρα*, while, *τέφρα*, the while; and the interrogatives, *πηνίκα*, at what time? *πότε*, when?—*ἀεί, αἰεί, αἰέν*, always, *εἴτα, ἔπειτα, μετέπειτα*, afterwards, *ἐπεί*, after that, *ἤδη*, already, *πάλαι*, formerly, *ποτέ*, once, *πρίν*, before. With *άν* there are compounded out of these particles, (*ὅτε*,) *ὅταν, ὅπόταν*; (*ἐπεί* from *ἐπε*) *ἐπιάν, ἐπήν*, or *ἐπών*; *ἐπιυδών*; *εὐν' άν*. Instead of *άν* the non-Attic writers have often *κεν*.
- b. Of *cause*: *εἰ*, if (non-Attic *αι*), properly *ε*, and hence with *άν*, *εάν*, also *ἦν* and *άν*, *εἴγε* and *εἴπερ*, if then; *ὅτι* and *ὅτιν*, because, *οὖνκα* (from *οὐ ἔνκα*), wherefore, since, *γάρ*, for, *ἐπεὶ*, since, *ἐπεὶ τοί*, since indeed, *ἐπεὶ γε*, since however, *ἐπεὶ περ*, since then, *ἐπεὶ τοί γε*, since then at least.
- c. Of *purpose*: *ἵνα, ὅφρα, ὥς, ὅπως*, in order that. *Αν* is combined only with *ὥς* and *ὅπως*, *ὥς άν, ὅπως άν*, not *ἵν' άν, ὅφρ' άν*.<sup>(R)</sup>
- d. Of *place*: *πόθεν*, whence? *ποθεν*, from some place, *ὅθεν, ὅπόθεν* (*not direct interrogatives*), from what place, *οὐ*, where, *που*, where? *πού*, somewhere, *ποι*, whither? *τοί*, to some place, *οἱ, ὅποι*, to what place, *ἐνθα, ἐνταῦθα*, here, *ἐνθεν, ἐντεῦθεν*, hence.
- e. Of *mode* and *way*: *πῶς, πῇ*, how? *πώς, πῇ*, somehow (*qua*), *τάς, τῇ, ᾧς, ᾧδε, οὕτως, οὕτω*, thus, *ὥς, ὅπως, ὅπη*, how; and compounded, *ὅπωςοῦν*, howsoever, *ὅπωςοῦν* and *ὅπωςοῦν*, in whatsoever way, *ἀμνηγέπως, ἀμνηγέπη*, in some one way, from *ἄμνος*, one. So also *καθά (καθ' α')*, as, *καθάπερ, ὥσπερ*.
- f. For *affirmation*: *ναί, ναίχι*, yes, certainly;—for *asser-*  
*eration*: *ἦ, δή, δήπω, δήποτε*, indeed, *μήν*, verily, *καὶ μήν*,  
*ἀλλὰ μήν*;—for *strengthening*: *τίς, γί*;—for *illation*:  
*ἄρα, οὖν*, therefore, then;—for *exposition*: *δηλαδή*,

δηλονότι (δῆλον ὅτι), evidently, consequently ;—*continuation*: ἀλλά, δέ, but, καί τοι, however, γέ τοι, yet at least ;—γε δῆ, surely, γε μήν, but yet ;—for *limitation*: ἀλλὰ μήν, but verily, ἀλλά τοι, but yet, μανοῦνγε, howsoever ;—for *division*: ἢ, or, ἢ γουν, or also ;—for *negation*: οὐ, and before vowels οὐκ (before an aspirate οὐχ), μή, οὐχί, not, οὐποτε, μήπου, μήποτε, never, οὐδαμοῦ, nowhere, οὐδαμῶ, in no way, οὐκ ἄρα, οὐκουν, not therefore, and interrogatively οὐκοῦν ;<sup>(R)</sup>—for *wishing*: εἴθε, εἰ γάρ, if then.

g. For marking *opposition*: μέν—δέ, ἢ—ἢ, ἡμίν—ἡδέ, εἴτε—εἴτε, either—or, μήτε—μήτε, neither—nor, ποτέ—ότε, or ποτέ—ποτέ, at one time—at another time ;—for *simple connection*: καί, τε, and.

## OF THE DERIVATION OF WORDS.

### § CXXXII.

#### OF THE RADICAL PARTS OF THE LANGUAGE.

1. The radical parts of the language are monosyllabic, and have their vowel, and when a consonant follows it, this consonant also, short or single: δε, δυ, λπ, φα, στα.<sup>(R)</sup>

2. In many polysyllabic roots their derivation from monosyllabic elements is still discernible: ἀλίσκω, φορέω, στειρίζω, are derived, according to a known analogy, from ἀλ, φερ, ρερ; ἀγγέλλω, root γελ, γελλ, preserved in the German *gellen*, to sound, to echo; ἀνθίω, to bloom, from ἀνα-θείω, to run up, to sprout up, root θι; διδάσχω is traced through διδαχή to δαχ, δαχ, and this to δοχ, δοκ, *doceo*; ἀγείρω, from α, i. e. μα and γερ, Latin *gero*, to bring together, &c.

## § CXXXIII.

## FORMATION OF WORDS FROM THEIR ROOTS.

1. Out of many either primitive or already extended roots, substantives of all declensions are formed by the addition of a termination, out of these substantives new verbs, out of these again other substantives and adjectives: e. g. ἄγ in ἄγω, ἄγ-ός, or ἄγωγ, ἄγωγός, leader, hence adj. ἀγώνιμος; and, in another series, ἄγ, ἄαγε (i. e. ἄμα ἄγε), ἡγε, ἡγεομαι, lead on, hence ἡγεμῶν, leader, ἡγεμονικός, ἡγεμονία, leading, ἡγεμονεύω, am a leader, ἡγεμονεύς, leader, and ἡγεμονεία, leading.

2. The substantives, that are formed from the root, without passing through another formation, are very few in comparison with the rest. To this class belong several names of the limbs: ποῦς from ποδ-, χεῖρ from χειρ-, the ancient κῆρ, head, and in an extended form, κέρ-ας, horn, ῥίς ῥινός, nose (comp. Germ. *ruessel*); whereas οὖς compared with the root οατ-, and ὀφθαλμός with the root θαλ in the middle, point to roots taken from verbs.—There are also several original substantives, that denote a simple sensation, expressed by their root: κρύος, cold, θέρος, heat, root θερ-, Germ. *duerr*, Thuring. *derr* (in the same way, ἀγαθός from γαθ-, Germ. *gut*, Eng. *good*, and ἀγλάος from γαλ-, bright, old Germ. *chall*, ἄγαλμα, καλός, κάλλος, &c.), also several names of animals, fruits, liquids, and the like: οἷς, sheep, τὸ κριθόν, barley, γάλα, milk, μέλι, honey, &c.---(unless some of these had already passed through verbs, and in κριθόν we trace the root of κρίνω, “the separated, the cleaned grain,” in γάλα the root of ἀγάλλω, “the shining,” in μέλι that of μέλω, the desired, cared for.

3. All other names of persons and things, as well as those which express a circumstance or quality, are derived from verbs as their basis: thus βοῦς, ox, root βο in βόσκειν, “that is fed,” πρόβατα from προ and βα in βαίνω, τέγος, roof, from τεγ (Eng. *deck*, and Germ. *dek* in *Decke*, *decken*). So proceed λόγος, φόβος, πόνος, from λεγ-, φοβ-, πιν-, in λέγω, I say,

ω, I fear, πίνω, I cause to labour, which words supply the analogy for such lost roots as φθιν, σεφ, in φθόνος, σοφός (comp. ω). Thus φήμη is from φα in φάναι, βίος from βε in the doric βέειν, to live, or to move, and ζοή or ζωή from ζα ζάειν, ζῆν, φύσις and φύη from φυ in φύειν, to beget, φυγή in φυγ in φυγεῖν.

4. Verbs proceed sometimes directly from their roots: ληγ, ω; βοα, βοάω; sometimes they assume the consonants, vels, and whole syllables already pointed out: μαθ, μαν, ω; τρε, τιτρώσκω, &c.

## § CXXXIV.

### SUBSTANTIVES FROM VERBS.

1. The meaning of the verb is raised to that of a substantive expressive of a person, by the addition of εως, της (gen.), τωρ, to its root. From γράφειν, δικάζειν (root δικαδ), judge, μαρτυράειν (μαθε), ελαύνειν (ελα), σώζειν (σαο, contr.), ῥέειν, to speak, come as substantives: γραφεύς, the scribe, δικαστής, δικαστοῦ (δικαδ-της), the judge, μαθητής, the scholar, ῥήτωρ, the driver, σωτήρ, the preserver, ῥήτωρ, the speaker, &c.

2. The feminine terminations are from εως, εια and ισσα, in της, τις and τρια, from της and τωρ, τειρα, τρια and :: e.g. ἱερεύς, ἱέρεια, priestess, βασιλεύς, βασίλισσα, ποιητής, ποιήτρια, poetess, ψάλτης, ἡ ψάλτρια, female player on harp, αὐλητής, αὐλητίς, ἴδος, female player on the pipe, &c.

3. The signification of the verb is changed to that of a substantive without *personal* meaning, by the addition of η, μη, μος, τος, to the root (μος generally becoming σμος when added to pures): e.g. φεύγω (φυγ), διατρίβω, delay, γινώσκω, confute, τύπτω (τυπ), γιγνώσκω (γνο), δύω, sink, πλεονάζω, have superfluity (πλεοναδ), δέω, bind, λύζω (λυγ), λυγ, cup, ὀδύρομαι, lament, πίνω (πο), hence the substantives: ἡγή, flight, διατριβή, delay, ἑλεγχος, confutation, τύπος, stamp, γνώμη, opinion, δυσμός, setting, πλεονασμός (πλεοναδ-μος),

superfluity, *ὑσμῶς*, chain, *λυσμός*, hiccup, *ὀδυρμός*, lamentation, *πότος*, drink.

*Obs.*—Another substantive termination is *ωα*: *ἄγω*, lead, *ἀγωγή*; *μῖα*, *μῦα*; *ἀσπάζω*, *ἀσπῶνα*; *αἶτω*, *αἶθνα*, &c.

4. In this process the *ε* passes into *ο*: *λέγω*, *τέμνω* (*τεμ*), *φθείρω* (*φθιρ*), destroy, *ρέω*, flow, subst. *λόγος*, *τομή*, *φθορά*, *ῥός*, which points to a connection with the perfect: *λόγος*, *that which has been said*, *τομή*, *that which has been cut*, *ῥός*, *that which has been caused to flow*, &c.

5. Very rich is the class of those in *σις* and *σια* (corresponding to the German *ung*), which proceed from verbs of all kinds.

6. The monosyllabic pures make them without lengthening the radical vowel: *στα*, *στάσις*; *βα*, *βάσις*; *θε*, *θέσις*; *φα*, *φάσις*; *δο*, *δόσις*; *φυ*, *φύσις*; *λυ*, *λύσις*. Those compounded with prepositions have usually both terminations: *σύνθεσις* and *συνθισία*, *ἐπίστασις* and *ἐπιστασία*, *ἐπίθασις* and *ἐπιθασία*; but from *ῖ* come both forms without a preposition, *ῖσις* and *ῖσία* (*Lobeck ad Phrynich.*, p. 527).—In the case of polysyllabic roots the vowel is generally lengthened, as in the formation of tenses: *μῦμε*, *μῖμῃσις*, but *αἶρεσις*; *σκέδασις*, scattering, but *τίμῃσις*.

*Obs.*—Verbs in *ιω* make this form in *ια* with ejection of *υ*: *ιερύω*, *ιερία*; *ικενύω*, *ικενία*.

7. The formations from the roots of mutes exhibit like appearances: *लग*, *λέξις*; *μγ*, *μίξις*; *ἐπίμιξις* and *ἐπιμιξία*, mixing, *οπ*, *ὄψις*, *ὑποψία*. Those in *δ* (*ζ*) have often both forms: *εἰκάζω* (*εἰκαδ*, *εἰκαδ-σια*), *εἰκασία*; *ἐργαδ* in *ἐργάζω*, *ἐργασία*, labour, *ὀνομάζω*, *ὀνόμασις* and *ὀνομασία*; *γυμνάζω*, *γύμνασις* and *γυμνασία*, exercise, with *γυμνάσιον*, the place of exercise.

8. The formations from liquid roots are few in number: *άλ*, *ἄλσις*, leaping, *αρ*, *ἄρσις*, raising. *N* is often dropped in these formations: *ξηραν*, *ξηρανσις* and *ξηρασία* drying, *θερμαν*, *θέρμανσις* and *θερμασία*, warming.

9. Together with these in *σις* are generally associated those

μα, which denote the thing produced by that act, which is pressed by σις: e.g. μιμέομαι, I imitate, ἡ μίμησις, the act of imitating, μίμημα, the thing produced by imitation, πράσσω (πράγ), πράξις, the act of doing, actio, πρᾶγμα, the thing done, factum, παραδείκνυμι (παραδεικ), show forth, παράδειξις, shewing forth, παράδειγμα, the thing shewn, submitted to observation.

## § CXXXV.

### SUBSTANTIVES FROM ADJECTIVES.

1. The substantives derived from adjectives agree with the German substantives in *heit, keit*, (the English in *dom, hood, ness, ity, &c.*), that are derived in the same way, and end in τῆς (gen. τητος), and συνη: e. g. σοφός, κακός, ἀληθής (root φη), σοφία, κακία, ἀλήθεια, wisdom, badness, truth; from ἴσος, δῆμιος, δίκαιος, come ἰσότης, δηϊότης, δικαιοσύνη, equality, equity, justice.

2. The compound verbals in τος form their substantives also ια, but before ια the τ commonly passes into σ: ἀκράτος, unmixed, ἀκρατία and ἀκρασία, ἀκίνητος, ἀκινήσια, unmovableness, ἀνόητος, ἀνοησία, unthinkingness, ἀθρυπτος, ἀθρυψία; ἀναττος, ἀδυνασία; and after this analogy ἀθάνατος, ἀθανασία, immortality. Τ maintains itself in those in στ: ἀγέλαστος, ἀγέλαστία; ἀγευστος, ἀγευστία: and in ἀναισχυντία, shamelessness.

3.—The substantives from adjectives and verbals are generally found together: ἐργή δύσεργος, δυσεργία, and δυσέργητος, δυσεργησία; ἄριστον, breakfast, ἀνάριστος, ἀναριστία, ἀναρίστητος, ἀναριστησία;—even when both the fundamental forms are not in use: δεκέω, εὐδοκία (without εὐδοκος), and εὐδόκητος, εὐδόκησις; and on the other hand, δξύθυμος, δξύθυμία, and δξύθύμησις (without δξύθύμητος); ἀμελής, ἀμέλεια, carelessness, and ἀμελησία (without ἀμέλητος); ἀπορία and ἀπορησία, where only ἀπερος is extant.\* The exigencies of language produced

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\* Lobeck ad Phryn., p. 514.



the one form as well as the other: e. g. from *ἀσπρίω*, *ἀσπρησία*, according to the same analogy which would have given *ἀσπρητος* if required. Since the substantive expresses the abstract state or condition announced by the verbal as effected, grammar, according to its method of joining together cognate things, derives it from the verbal.

## § CXXXVI.

### VERBS FROM SUBSTANTIVES AND ADJECTIVES.

1. Verbs derived from substantives and adjectives add to these the notions of *being* or *making*.

a. Of *being*, especially those in *άω*, *έω*, *ύω*: e. g. *κόμη*, hair, *κομάάω*, am long-haired; *λίπη*, fat, *λιπάάω*, am fat; *πομπεύς*, one who escorts, *πομπεύειν*, to act as escort; *παρθένος*, virgin, *παρθελεύειν*; *θάλαττα*, sea, *θαλαττεύειν*, to be on the sea, to live on the sea;\* *κοίρανος*, master, *κοιρανέειν*, to be master, to rule; *φονεύς*, murderer, *φονεύειν*, to be a murderer, to murder.

b. Of *making*, especially those in *ίζω* and *όω*: e. g. *αἷμα*, blood, *αἱματίζω*, make bloody; *χρήματα*, riches, *χρηματίζεσθαι*, to make riches, to enrich oneself; *άγνός*, pure, *άγνίζειν*, to make pure, to purify; *πτέρόν*, wing, *πτερόειν*, to make wings for, to *be wing*; *χρύσιος*, golden, *χρυσόειν*, to make golden, to gild; *δοῦλος*, slave, *δουλόειν*, to make a slave, to enslave, but *δουλεύειν*, to *be a slave*.

2. Between both meanings vary those in *άσσω* or *άττω*: *νέος*, young, *νεο*, *νέάσσω*, make young; *ύγρός*, moist, *ύγράσσω*, make moist, moisten; *τυφλός*, *τυφλάσσω*; but from the subst. *λιμός*, hunger, *λιμάντω*, am hungry; *ύπνος*, sleep, *ύπνάσσω*, am sleeping.

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\* Schol. ad Eurip. Phoen., 1271.

## § CXXXVII.

ADJECTIVES FROM SUBSTANTIVES, VERBS, AND  
OTHER ADJECTIVES.

1. The terminations are :

- a. *Ios*, Germ. *lich*, Eng. *like* or *ly* : φίλος, friend, φίλος, friendly ; ξένος, ξένιος ; ἰσπέρα, ἰσπέριος ; καθάρως, καθάριος, &c.
- b. *Eios*, Germ. *isch*, Eng. *ic*, *ean*, &c., of persons : Ὀμήρειος, Homeric, Ἐπικούρειος, Epicurean, i. e. belonging to Homer, &c. So *ikos*, of things : γραφικός, σωματικός, εὐρηστικός, &c.
- c. *Pos*, *eros*, *hros*, αἰσός, εἰς, οἰς, Germ. *voll*, *reich*, *ig*, Eng. *ful*, *ous*, *y*, &c. : αἰσχρός, shameful ; φθονερός, envious ; δολιχός, deceitful ; λυπηρός, distressful ; θαρσαλέος, courageous ; χαρίεις, gracious ; ὑλήεις, woody ; πυρρός, fiery.
- d. *Iros*, Germ. *ern*, Eng. *en*, &c., ὠδής, Germ. *artig*, Eng. *y*, *ly* : ξύλινος, wooden ; σκύτινος, leathern ; φλογώδης, flamy ; ἀνδρώδης, manly ; ποιῶδης, grassy ; ἰχθυώδης, &c.
- e. *Imos*, Germ. *bar*, Eng. *ful*, *able* : χρήσιμος, useful ; ἐδάδιμος, eatable ; πότιμος, drinkable.
- f. *Téos*, *tos*. These are derived together from verbal roots : λέγω (λεγ-τεος), λεπτέος, λεπτός ; στέλλω (σταλ), σταλτέος, σταλτός ; εὕρε, εὕρετέος, εὕρετός ; παύομαι (with σ), παυστέος ; φιλε (with ε doubled), φιλητέος. Those in τέος express the part. fut. pass. of Latin, *amandus*, *invenien- dus*, those in τός the part. perf. pass., *amatus*, *inventus* : φιλητέος, *amandus*, φιλητός, *amatus* ; ποιητέος, *faciendus*, ποιητός, *factus*. <sup>(R)</sup>

2. The correspondent terminations are often wanting both German and English, in which case the Greek adjective must be translated by a periphrasis.

## , § CXXXVIII.

## FORMATION OF ADVERBS FROM DIFFERENT WORDS.

1. Besides the modes of forming adverbs already described,

there are others expressive of circumstance, chiefly with the terminations : ι, ει, τι, τει, δην, δις, δον : e. g. αὐτοχειρί, with one's own hand, ἀμαχεί, without a struggle, μεγαλωσί, at great length, ἀνιδρωτί, without sweat, ἀκηρυκτεί, without proclamation, μεταστοιχεί, in a row, συλλήβδην, taken together, ἐπαμειβადίς, alternately, ἐμβαδόν, on foot, διακριδόν, distinctly.

2. Of the same kind are those in στι from national names : Ἕλλην, ἑλληνιστί, συριστί, ῥωμαϊστί, φρυγιστή

## § CXXXIX.

### PARTICULAR CLASSES OF SUBSTANTIVES AND ADJECTIVES.

1. *Diminutives.* Terminations : ιον, διον, ιδιον, αριον, ασιον, υδριον, υλλιον, υλλις, ις, ισκος, ισκη, &c. :

παιδίον, little boy, ἰχθύδιον, little fish, νησίδιον, islet, παιδάριον, ποδιάσιον (from κόρα, maiden), νησύδριον ; from εἶδος, εἰδύλλιον ; from ἄκανθα, ἀκανθυλλίς, little thorn ; from νῆσος also νησίς ; from νέος (through νέαν), νεανίσκος, νεανίσκη, &c.

2. *Amplificatives.* Terminations : ων, αξ, γάστρων, big-bellied, κεφάλων, big-headed, πλούταξ, over-rich ; from ρόος, ρύαξ, a current, especially of lava.

3. *Gentiles.* Terminations : ος, ιος, ινος, ανος, ηνος, ιτης, ιατης, ωτης, ες, &c. : Ἰταλός, Κορίνθιος, Ἀθηναῖος, Βυζαντινός, Ἀσιανός, Κυζικηνός, Ἀβδηρίτης, Σπαρτιάτης, Ἰταλιώτης, Αἰολεύς, &c.

4. *Patronymics.* a. Terminations : ἰδης (gen. ου), ιων (gen. ιονος) : e. g. Κρόνος, root Κρον, Κρονίδης, Κρονίαν, son of Cronos ; Πηλεύς, root Πηλε, Πηλεΐδης, Πηλείαν, son of Peleus ; Ἀτρεΰς, root Ἀτρε, Ἀτρεΐδης, Ἀτρείαν, son of Atreus.

b. To the roots in α of the first declension only δης is added : Ἰππότης, root Ἰπποτα, Ἰπποτάδης ; Ἀλεύας, Ἀλευάδης ; Αἰνέας, Αἰνεάδης ; so also to those in ιο of the 2nd : Ταλθύβιος, Ταλθυβιάδης ; Ἀλκίβιος, Ἀλκιβιάδης ; Ὀλύμπιος, Ὀλυμπιάδης.

Obs.—From a patronymic so formed, no new forms of the same kind are deduced, when it is used as a proper name ; but either a

periphrasis is employed, e. g. 'Ηρακλίδου υἱός, son of Heraclides, or the same word in the plural is taken as the patronymic of the singular; thus 'Ηρακλῆδαι stands either for the *Heraclidae* or the *sons of Heraclides*,—also for *Hercules and his sons*, as Φινῖδαι means *Phineus and his children*, Πισιστρατίδαι, *Pisistratus with his family*, in Herodotus. (*Valeh. diatribe de Eurip. fragm.*, p. 196.)

5. The feminine terminations of these are : *ις, ας, ωνη, ινη*: Τάνταλ-ος, Τανταλ-ίς; 'Ολυμπιάδης, 'Ολυμπιάς; Νηρέύς, Νηρη-ος, Νηρηΐς, daughter of Nereus; 'Ατλας, 'Ατλαντίς; 'Ακρισιώνη, 'Αδραστίνη, daughter of Acrisius, Adrastus.

*Obs.*—The derived names were called παράγωγα, *derivata*, or παρώνυμα, *denominativa*,—even those proper names which have a simpler word as their root, so that Πλάτων is the παρώνυμον of πλατύς, Φίλων of φίλος.

## § CXL.

### OF THE MANNER OF COMPOUNDING WORDS IN GREEK.

1. In order to designate two ideas combined in one image, the one of which, as the fundamental idea, is more closely defined or limited by the other, the chief word is, in Greek, united,

- a. With prepositions : στάσις, ἀνάστασις, φυγή, ἀποφυγή.
- b. With adverbs : πάλαι, παλαιγενής, long ago born, ἄγχι, ἄγχιμολος, coming near. To this class belong also words compounded with *δυσ, εὖ*, as *δυσφημεῖν*, to speak ill of, *εὐφημεῖν*, to speak well of, *α* negative, intensive, and connective, and *ο* connective, of which hereafter.
- c. With a noun : ἰχθυοπώλης, fish-seller, fish-monger, φι-λάνθρωπος, philanthropic. In the former, *seller* is the chief idea, and is limited by *ἰχθύς*,—in the latter, the idea of *love* (φιλ) is limited by *ἄνθρωπος* to the particular class, *mankind*.

2. When a verb is found in the composition, it always

marks the chief idea, which is more closely defined by the other, whether it stand first in the composition, as δάκνω, bite, in δακέθυμος, heart-gnawing, λυσίμαχος, battle-ending, παυσίχολος, rage-allaying; or stand second: σκιαμαχεῖν, to fight with a shadow.

*Obs. 1.*—The simple word is called ἀπλοῦν, *simplex*, as ἴστος, the compound, σύνθετον, *compositum*, as φίλσπτος, that derived from a compound παρασύνθετον, *decompositum*. If the first word be altered, e. g. ναῦς in ναυμαχία, it is a proper composition (σύνθεσις, *compositio*), if it remain unaltered, it is merely a *juxta-position* (παράθεσις), e. g. εὐρυκρείων from εὐρύ and κρείων.

*Obs. 2.*—When there is merely a *parathesis*, the accent remains unaltered: μή τις, μή τις, ἦ τοι, ἦτοι, εἴθε, ἦπερ, not where crasis occurs: τὸ ἔργον, τοῦργον, καὶ ὅσα, χῶσα, &c. (*Goettling Animadvers. ad Theodos. Gramm.*, p. 222.)

*Obs. 3.*—A in composition has the three meanings alluded to in n. 1, b, according as it is derived from ἄνευ, without, ἄγαν, very much, or ἅμα, together.

a. A from ἄνευ, without, is equivalent to the English *un*, *in*, *less* (*a privativum*): e. g. ἄσοφος, unwise, ἄκακος, harmless, ἄπαις, childless.

Before a vowel ν is inserted: ἀναίτιος from αἴτιος, guiltless.

b. A from ἄγαν, very much, strengthens the meaning of the word before which it stands; ἀτενής, much strained, ἄξυλος, abounding in wood, ἄσταχυς from στάχυς, a large ear of corn.

c. A from ἅμα, together, at the same time, expresses the connection between two objects: ἀδελφός, born from the same womb (δελφύς), brother, ἀπόλουθος from κέλαιθος, one who goes on the same road, an attendant, ἄλοχος, ἄκαις (from λείχος, κοίτη, bed), the sharer of the bed, wife.

*Obs. 4.*—The derivation of the connective α from ἅμα is proved, both by the meaning and by the analogy of the similar ο, together, from ὁμοῦ, in the Homeric words, ὄτρυχες, like-haired, ὄπατρος, from the same father, ὄαροι, united together (ὁμοῦ, ἄρω), consorts.

*Obs. 5.*—Prepositions are united to other words without any alteration

except that which the collocation of letters may require: ἀμφί πόλις, Ἀμφίπολις, σύν μάχη συμμαχία, συσσιτία, ὑπέχω, ὑφίξω, ἰφέρω, &c. The same rule is observed by δύς, εὖ, and several other adverbs, as πάλιν in καλίντονος, bent-back, καλίμυθος, hacknied knave, καλίλυτος, loosed again, καλίστρεπτος, turned back, πάλαι in Παλαίφατος, ἄγχι ἄγχινα, presence of mind, ὕψι Ὑψιπύλη, and Ἰφι in Ἰφργένια, &c.; and by some nouns: e. g. βοή βοηθίω, run to the cry (βοή), to help, and in poetic expression δορυ δορύξενος, spear-friend, ally, δακρυ δακρυχίονσα.

*Obs. 6.*—In other compounds, however, the first word, whether noun or verb, is altered, and so that,

*a. The noun returns to its root:* ναῦς ναυμαχία, sea-fight, πᾶν πᾶνώλης, all-destroyed, πᾶνπύρρατος, the all-highest, πόλις πολίπορθος, and so ἄγαν Ἀγαμέμνων. Thus also those in ος: δίκαιος δικαιοπόλις, ἀγαθοδαίμων, κακός, κακάγγελος, evil messenger, ὁ πόντος, the sea, ποντομέδων. The analogy thus founded is followed by other words also, which take ο from these forms as the combining sound: τὸ ἄχθος, root ἄχθε, ἄχθοφόρος, δίκη δικογράφος. Many, which retain the proper termination of their roots, assume σ with a short vowel, to strengthen the syllable: τὸ τέλος, the end, root τελε, τελεσφόρος, end-bringing; κέρασ, root κερα, κερασφόρος, horn-bearing, and in Homer from σάκος, root σακε, σακίσπαλος and σακεσφόρος; others take ι: κάλλος, gen. κάλλιος, beauty, root καλλι, Καλλίπολις, καλλιγράφος; αἶξ, root αἶγ, αἶγίκοσις.

*b. The verbal roots assume, when they make the first part of a compound word, ι or σι:* δάκνω δακ δακέθυμος, ἔλ ἐλέπολις, μιν Μινίλαος, except where the combining vowel ο, already mentioned, occurs, or the lengthening of the root is altogether avoided: φυγ φυγέμαχος, battle-fleeing, λπόπαγρις, country-leaving, ληθ λήθαργος, lethargy, λπ λειπ λειπόθυμος, in a swoon.—The inserted syllable σι is found as well in pures: λυ λυσίμαχος, battle-ending, παυσίπνοος, toil-appeasing, as in mutes: τερσ τερψιχόρη, rejoicing in the dance, τερψίνοος and δελγ δελξίνοος, heart-soothing, and in Epic forms with μ before βρ: φασσίμυρος, τερψίμυρος. Many of this sort, as e. g. λεξιθήρας

word-hunter, have for their immediate root a substantive in *α*.

*Obs. 7.*—The root, as shown in the genitive, with *ο*, lies at the basis of many forms: *ἀνὴρ ἀνδρογόνος*, man-begetting, *ἰχθύς ἰχθύος ἰχθυώλης*, fish-monger, *ἰχθυοφάγος*, fish-eater, *ἀσπιδοφορεῖν*, to bear a shield; some have the dative: *ναυσιφόρητος*, ship-borne; or even the accusative: *δορυθαρσής*, bold with the lance, *δακρυχίουςα*, tear-shedding.

*Obs. 8.*—Finally, *ι* in the middle belongs to the infinitive, and *ἰς* in *ἰλίπολις* bears the same relation to *ἰλεῖν*, which *θυμο* in *θυμοφθόρος* does to *θυμός*: moreover *σ* in the verbal roots above-mentioned: e. g. in *λυσι*— *παυσι*— proceeds from the same tendency, which produced *λύσις*, *τίρψις*. (R)

## § CXLI.

### OF THE MEANING AND DERIVATION OF COMPOUND WORDS.

1. When two nouns are combined in the mode described, the ideas represented by them are no longer thought of apart, but blended together in one image and expression: *μεγάλη πόλις*, *μεγαλόπολις*; *καλή πόλις*, *καλλίπολις*; *ἀνδρόπαις*, *ἀνδρογύνης*, man woman, *αἰνογίγας*, &c. When in this way a verb is raised to a noun, its signification remains even in the compound: *δικαιοκρίτης* is not equivalent to *δίκαιος κριτής*, but is one *who judges right*, ὅς δικαίως κρίνει; *Ἑλληνοδίκης*, ὅς δικάζει τοὺς Ἕλληνας.

*Obs. 1.*—When in the name of a city a proper name stands first, the connection may be dissolved in its derivatives. From *Νεάπολις* the paronym is only *Νεαπολίτης*, but from *Ἑρμόπολις* both *Ἑρμοπολίτης* and *Ἑμουπολίτης*. So *Φιλιπποπολίτης* and *Φιλιππουπολίτης*.

*Obs. 2.*—Many roots are changed, in the synthesis, to adjectives, by the mere addition of *σ*: *γνω*, *ἀγνώς*, unknown, *ἀλλόγνωις*, strange, gen. *ἀλλόγνωτος*; *βαλ*, *βλα*, *ἄβλης*, unthrown, gen. *ἄβλητος*. So *ἄδμης*, untamed, *ἀνδροφρώς*, man-eating, gen. *ἀνδροφρῶτος*, *αἰγίληψ*, goat-deserted, high, *οἰκοτρηψ*, born in the house.

**Obs. 3.**—Nothing hinders to combine several, and even many words, prepared in the way which the foregoing section points out, into one expression,—as is especially practised in comic poetry: βατραχομυομαχία, i. e. ἡ τῶν βατράχων πρὸς τοῦς μῦς μάχη, battle-of-frogs-and-mice; σφραγιδοπυγμαγομιῆται, *Aria. Nub.*, 331, idler (ἀργός) with long hair (κομήτης) having rings (σφραγίδας) to the very nails (ὀνυχες), i. e. having the whole fingers covered with rings. Compounded out of whole parts of speech are ἀλλοπρόβαλλες, who goes from one to another, unstable, ἀπροσδιόνους, which has nothing in reference to Bacchus, irrelevant.

2. Verbs (not *verbal roots*) refuse to combine except with prepositions, of which several are often compounded together: ἀμπεῖν, ἐκλάμπεῖν, διεκλάμπεῖν, to shine *out through* all. Ulysses strikes Thersites with his staff (*Il.*, β, 267,) and ῥῶδιξ . . . . μεταφρένου ἐξυπανέστη, the wheal *stood* (ἔστη) or *raised itself up* (ἀνά) *out of* the back (ἐξ) *under* the staff (ὑπό).

3. Consequently, if a compounded verb be necessary, it must be formed from a compound noun: not εὐαγγέλλω, but from εὐάγγελος, εὐαγγελῶ; not ἀελπίζω, but from ἀελπεῖς, ἀελπῶ; not δυσσέβω, but from δυσσεβής, δυσσεβῶ; not καιροφυλάττειν, but from καιροφύλαξ, καιροφυλακεῖν; or from καιροφύλακτος, καιροφυλακτεῖν; not χρυσοχέειν, but from χρυσοχόος, χρυσοχοεῖν; and so, according to this analogy once established, always in use of paragoge, even when the word, from which the verb to be derived, is not exactly in use: not μυραλείφειν, but μυραλειφεῖν, ξηραλειφεῖν, &c.\*

**Obs.**—Many poetical participles form an exception to this rule: Ἀργώ πασιμέλουσα, Ἀρηϊπτάμενος, εὐρυρέοντα, where the combination of the words is only external; also those words which are created by the negation of a positive meaning; ἀνομοιοῦσαι from ὁμοιοῦσαι (*Plato*

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\* *Comp. Scalig. ad Phryn. Eclog.*, p. 266 of Lobeck's edition, and Lobeck, *ib.*, p. 560, sqq.



Parmenid., p. 156, B.); πᾶς τις πλούσιον ἄνδρα τίει, αἰτίει δὲ πτωχόν, Theogn. 621;\* some which have become current from frequent use: χερνίπτειν, and that which Euripides has hazarded, δυσθνήσκω instead of δυσθανατῶ from δυσθάνατος, but only in the participle, Electr. 843, Rheens, 791; lastly, from πρήσσω, εὐπρήσσεισκον ἔκαστα, Od. θ, 259, but in the sense of order, arrange. Less remarkable are several derived verbs which appear in the simple state, and with δυσ, ἀ, εὐ, in similar forms: δηλόω, ἀδηλόω; ἡθίζομαι, ἀηθίζομαι, and εὐηθίζομαι; ἀγρέω, δυσαγρέω, and εὐαγρέω; μενταίνω and δυσμενταίνω; θυμαίνω, δυσθυμαίνω; κλεῖζω, εὐκλεῖζω; οἷζω, δυσοῖζω; φημίζω, δυσφημίζω.

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\* "*Per antimetabolen quandam*," Lobeck, *ut supra*, p. 563.

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## OF THE VERSIFICATION AND DIALECT OF HOMER.

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### § CXLII.

#### INTRODUCTION.

. . . . ὥραϊος μάθε τάξιν Ὀμήρου,  
 "Ὅφρα δαεὶς πάσης μέτρον ἔχης σοφίης.  
*On the Iliac Table.*

AFTER learning the rudiments of the Greek language, when we have acquired a sufficient familiarity with the common forms, and a knowledge of the most necessary words, the next step properly conducts to HOMER. In order to facilitate this step, a treatise upon the Homeric versification, and another upon the Homeric dialect, are here subjoined. For the same reason, and after the example of the ancient Grammarians, the syntax is grounded, to a great extent, upon examples taken out of Homer; from an accurate acquaintance with whose writings, all investigations into the language, the manners, and the knowledge of the Greeks, must proceed.

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## OF THE HOMERIC VERSIFICATION.

### § CXLIII.

#### ORIGIN OF THE HOMERIC OR EPIC VERSE

1. The Homeric verse arises out of the following series or combination of syllables:

-    ˘    ˘    -                    or                    -    -    -

as, for example, in ἀντίθῃᾱ, δῦσδμένου, ἀρνεῖᾱν, Ἑρμείᾱν.

2. In the first place of these series, ἀντ, δυσ, ἀρν, Ἑρμ, the tone is raised, hence here is the *Arsis*, which may be marked by an oblique stroke:

ὀῦλδμένῃν,            ἥρῶᾱν.

3. After this *rise* the tone sinks again in the two short syllables, or the long one answering to them, and this part of the series is therefore called the *Thesis*.

4. In this Thesis the tone, as it were, fluctuates without finding a point of rest: ὀῦλδμέ . . . ἥρῶ . . . In order to attain a point of rest, it must light upon a second long syllable, by which the series of syllables may be closed, and made a *whole*, with *beginning, middle, and end*: οὔλομενῃν (˘ ˘ ˘ ˘), ἥρῶᾱν (˘ - ˘).

5. The *conclusion* may serve again as the *arsis* of a new series:

˘       ˘˘       ˘       ˘˘       -       ; e. g.

ἀλλ' ὃ μὲν Ἀιθιόπας

τίσιᾱν Δᾱνᾱοῖ

πόλλ' ὃ ὄγ' ἐν πόντῳ

ἥρῶᾱν αὐτοῦς,

or it terminates the series, and then, in order to moderate the vehement flow of the syllables, a single syllable may be placed after it, which may, therefore, be called the *Catalexis* (the *leaving-off*, κατάληξις).

˘       ˘    ˘    -    ˘                    or  
˘       ˘    ˘    -    -                    ; e. g.

Ἡέλοιό,

πήματα πάσχει,

or, in German: Wann die Nätür | lieblich erneüt, where the impetuous flow of syllables will be moderated by the introduction of the *catalexis*:

Wann die Natur sich | lieblich erneut hat.

6. For the construction of the Homeric verse it is necessary,

a. That the series  $\acute{\text{---}} \grave{\text{---}} \acute{\text{---}} \grave{\text{---}}$ , in which, by the renewed *arsis*, measure and counter measure are produced, be repeated :

$\acute{\text{---}} \grave{\text{---}} \acute{\text{---}} \grave{\text{---}} \acute{\text{---}} \mid \acute{\text{---}} \grave{\text{---}} \acute{\text{---}} \grave{\text{---}} \acute{\text{---}}$

b. That both these series, which, as two wholes, again appear as measure and counter measure, have the *catalexis* :

$\acute{\text{---}} \grave{\text{---}} \acute{\text{---}} \grave{\text{---}} \acute{\text{---}} \mid \acute{\text{---}} \grave{\text{---}} \acute{\text{---}} \grave{\text{---}} \acute{\text{---}}$

c. That both series, which thus stand without close coherence (*ἀσυνάφτητοι*), combine into a whole, which is effected by raising the *catalexis* in the middle ( $\acute{\text{---}}$ ) to a thesis ( $\acute{\text{---}}$ ), and, thus, the complete series attains the following form :

$\acute{\text{---}} \grave{\text{---}} \acute{\text{---}} \grave{\text{---}} \acute{\text{---}} \mid \acute{\text{---}} \grave{\text{---}} \acute{\text{---}} \grave{\text{---}} \acute{\text{---}} \mid \acute{\text{---}} \grave{\text{---}} \acute{\text{---}} \grave{\text{---}} \acute{\text{---}}$

## § CXLIV.

### OF THE COMBINATION AND SEPARATION OF THE SERIES.

1. The measure of epic verse, constituted as above described, runs through six similar metres, which are made up of the words united into a verse.

2. The conclusion of every word makes an incision (*τομή*, *cæsura*,) in the verse, that is to say, the *series of metres* is broken by the portion of time, which intervenes between the pronunciation of two words : as, Il., α, 3.

πολλὰς | ὃ ἰφθίμους | ψυχὰς | "Αἰδὼ | προΐαψεν |  
which verse, by the *cæsuras*, is divided into the following five series :

$\acute{\text{---}} \mid \acute{\text{---}} \mid \acute{\text{---}} \mid \acute{\text{---}} \mid \acute{\text{---}}$

3. When the *cæsura* falls upon the *arsis*, it is called *masculine*, when after the first short of the metre ( $\acute{\text{---}} \mid \cdot \cdot \cdot$ ) *feminine* or *trochaic*, after the second ( $\acute{\text{---}} \cdot \cdot \mid \cdot \cdot \cdot$ ) *dactylic*, after the second long ( $\acute{\text{---}} \mid \cdot \cdot \cdot$ ) *spondaic*. So, in the line above quoted, the second, third, and fourth *cæsuras* are *masculine*, the first is *spondaic* ; in verse 5,

οἶωνοῖσί τε | πᾶσι | Διὸς | ὃ ἔτελείετο | βουλή,  
 the second is *feminine* or *trochaic*, the fourth *dactylic*, and so also the first, since by *enclisis* τε so connects itself with the foregoing word, that both words may be considered rhythmically as one, οἶωνοῖσι τε.

4. Compound words also produce a cæsura, when the last syllable of their first word falls upon the arsis, as

Μοῦσα πολῦτροπον, πέμψαντες εὖσκοπον, θυγάτηρ ὀλοῦφρονος,  
 at the dotted syllables.

5. Over many cæsuras the pronunciation glides along without their becoming very perceptible : e. g.

Ἄνδρα μοι ἔννεπε | Μοῦσα.

6. On the other hand, some are more marked, by a longer interruption to the flow of the verse, especially when long syllables follow the masculine cæsura, or when the cæsura coincides with punctuation, which breaks or concludes the thought : e. g.

Μῆνιν, ᾗδε, θεά || Πηληϊάδεω Ἀχιλῆος, Π., α, 1,  
 Ἀλλὰ σὺ μὲν νῦν τήνδε θεῶ πρόες. || αὐτὰρ Ἀχαιοί, ib., 127, 128,  
 Τριπλῇ τετραπλῇ τ' ἀποτίσσομεν, || αἶ κέ ποθι Ζεὺς,  
 and of these we shall more especially speak in the sequel.

7. The chief thing required in the hexameter is, that it should unite the several series, of which it is constructed, into a whole, without losing variety, and thus attain *variety in unity*.

8. The verse wants *unity*, when the cæsuras of the words coincide with the terminations of the metres : thus,

Οἴσι τε | Μοῦσαι | ἡμῖν | ὕμνων | ἀγλαὰ | δῶρα |  
 εἰς φίλον | ἦτορ | .

9. Unity prevails when the cæsuras do not coincide with the ends of the metres, and thus the voice slides to the latter over the former, or at least over the most of them, as if the foregoing verse ran :

Οἴσι τ' αἰοιδάων Μοῦσαι δόσιν ἀγλαοφάνων  
 ἦτορ ες ἡμέτερον, i. e.

- - - - - , - - - - - , - - - - - , - - - - - , - - - - - , - - - - - ,

where the ends of the metres are marked by commas, and the cæsuras by double points.

10. Hence the use of the dactylic and spondaic cæsuras,

strengthened by the sense and punctuation, is very much limited.—They occur however,

a. In the first metre :

Τρῶες.—τῶν αὐτ' ἤρχε Λυκάονος ἀγλαὸς υἱός, Π., β, 826.

Ἑκτορα.—τοῦ νῦν εἵνεχ' ἰκάνω νῆας Ἀχαιῶν, ib., ω, 501.

b. The dactylic in the fourth metre, then named *bucolic* on account of its frequent use with the Bucolic poets, as in the first poem of Theocritus, v. 1, &c. :

ἀδύ τι τὸ ψιθύρισμα καὶ ἃ πίτυς, || αἰπόλε, τήνα,  
ἃ ποτι ταῖς παγαῖσι μελίσδεσθαι || ἀδὺ δὲ καὶ τύ  
συρίσδες,

such lines are, through the abruptness of their sound, capable of great strength, where force is to be expressed:

e. g. of a billow in a storm,

πόντα μὲν τὰ πρῶτα κορύσσεται, || αὐτὰρ ἔπειτα  
χέρσῃ ῥηγνύμενον μεγάλα βρέμει, || ἄμφι δὲ τ' ἄκρας  
κυρτὸν ἰὸν κορυφοῦται. Π., δ, 424, &c.

*Obs. 1.*—Where in other places words terminate with the metres, the flow of the verse slides over them, without suffering them to be perceptible: as,

τίσειαν Δαναοὶ ἱμὰ δάκρυα σοῖσι βέλεσσι, Π., α, 42,

where ἱμὰ δάκρυα flow together as if in one word, or κέρα ἴστασαν in

ὄφθαλμοι δ' ὥσι κέρα ἴστασαν, ἥε σίθηρος, Od., τ, 211.

*Obs. 2.*—The following verses remain with remarkable cæsuras at the end of the third metre :

ἦ οὐ μέμνη, ὅτε τ' ἐκρέμω || ὑψόθεν, ἐκ δὲ ποδοῖν, Π., α, 18.

ἱμερόεν κιθάριζεν || Λητοῦς καὶ Διὸς υἱός, Hesiod, Δ, 202,

where Spitzner\* transposes,

ἱμερόεν κιθάριζε Διὸς καὶ Λητοῦς υἱός.

That it was so written is proved by the Hymn to Apollo, 545, *Herm.*, and the Fragment in the Schol. to Pindar, 3, *Pyth.*, 14, which Asclepiades (ἐν τοῖς τραγωδομένοις,) cites probably out of Hesiod :

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\* De Versu Homérico, p. 10.

Ἄρσινόη δὲ μεγέῃσα Διὸς καὶ Λητοῦς (prob. Λητόος) υἱῶ.

The first example is softened by this circumstance, that the adverb ὑψόθεν coheres closely with its verb ἐκρέμω, and thus may conceal the *hiatus* between the two series.

11. The *masculine* cæsura occurs in all places of the arsis, from the first, as

βέλος ἔχευεν κῆρ ἐφ' ἑσθλῆς  
βάλλ' || αἰεὶ δὲ πυρραὶ νεκύων καίοντο θαμειαί, Π., α, 51,  
to the very last,

γαῖαν ὁμοῦ καὶ πόντον, ὁράει δ' ουρανόθεν || νύξ, Od., ε, 294.

12. The *feminine* cæsura also may occur in every metre; in the fourth, however, it weakens the flow of the verse, when it is not strengthened by either the position or punctuation of the words: as,

Πηλεὺς θῆν μοι ἔπειτα γυναῖκα || γαμέσσεταί αὐτός, Π., ι, 394.  
Μησόμαθ' ὥς χ' ὁ ξεῖνος ἀνέυθε || πόνου καὶ ἀνίης,\* Od., η, 192.

*Obs.*—Some verses can be corrected in this respect by the assumption or rejection of the augment:

. . . κρατερὸφρονι γίνατο παῖδα, Od., λ, 298.

. . . θαλερῇ δ' ἐμιαίνετο χαίτη, Π., ε, 439.

. . . αὐτὰρ οἱ Πρῶτος πάνα μῆσατο θυμῷ, Π., ζ, 157.†

13. Almost universal is the audible cæsura, *masculine* or *feminine*, in the third metre or foot, where it divides the verse into two unequal portions, so that, for example, in the first book of the *Iliad*, of 611 verses only 7 are without this cæsura, either *masculine* or *feminine*, in the third foot. *Comp. Spitzner ut sup.*, p. 7. Thus, *Iliad*, α,

Masculine.

Feminine.

1, μῆνιν ἄειδε θεά, . . (´) 2, οὐλομένην ἦ μοῖρα, (´~)

3, πολλὰς δ' ἰφθίμους, (´) 4, ἡρώων αὐτοὺς δέ, . . (´~)

\* Hermann ad Orph., p. 692.

† Hermann *ut supra*, p. 694. Spitzner *ut supra*, p. 13.

7, Ἀτρεΐδης τε ἄναξ, (´) 5, οἰωνοῖσί τε πᾶσι, . . (´~)

6, ἐξ οὗ δὴ τὰ πρῶτα, (´~)

&c.

&c.

14. Where the third foot is altogether without cæsure, we sometimes find it included in a proper name of at least three syllables :

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον, Π., β, 494.

Εὐμηλος, τὸν ὑπ' Ἀδμήτῃ τέκε δῖα γυναικῶν, ib., 714.

Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω, Π., γ, 148, &c.

sometimes in another longer word :

ξείνους τε στυφελιζομένους || δμῶάς τε γυναῖκας, Od., π, 108.

ῥυστάζοντας αἰκελίας || κατὰ δώματα καλά, ib., 109, &c.

and as, by cæsure in the third foot, the verse is divided into two portions, so here, by the cæsuras in the second and fourth feet, it is divided into three portions, as Π., α, 145, π, 224:

ἦ Αἴας || ἦ Ἰδομενεύς || ἦ δῖος Ὀδυσσεύς

χλαινάαν τ' || ἀνεμοσκεπέων || οὔλων τε ταπήταν,\* &c.

*Obs.*—By this division into three parts or series it also happens, that the second foot has the spondaic or dactylic cæsure, Π., δ, 124, αὐτὰρ ἱπιδὴ | κυκλαστὲρς μέγα τόξον ἔτιυεν; ib., 329, αὐτὰρ ὁ πλησίον | ἰστήκει πολύμητος Ὀδυσσεύς. Comp. Π., ν, 715, Od., η, 120, λ, 582, 593, &c. The same thing happens, but very rarely, when the cæsure is in the third foot: ἠπιίλησεν μῦθον, ὁ δὲ τετελεσμένος ἰσθίν, Π., α, 388, where perhaps we should read, μῦθον ἐπηπιίλησεν, κ.τ.λ. Comp. Π., ξ, 45. Lines of this sort have something ungainly in their sound, and have been therefore generally avoided.

## § CXLV.

### EPIC PERIODS.

1. As the several portions of a verse are combined into a whole, by the blending together of the feet and the cæsuras,

\* Spitzner, *ut supra*, p. 8.



and thus the *unity* of the verse is attained, so, in the junction of several hexameters, *variety* is attained, when the combination, in the several verses, takes place in different modes.

2. The combination of several hexameters, to the end of a proposition, is called a hexametrical or epic *period*.

3. The epic period is divided into different *series* by the close of the verses, and by those cæsuras which coincide with the punctuation. In the following passage, Od., α, 64, a dot marks the *feminine*, two dots mark the *masculine* cæsura, and a stroke the end of a series.

Τέκνον ἐμὸν, | ποῖόν σε ἔπος φύγεν ἕρκος ὀδόνταν; |  
 πῶς ἂν ἔπειτ' Ὀδυσῆος ἐγὼ Δείοιο λαθοίμην, |  
 ὅς περὶ μὲν νόος ἐστὶ βροτῶν, | πέρι δ' ἱρὰ θεοῖσιν  
 ἀθανάτοισιν ἔδωκε, | τοὶ οὐρανὸν εὐρὺν ἔχουσιν; |  
 ἀλλὰ Ποσειδάων γαιήοχος ἀσκελὲς αἰεὶ  
 Κύκλωπὸς κεχόλωται, | ὃν ὀφθαλμοῦ ἀλάωσεν, |  
 ἀντίθεόν Πολύφημόν, | ὅου κράτος ἐστὶ μέγιστον  
 πᾶσιν Κυκλώπεσσι, | Θόασά δέ μιν τέκε Νύμφη.

4. The beauty of the hexametrical period depends upon this rule, that not only the feet should be varied as dactyls and spondees, but that also the different sorts of cæsura, both generally, and especially when they terminate *series*, should vary in position, i. e. should occur in different places of the verse.—The accumulation and rapid succession of different cæsuras produces a vigorous and manly flow of the verse, which is thus divided, now into long, now into short portions,—is at one time bold and impetuous, at another soft and tranquil.—As a model of a bold and free-flowing period, the following passage, Od., ε, 299, may be cited.

ὦ μοι ἐγὼ δειλός, | τί νύ μοι μήκιστα γένηται; |  
 δεῖδω μῆ, δὴ πάντα θεῶν νημερτές ἐνισπεν, |  
 ἥ μ' ἔφατ' ἐν πόντῳ, | πρὶν πατρίδα γαῖαν ἰέσθαι, |  
 ἀλγέ' ἀναπλήσειν· | τὰδε δὴ νῦν πάντα τελεῖται, |  
 οἷοισιν νεφέεσσι περιστέφει οὐρανὸν εὐρὺν  
 Ζεὺς, | ἐτάραξε δὲ πόντον, ἐπισπέρχουσι δ' ἄελλαι  
 παντοίων ἀνέμων. | νῦν μοι σῶς αἰπὺς ὄλεθρος.

5. As an example of a softer evolution of the series, with chiefly *feminine* transitions, comp. Od., τ, 204.

τῆς δ' ἄρ' ἀκουούσης ῥέε δάκρυα, τήκετο δὲ χράς·

ὡς δὲ χιῶν κατετήκετ' ἐν ἀκροπόλοισιν ὄρεσιν,  
 ἦντ' Εὐρος κατέπηξεν, ἐπὴν Ζέφυρος καταχεύη,  
 τηκομένης δ' ἄρα τῆς ποταμοὶ πλήθουσι ῥέοντες·  
 ὡς τῆς τήκετο καλὰ παρήϊα δακρυχεούσης,  
 κλαιούσης ἐὼν ἄνδρα παρήμενον.—Αὐτὰρ Ὀδυσσεύς  
 θυμῷ μὲν γοόωσαν ἐὼν ἐλέαιρε γυναῖκα.

## § CXLVI.

## OF THE QUANTITY OF SYLLABLES IN HOMERIC VERSE.

1. That which has been already said (§ 28,) concerning the quantity of syllables, applies also to Homeric verse, with a few limitations.

2. *Position* takes place even when the two consonants which produce it, are not in the same word with the vowel which they lengthen: οἱ μὲν δυσομένου,---τὸν ῥ' Ἀγαμεμνονίδης, ---μνήσατο γὰρ κατὰ θυμόν,---ἐν σπείσσι γλαφυροῖσι,---πᾶσι μνηστήρεσσι.

3. The combination of a mute with the liquid ρ or λ, produces for the most part a long syllable of no great force; hence before βρ in the compounds of βροτός, the letter μ likewise is inserted, to strengthen the sound: as, ἄμβροτος, τριψίμβροτος, φαεσίμβροτος, and, instead of ὄβριμος, ὄβριμοπάτρη, &c. it is more proper to write ὄμβριμος, ὄμβριμοπάτρη, &c.

4. Yet, in the collocation of several words, this position generally stands without any such aid, and rejects even the support of the paragogic N.

Νύκτα δὲ ὄρφναίην, ὅτε θ' εὖδουσι βροτοὶ ἄλλοι,

Π., κ, 83, 386, ω, 363.

So ἄγῃ τρεῖς, Π., β, 671, ἦρχῃ Πρόθοος, ib., 765, &c., according to the authority of the old Grammarians, whom Wolf follows, but Hermann and Bekker oppose.

5. But if the beginning of the word which commences with ρ or λ after a mute be *iambic* (˘), so that, without the rejection of position, it could not come into epic verse, then the position may be rejected. The following combinations fall to be considered:

Π. πλ, πρ.—Β. βλ,\* βρ.—Φ. φλ,\* φρ.  
 Κ. κλ, κρ.—Γ. γλ,\* γρ.—Χ. χλ, χρ.  
 Τ. τλ, τρ.—Δ. . . δρ.—Θ. θλ,\* θρ.

Before those marked with an asterisk, however, a vowel is never short.

6. The other combinations allow a violation of position in the case above specified: thus,

a. *In proper names*: οἱ δὲ Πλάταιαν, Π., β, 504.—Ἐξ-  
 πάτησῃ Προμηθεύς, Hes., E, 48. Comp. 86, Θ, 521,  
 546.—Ἀφροδίτη is always <sup>˘˘˘</sup>. Ἐϋκτιμένας τῇ Κλεονάς,  
 Π. β, 570.—Καὶ γάρ ῥα Κλυταιμνήστρης, Π., α, 113, &c.  
 —Κρονίων, always <sup>˘˘˘</sup>, without position for the preceding  
 syllable.—Οὐδὲ Δρύαντος, Π., ζ, 130.—Εἰρετρίαν, Π., β,  
 537.—Ἐποντο Τρίκης, Π., δ, 202.—Ἀμφιτρύων, Hes.,  
 A, 2, 37, 165, even Ἠκλέκτρυώνος, ib. 3, Ἠκλέκτρυόνης,  
 35, unless a synizesis of the syllables  $\bar{u}\omega$  takes place in  
 these instances (*Hermann ad Orph.*, p. 757).

Obs.—Even where there is not an absolute necessity, the force of  
 position is sometimes suppressed to suit the convenience of the verse,  
 as Πάτερδ' αὖτε, Π., τ, 287,<sup>(R)</sup> —Ἐσθλὸν Ὀτρυντιῖδην, Π., υ, 383, νηὶς Ὀ-  
 τρυντιῖ, ib., 384, Κεῖσαι Ὀτρυντιῖδην, ib., 389,—Ἰασίτος τε Κρόνος τε,  
 Π., θ, 479, and μέγαλοιο Κρόνοιο, Π., ξ, 194.

b. *In other words*, which, without a short syllable pre-  
 ceding, cannot stand in the verse: ΠΛ. ἵκοιό πλέων,  
 Od., δ, 474, Παράχρηκεν δὲ πλέων νύξ, Π., κ, 252, &c.—  
 ΠΡ. Words compounded with πρό, and πρόσ, which have  
 a long vowel after the preposition: ἦσι προθυμίῃσι, Π.,  
 β, 588, νηάς τε προπάσας, Π., ib., 493, προσαυδᾶν, πρόσ-  
 ωπον, προῆκε, &c.—ΚΛ. κλιθῆναι, ἐκλίθη, κλύουσι.—  
 ΚΡ. κραδαίνω, κραταιός, and the cognate κραιῶν, κρυφῆδόν;  
 φῆ δὲ δᾶκρυπλάειν, Od., τ, 122.—ΤΡ. τράπεζα, τράγου, τράγου,  
 τρίτην, τρίτων, τρίτους, τριήκοντα, τραπείομεν, τραπέσθαι,  
 τράπωνται, τροποῖς, ἐτράφημεν.—ΔΡ. δράκων, Ἀδρότητα  
 καὶ ἥβην, Π., χ, 363. Comp. ω, 6, where the reading  
 used to be ἀνδρότητα.—ΘΡ. θρασείας, θρόνοις, ἀλλοθρόους.

7. Here also the violation of position is extended from the  
 necessary to the convenient:

ΠΛ. Αὐτὰρ ὁ πλησίον, Π., δ, 329, δαῖ πλεῖστα, ib., ι, 382, Od., δ, 127, Οὐδεὶ πλῆντ', Π., ξ, 468, προσέπλαζε, Od., λ, 583, εἰδάλων δὲ πλέον, ib., υ, 355.

ΠΡ. Οὐδ' ὄγε πρίν, Π., α, 97, ἐξολέσειε πρίν, Od., ρ, 597. —"Εκτορὶ Πριαμίδῃ, Π., η, 112.—"Οντινα πρῶτον, Od., γ, 320, and ἡὲ σὺ πρῶτος, ib., ρ, 275.

ΦΡ. Ὑμῖν δ' ἐπὶ φράσσειτ' ὄλεθρον, Od., ο, 444.

ΚΛ. Τύπτειτ' κληϊδεῖσι, Od., μ, 215.—Προσέκλινε, ib., φ, 138, 165.

ΚΡ. Εἴλετο κρινάμενος, Π., λ, 697, δοίη τ' κράτος, ib., υ, 121, ἐνέκρυψε, Od., ε, 488, νῶϊ κέκρυμμένα, ib., ψ, 110, κατὰ πρῶτα, ib., θ, 92, δέ τ' κρατὶ ib., μ, 99.

ΧΛ. Ἀμφὶ δὲ χλαῖναν, Od., ξ, 529.

ΧΡ. Ροδόεντι δὲ χρεῖν, Π., ψ, 186, οἴχοιτο χρεῖος, Od., θ, 353.

ΤΛ. The only passage under this head, Μή μ' ἔριθει σχετλίῃ, Π., γ, 414, is explained under the next number (8).

ΤΡ. Ὑἱε δὺν Πριάμοιο· τρίτος δ' ἦν, Π., μ, 95, ὠμόργυνοντο, τρέμον, Od., λ, 527.

ΔΡ. Τὰ δὲ δράγματα, Π., λ, 69, μειωνέοντο δρόμου, ib., ψ, 361.

ΘΡ. Εἰνὶ θρόνῳ, Π., θ, 199, ο, 150, ἐν δὲ θρόνοι, Od., η, 95.

**Obs. 1.**—Recent Grammarians \* have sought to limit the violation of position; in the passages above cited, by rejecting *diæresis* (οὐδεῖ), the augment (προσέκλινε, ἔγκρυψε or ἔκρυψε) and other modes, not always with good success. Thus Hes. A, 199, "Εγχος ἔχουσ' ἐν χερσὶ χρῦσεῖν τε τρυφάλεια should not be altered, with Spitzner, p. 96, into χερσὶν ἔχουσ' ἐγχος· χρῦσεῖν τε τρυφάλεια, since a *paroxyton* composed of two syllables long by position, as here ἐγχος· χρυσ. does not fall with its last syllable into *the third arsis of the verse*, except when it is connected with the preceding words by a preposition (ἐς

\* Hermann ad Orph., p. 756, f. Bekker in his review of Wolf's Homer, J. A. L. Zeit., 1809, Oct., p. 126, Spitzner *de versu heroico*, c. 3.

μέσση, Π., δ, 79), or stands in close coherence with the following words: ἔγχος τε, ἔγχος μὲν, δὲ, ἔγχος μέγα, &c. So Π., ζ, 306, Ἄξον δὲ ἔγχος Διομήδεος, ἥδ' ἐκὼν αὐτόν. Εἴλετο δὲ ῥάϊδον, Π., η, 343. In the Hymn to Ceres, v. 336, is suspicious, εἰς Ἑριέος πύμψην χρυσόβραχιν Ἀργ., and we should perhaps read ὠτρυν' εἰς Ἑριέος, κ. τ. λ.; in the verse of Hesiod we may read ἔγχος ἔχουσ' ἐν χερσὶν ἰδὲ χρυσίην τευράλαιαν. Much obscurity still overhangs the *rhythmic position of words*, which had its certain laws as much as Dialect, or Syntax. To this topic belongs, for example, the valuable remark of Hermann *ad Gregor. Corinth.*, p. 879, that the names Ἀργεΐδης, Πηλεΐδης, Τυδείδης, and the like, never have the *arsis* upon their middle syllable, always ' - ', never - ' - '. So also Εὐρυσθέης and others.

*Obs. 2.*—The few instances, in which position was violated before ΚΝ, ΓΝ, have been properly corrected in the Homeric text: ἔγναμψαν, Π., ω, 274, at the end of the line, is now read ἔκαμψαν; moreover ἄνᾱγνοίη τοιον, Od., λ, 144, is now read ἀνᾱγνοίη τόν. In ὦ ἀργεῖωσι συζῶτα, Od., ρ, 375, ὦ ἀ must be read as one syllable, thus ὠ ἀργεῖωσι, and so also in ὅς δὲ ἀφνειότατος, Π., υ, 220, with the syllables δὲ ἀ.—In Hesiod, however, these stand unalterable: ἀφρακίφαμος, Η, 567, and ἔπικρι πνίουσαν, Θ, 319. *Comp. Spitzner*, p. 98.

8. The law of position is violated also, in several words, especially in proper names, before Ζ, i. e. ΣΔ, and ΣΚ: Οἱ τῖ Ζάκυνθον ἔχον, Π., β, 634. *Comp.* Od., α, 246, &c. Οἱ δὲ Ζέλειαν, Π., β, 824, ἄστυ Ζελεΐης, ib., δ, 103 and 121, Προχέοντο Σκαμάνδριον, ib., β, 465, ἥδ' Σκάμανδρος, ib., ε, 774. *Comp.* ib., μ, 21, φ, 124, 305, &c. To this class belong likewise ἔπειτα σπέπαρον, Od., ε, 237, and πετραίη τῖ σκιή, Hes., Ε, 587; but Ἰστιάαν, Π., β, 537, Αἴγυπτίας ὄθι, ib., ι, 382, and elsewhere, have a synizesis of ια into one syllable, and thus too may be explained σχετλίη, ib., γ, 414, cited under the preceding number.

*Obs.*—Many suppose the primitive forms, used by Homer, to have

been Δάναε, Δάναος, Κάμανδρος, and recently Payne Knight \* has referred, in support of this opinion, to the coins of Zancle (Messana) of the 7th century before Christ, which have the name of the town in the old form ΔΑΝΚΛΕ; this form, however, may have arisen from the defective orthography of ancient times. (R)

## § CXLVII.

### OF SHORT SYLLABLES IN THE ARSIS.

1. A short syllable, which stands in the arsis, is, on account of the weight of this position, longer dwelt upon in enunciation, so that, in the measurement of the verse, it may be treated as long.

2. This happens, at the beginning of a word, in the following: ἀνῆρ, ἄορ, Ἀπόλλων, Ἄρης, δαῆρ, ὄφρις, φάος, ὕδαρ, of which the first syllables, although short in themselves, and always short in the thesis, are lengthened by the arsis. Thus, on the one hand, ὤρεσι δὲ τοὺς μὲν Ἄρης, Π., δ, 439, τῇ δ' ἄρ' Ἄρης, ib., ε, 363, ἐν δ' ἄρ' ὕδαρ, ib., σ, 347, Od., θ, 436; and, on the other hand, Ἄρης δ' ἐν παλάμῃσι, Π., ε, 594, τοῦ δ' ὤτρυνεν μένος Ἄρης, ib., 343, &c., ἀγλαὸν ὕδαρ, ib., β, 307, &c., ἄλμυρόν ὕδαρ, Od., δ, 511, &c. So also, ἀλλ' ὃδ' ἀνῆρ, Π., α, 287, ἕκαστος ἀνῆρ, ib., β, 805, but ἐπεχθόμος γένετ' ἀνῆρ, ib., β, 553. Δάρδανος ἀνῆρ, ib., π, 807. Φαῖβος Ἀπόλλων, ib., α, 64, and always short in the nominative, but Ἀπόλλωνι ἄνακτι, ib., α, 36, οὐ μὰ γὰρ Ἀπόλλωνα, ib., α, 86, δαῆρ αὐτ' ἐμός, ib., γ, 180, but δαῖραν, ib., ω, 762, 769; φάος has α always short in the singular; ὄφρις is long only in the expression αἰόλον ὄφιν, ib., μ, 208, with δεινὸν ἄορ, ib., ξ, 385, ἄορ ὀξύ, ib., φ, 173, occurs, with the circumflex, μελάνδετον ἄορ ἄορτο, Hes., Α, 221, as also δαῖρ ἐμμο, ib., ζ, 344, 355, and Ἄρης, Ἄρης βροτολογί, ib., ε, 31, 455, which

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\* *Prolegg. ad Hom.*, p. 152. Conf. *Davies. Misc. Crit.*, p. 6, 142, *Kidd.*, and for other words *Schaefer ad Dionys. de compos. verb.*, p. 289.

*Martial*\* quotes as an example that no license was forbidden to the Greek poets.

*Obs.*—The quantity of Ἄπολλωνος is followed in ἔπιπυδὴ νῆας, Il., ψ, 2, ἔπιπυδὴ τὸ πρῶτον, Od., δ, 13. So αὐτὰρ Πυραϊχμης, Il., β, 848. Observe also δαΐζων ἵππους, ib., λ, 497, with διμοιρᾶτο δαΐζων, Od., ξ, 434.

3. The longer forms of these words, ἄορι, Ἄρειος, Ἄρηος, ὕδατος, &c., follow the usage of the nominative; but, as Ἄπολλων has always short α in the nominative, so ἀνὴρ and φάος have always long α in the longer forms: ἀνέρος, ἀνέρι, φάεα καλά, Od., π, 15, ρ, 39, τ, 417.†

4. The analogy of ἀνέρος is followed by all words which begin with three or more short syllables: as, ἀθάνατος, ἀπάματος, Il., ε, 4, ἀπάλαμος, Hes., E, 20, ἀνέφελος, Od., ζ, 45, ἀπονέεσθαι, Il., ξ, 46, ἀποδίωμαι, ib.; ε, 763, ἀποπέσησι, Od., ω, 7, ἀγορεύασθε, Il., β, 337, ἐπίτονος, Od., μ, 423. Also, Διογενής, Πριαμίδης, Σιδόνιος, Ζεφυρίη, δυναμένοιο, θυγατέρες, ὑλαπόμωροι; and even when the dactyl thus formed is composed of two words: διὰ μὲν ἀσπίδος ἦλθε, Il., γ, 357, δρυὸς ἔλυμα, Hes., E, 436, φίλε κασίγνητε, Il., δ, 155, ε, 359, λύτο δ' ἀγάν, ib., ω, 1, but only at the beginning of verses, which, on this account, were called *headless* (ἀκέφαλοι). A *monosyllabic* word, thus lengthened in the commencement of a verse, appears at Il., π, 228, τό ρα τότ',—where, however, the pronunciation of ρ might be doubled so as to lengthen the foregoing syllable.

5. The force of the arsis, here exerted at the beginning of words, displays itself also at their end, and so universally, that there is no short syllable at the end of a word, which might not be lengthened by being in arsis. Generally, however, the *production* of a final vowel is followed by one of

\* *Epigr.* IX, 12. Dicunt *Eiarion* tamen poetæ, Sed Græci, quibus est nihil negatum, Et quos ἄρις ἄρις decet sonare.

† Comp. Hermann ad Hymn. ad Demet., 38, Græfe ad Meleagr., p. 83, 111, and Spitzner, p. 21.

the semivowels, λ, μ, ν, ρ, σ, the sound of which easily doubles itself, and thus strengthens the foregoing syllable : καὶ πιδία λωτεῦντα, Π., μ, 283, καὶ πόματα νῦν, Od., δ, 685. The production is also favoured by punctuation, as in ὄνομα. Οὕ-τιν δέ με, Od., ι, 366, or a monosyllable following, as ἀθά-νατος ᾧς, ib., ζ, 309, πόσι ᾧ, Π., ε, 71, τέσι ᾧ, Od., δ, 175, Π., ω, 36.

6. When, however, a short final syllable is lengthened by arsis, it stands, 1, between two long, 2, as first or last of three short, 3, as the middle of five short, 4, as third and sixth in a series of eight short : thus,

— — — — —  
 — — — — —  
 — — — — —  
 — — — — —  
 — — — — —  
 — — — — —  
 — — — — —  
 — — — — —

7. Between two long : as, Λητῶ γὰρ, ἤλκησε, Od., λ, 580. — Τρῶες δὲ λείουσι, Π., ο, 592, ἄνδρας δὲ λίσσεσθαι, ib., ι, 520, ἀγκῶνι νύξας, Od., ξ, 485, ἦ νῶϊν εἴρυτο, ib., ψ, 229, μετὰ πληθύν, ὅσοι, Π., β, 145.

8. Of two short neither can be lengthened by arsis, since the other would then stand alone in the thesis, and thus form a *trochee*; but of three,

a. *The first*: τὰ περὶ καλὰ, Π., φ, 352, ἄσπαρτα καὶ ἀνήροτα, Od., ι, 109, σπείρα καὶ ἀποξύνουσι, ib., ζ, 269, οἰκῆας ἄλοχόν τε, Π., ζ, 366, ᾧ υἱὲ Πετεῶο, ib., δ, 338, οἳ γε μεμαῶτε, ib., ρ, 735, Ἀχιλλῆϊ μεθέμεν, ib., α, 283, θηῦντο μέγα, ib., η, 444; also so that the first short is a monosyllable : εἰ μὲν κεν ἐμέ, ib., η, 77, ἦτοι μὲν ἐμ' ἐπαυσας, Π., λ, 442, οὗτ' ἄρ' τι μεγαλίζομαι, Od., ψ, 174.

b. *The third*: Τῇ δὲ θ' ἄμα Νύμφαι, Od., ζ, 105, οὐνεκ' ἄρα Λητῶ, Π., ω, 607, μέροπες ἄνθρωποι, ib., σ, 288, δέπαϊ δειδισκόμενος, Od., γ, 41, παννύχιον εὔδειν, Π., β, 24, 61, ἀλλὰ πολὺ μείζον, Od., δ, 698.

9. *Four* short syllables do not stand in one series, but frequently *five*, when the middle syllable is lengthened by arsis ( — — — — — ): e.g. σμερδαλία ἰάχων, Π., ε, 302, &c., ἠράμεθα μέγα κῦδος, Π., χ, 393, νισσόμεθα κενεάς, Od., κ, 42, ὅποσα τολύπειυσι, Π., ω, 7, ἀλείψατο δὲ λίπ' ἐλαίῳ, ib., ξ, 171, ἀπὸ δὲ λιπαρὴν, ib., χ, 406, ἐφράσατο, λυγίαν, Od., γ, 289, and so in Soph. Antig., 134, ἀντίτυπα δ' ἐπὶ γὰρ πίσι τανταλαθείς.



10. In this manner is lengthened especially the last syllable of words, which consist of two short: as, ἀνά, διά, κατά, μάλα, μέγα, ἐπέ, ἰδέ, ἐνί, ἐπί, ποτί, ὅτι, ἔο, ἀπό, ὑπό, &c.: as, ὁραώθησαν ἀνὰ μέγαρα σπείοντα, Od., α, 365, πεδιόνδε διὰ νεφέων, Π., χ, 309, πεπληγυῖα κατὰ συφειοῖσιν, Od., κ, 238, ἀλλὰ μάλα λυγέως, Π., γ, 214, τίμησας μὲν ἐμέ, μέγα δ' ἔψαο, ib., α, 454, οἷσιν ἐνὶ μεράροισιν, Od., α, 269, ἄλλον, ὅθι μεθιέντα, Π., ι, 229, Ἀχιλῆα, ἔο μέγ' ἀμείνονα, Π., β, 239, ποσσὶ δ' ὑπὸ λιπαροῖσι, ib., β, 44.

*Obs.*—If the word be compound, then the third of three or of five short syllables, if it fall at the place of junction (*in commissura*), is lengthened by arsis: πολλὸν ἀπινύζοντο, Π., κ, 572, κρατὶ κατ' ἀκύνῃ, Od., ι, 490, ἄλλοισιν γε κατ' ἀρήγηλα, ib., ξ, 226, πάντα δι' ἐμοῖσιν, ib., ξ, 434, σὺ δέ, γύναι, τάδ' ἐπιτίλλω, ib., ψ, 361 (*Spitzner ἐπιστίλλω*, p. 80), μῆνιν ἀπεικύν, Π., τ, 35, ἔναυλος ἀπόρρη, Π., ρ, 283, supported by μή μιν ἀπέρσει, Π., ρ, 329, but κύμα' ἀπέρσει, Π., ξ, 348 (in this word, however, the *digamma* assisted the verse), ἀπάνευθε Δι' Ἰπιδίος ποταμοῦ, Od., η, 284, θαμειστῆ, Od., ι, 291.

Besides these, of a similar nature are the following: ποσσὶ ἐξιδήσασθαι, Π., ψ, 792, θωρήσσοντο μεμᾶντες ἐγχείησι, Π., β, 818, and ἰαδόντα, Π., ι, 173, Od., α, 421.

11. Six and seven short syllables do not follow in a series, but eight: Π., θ, 389, ι, 745, ἐς δ' ὄχρεα φλόγεια ποσσὶ βήσατο, λάζετο δ' ἔγχος, and βῆ δὲ καταλοφάδια φέρον, Od., κ, 169 (*where, however, according to \*Eustathius, καταλοφάδια may be read*), in which the two preceding cases are united, to wit, of the first five short syllables, the *middle*, and of the other three the *first* are lengthened by the arsis.

12. Two short measured as a long syllable, without synizesis (§ CXLIX,) are found in the arsis in Βορέης καὶ Ζέφυρος, Π., ι, 5, where, however, a various reading gives Βορρέης. In like manner Βορέη καὶ Ζεφύρω, ib., ψ, 195.

\* Compare Hermann *Elementa doct. metr.*, p. 43.

## § CXLVIII.

## OF SHORT SYLLABLES IN THE THESIS.

1. Even in the thesis a short syllable occasionally stands between two long. In this case we cannot suppose a *protraction* of the syllable, there being no grounds for such a censure, but merely a want of the second syllable in thesis, which is partly concealed by the long syllable preceding and following.

2. This takes place, in the middle of a word, chiefly when the vowel is iota: <sup>(B)</sup> ὑποδεξίη, Π., ι, 73, ἀκομιστή, Od., φ, 284, τή, ib., τ, 304, κακοεργίης, ib., χ, 374, ἀεργίης, ib., ω, 51, Ὑπερησίην, Π., β, 573, ἥς ὑπεροπλήσι, ib., α, 205 (and ι, in Attic lyric poetry, πᾶλλ' ῥεύματι προσνισσομένους Χρυσοῦ κναχῇ θ' ὑπεροπλίας, which seems the true reading of Soph. Antig., 130), ἥσι προθυμίῃσι, Π., β, 558, ἀτιμίῃσι, Od., ν, 42. Add to these Ἰφίτου, Π., β, 518, Ἰλίου προπάροιθε, ι., ο, 66, φ, 104, χ, 6 (where, however, it would be well to read Ἰλιόφι, as it stands, ib., φ, 295, κατὰ Ἰλιόφι κλυτὰ τείχεα), κοῖτου πολέμοιο, Π., ν, 358, 635, ο, 670, ἀγρίου πρόσθεν, ib., ι, 313, Ἀσκληπιοῦ δύο παῖδες, ib., β, 731 (but Ἀσκληπιοῦ ὄν, ib., δ, 194, λ, 518), ἀνεψιοῦ παμμένοιο, ib., ο, 554, Ἄμμος λινοθήρηξ, ib., β, 830, Ἀμφιον Σελάγου, ib., ε, 612, κατερός Διάρης, ib., β, 622, Ἀμαρυγκείδην Διάρεια, ib., δ, 17, κρινάμενος τριηκόσι, ib., λ, 697, ἰθυπτίωνα, ib., φ, 169, ἄντιος ἀλαοῦ, Od., κ, 493, μ, 367, where, however, Hermann would read μάντηος.\*

3. Besides ι the other short vowels are sometimes so used, but only in single instances: A. τετράκυκλον ἀπ' οὔδεος (but τετράκυκλον ἀπήνην, Π., ω, 224), Νῶϊ δὲ καί κ' ἀγαθοῖσιν ἐπιτάμεισθα μάχεσθαι, ib., ν, 238 (where, however, we should read with the Venetian scholiast, ἐπισταίμεισθα)· ἄψ ἀνερχομένοι, ι., δ, 293, λίνου ἀλόντε, ib., ε, 487.—O. Αἰόλου μεγαλήτορος, ι., κ, 36, and ὀλοῇσιν φρεσὶ Δύει, Π., α, 342, ὀλοῇ Μοῖρ'

\* *Elem. doctr. metr.*, p. 347.

ἐπιδῶσιν, Π., χ, 5, where the ancients preferred ὅλην or ὅλη. Besides, the open syllables, in this word, were supported in their quantity by the digamma, ὀλόφη, — Γ. Ὑπ' ἰλύος κεκαλυμμένα, Π., ρ, 318.

4. Short syllables, terminating a word, are so used at the end of the fourth foot: Γοργῶ βλοσυράπιδες ἰσσιφάνωντο, Π., λ, 36, βοῶπι πότνια Ἥρη, Π., σ, 357, according to the Venetian MS., βούν ἦνιν εὐρυμέταπον, Π., κ, 292, Od., γ, 282, — also in other parts of the verse: Φόρκυς αὖ, Π., β, 862, πολλὰ λισσομένη, Π., χ, 91, πολλὰ λισσομένη, Π., ε, 358, πυκνὰ ῥα γαλήν, Od., ρ, 198, πολλὰ ῥυστάζεις, Π., ω, 755, Πήδαιον, πρὶν ἐλθεῖν, Π., ν, 172, where, however, as in similar examples, πρὶν γ' should be written.\*

## § CXLIX.

### OF SYNIZESIS IN HOMER.

1. As in the above cited instances both arsis and thesis were deficient in a *time* (χρόνος, *mora*), so, on the other hand, there is sometimes a redundancy in the one or the other; and hence, to preserve the measure of the verse, two syllables must be set together (συνιζάνουσι, συνίζησις) or pronounced together (συνεκφωνοῦνται, συνεκφώνησις).†

a. The arsis in two syllables of two or three *times*.

b. The thesis in two syllables, or in three of three or four times, both cases having a short vowel followed by another short, a long, or a diphthong.

2. Synizesis is most frequent in the case of ε, thus,

\* The passage, Hes., A, 54, αὐτὰρ Ἰφικλῆά γε δορυσώω Ἀμφιτρεύων, quoted by Spitzner, p. 82, is corrupt. Several MSS. have λαοσώω, the most leave out γε. The verse had, like many of the ancient epos, a double reading:

Αὐτὰρ ἢ Ἰφικλῆα δορυσώω Ἀμφιτρεύων, and  
Αὐτὰρ ἢ Ἰφικλον λαοσώω Ἀμφιτρεύων.

† Comp. Eustathius ad Il., p. 11, l. 25.

a. With α, εα, εα, εαι, εας : Διοιδέα, Π., γ, 27, 450, Διομήδεα, ib., δ, 365, ε, 881, στήθεα, ib., λ, 282, ὑψερεφεία, Od., δ, 757, σάπεια, Π., δ, 113, βέλεα, ib., ο, 444, νεα, Od., ι, 283, ρεα, Π., μ, 381, at the end of the line, and ρεα διελεύσεσθαι, ib., ν, 144, υ, 263, ἀνδρόμεα κρεα, Od., ι, 347, and, in the middle of the word, στέατος, ib., φ, 178, ἐᾶ, Π., ε, 256, in τρεῖν μ' οὐκ ἐᾶ Παλλὰς Ἀθήνη,— γνώσεαι, ib., β, 367, ἐντύνεαι, ἐπεὶ οὗτοι ἔτι δὴν παρθένος ἔσσεαι, Od., ζ, 33, and κέλεαι, ib., δ, 812, πελέκεις, Π., ψ, 114, ἀσινέας, Od., λ, 110, πολέας, Π., α, 559. So ἡμέας, ὑμέας, σφέας, and even Αἰνέας, ib., ν, 541, ἐτεθήπεις, Od., ω, 90.

b. With ο, εο, εος, εον, εοι, εοις, εοιτ : ἐδύεο, Π., ρ, 142, ἴσχεο κλαυθμοῖο, Od., ω, 323, Πήλεος υἱός, Π., α, 489, Μηκιστός υἱός, ib., β, 566, ἄφρεον, ib., λ, 282, ἡρίθμεον, Od., κ, 204, ἐφόρειον, ib., χ, 456, πλεόνες κε μνηστῆρες, ib., σ, 247, ἀελπτέοντες, Π., η, 310, ὑμῖν μὲν θεοὶ δοῖεν, ib., α, 18 (*and so frequently with the Attic poets*), ἐννεόργυιοι, Od., λ, 312, θεοῖσιν, ib., ξ, 251, χρυσεῖσι, Π., δ, 3, οἰκείοιτο, ib., δ, 18.

c. With ω in εω, εω, εων, εωμ, εως, εωτ, εωτ : ας, Πηληϊάδεω Ἀχιλῆος, Π., α, 1, ἀγκυλομήτεια, ib., ε, 205, ἦ τι μάλα χρεω, ib., ι, 197, 608, στηθειων, ib., κ, 95, πλεων ἐπὶ οἶνοπα πόντον, Od., α, 183, στέωμεν, Π., λ, 348, φθέωμεν, Od., κ, 383, εἰλέωσιν, Π., β, 294, ἀστεμφέας, Od., δ, 419, 459, πεπτεῶτ', Π., φ, 503, τεθνεῶτι, Od., τ, 331, μεμνέωτο, Π., ψ, 361.

3. Synizesis is found in the case of

A. ἦ ἔμ' ἀνάειρ' ἦ ἐγὼ σέ, Π., ψ, 724, ἀεθλεύων, where the Venetian ms. has ἀθλ., Π., ω, 734.

I. Ἰερεύσουσ', Od. ξ, 94 (Spitzner, p. 187, ἰρεύσουσ'), προπάροιθε πόλιος, Π. β, 811, φ, 567, ἴσασι πόλιας, Od. δ, 560, to which Αἰγύπτιας, Π. ι, 382, Αἰγυπτίῃ, Od. δ, 229, Αἰγυπτίῃς, ib. 127, Ἰστίαιαν, Ol. β, 537 (*see Heyne ad loc.*), may be added. But most mss. have instead of πόλιος, πόληος, Heyne prefers πόλιος, Barnes

πόλ̄ιας; although the harsh synizesis in πόλ̄ιος is sufficiently supported by similar examples.

O. Ἄλλοιδ̄έα φαινέσκειτο, Od. ν, 194, ὄγδοον μοι, ib. ξ, 287.

Υ. Δακρυόισι, ib. σ, 173, imitated by Apoll. Rhod. 3, 805, and Ηλεκτρυόωνος, Hes. A. 3.

4. Nor are single examples wanting, in which a long vowel or diphthong, with the vowels following, is treated as one long syllable. The examples are, Ἐνυαλίῳ, Π. η, 166, ρ, 259, δηϊόιο, ib. β, 415, δηϊῶν, δηϊοῖς, also ἦια, Od. ε, 266, ι, 212 (where Bekker reads ἦα), βέβληαι, οὐδ' ἄλιον, Π. λ, 380, which may be read βέβλεαι, as instead of βούληαι, Hes. E, 647, the two best mss. of Hesiod give βούλεαι.\* — The abbreviation of ἐπ̄ειή in ἐδηλήσαντ' ἐπ̄ειή μάλα, Π. α, 156, &c. cannot be referred to this head, since the ancients rightly read ἐπ̄ει ἦ. But included under this head are ἦρωος ἄλλ', Od. ζ, 303, with οὐδ' ἀρετὴν οἴος ἴσσι, Π., ν, 275, and, from the Harleian MS., τοῖος ἔα ἐν πολέμῳ, Od., ξ, 222,† ἐμπαιον οὐδ', ib., υ, 379,—of which, however, a more exact account is given in the section on the abbreviation of long vowels and diphthongs, §.

5. Finally, short or long is combined with long as one arsis or thesis, when they follow one another in two separate words, in the case of ἐπ̄εί, ἦ, ἦ, δὴ, μή, and of terminations in η, ω: e. g. ἐπ̄εί οὐδ', Π., ν, 777, ἐπ̄ει οὐ, ib., α, 114, ἦ οὐχ ἄλως, Π., ε, 349, ρ, 450, ἦ οὐκ ἐνόησεν, ib., ι, 537, ἦ εἰσόκεν, ib., ε, 466, ἦ οὐ μέμνη, ib., ο, 18, ἦ εἰπέμεναι, Od., δ, 682, ὅς δ' ἄφνειότατος, Π., υ, 220, ἄλλ' ὅτε δὴ ὄγδοον, Od., η, 261, εἰ μὲν δ' Ἀντιμάχοιο, Π., λ, 138. So μὴ δ' οὕτως—κλέπτε νόφ, ib., α, 131, according to Bekker, p. 134, should be written μὴ δ' ὅς οὕτως, like μὴ δ' ὅς πάντας—ἐπιέλπεο, ib., 545, and ε, 684, κ, 447.—ὦ μοι μὴ ἄλλοι, Od., δ, 165, Εἰλαπίνῃ, ἥ γάμος, ib.,

\* The Parisian, n. 2771, and the Vienna, n. 292. The passage should be read

Εὐτ' ἂν ἐπ' ἐμπορίῃν τρέψῃς ἀσείφρονα θυμόν,  
Βούλαι δὲ χρεῖα τε προφυγεῖν καὶ ἀτερεῖα λιμένα,  
Δείξω δὴ, κ. τ. λ.

† Spitzner *ut supra*, p. 188.

, 226, Πηλεΐδῃ, ἴθιλ' ἐριζέμεναι, Π., α, 277, according to Aristarchus, since Δέλω is not Homeric. Ἀσβέστῳ οὐδ' υἱόν, L., ρ, 89, and so υἱῷ ἐμῷ ἀκυμόρῳ, ib., σ, 458, where υἱῷ ἐμ' is printed. By this extension of synizesis some seek to account for the license in ἀστέρι ὀπωρινῷ, Π., ε, 5, χαῖρε δὲ τῷ περὶ Ὀδυσσεύς, ib., κ, 277, instead of ἀστίρ', ὄρνιθ'.

*Obs.*—In the last case, the combination of two short syllables (ἀστέρι ὀπωρινῷ, &c.) would be measured as *one short*, a licence, for which Eustathius (*ut sup.*, p. 12, l. 23,) knew of examples in the more recent poets alone; as *Solades*, σείων μελίην Πηλιάδα (´ ˘ ˘) δεξιὸν κατ' ὤμων, and *Praxilla*, ἀλλὰ τιδὲν (˘ ˘ ˘) αὖ ποτε θυμὸν ἐνὶ στήθεσσι ἱκνέσθην. He follows, therefore, in μέγα δὲ σφίας ἀποσφήλαις, Π., ε, 567, the correct reading δὲ σφας. *Comp.* § COIV, 10.

## § CL.

### OF HIATUS.

1. Hiatus occurs, when of two concurring words the former ends with a vowel and the latter begins with one, without the verse permitting the first to be elided: πλάγχθη, ἐπεί—πάθεν λυγρὰ δὲ κατὰ θυμόν—νήπιοι, οἳ κατὰ.

2. The hiatus does no injury to epic verse, when the first vowel is a long or a diphthong. This is then used as a short: πὲ καὶ ἡμῖν—οἴκοι ἔσαν—ἔσχατοι ἀνδρῶν—οἱ δὲ δὴ ἄλλοι—ἄνθρωποι ἦσαν.

3. But this short, like other short syllables, is long in the thesis: ἀντιθέῳ Ὀδυσῆϊ—οἱ μὲν δυσομένου Ὑπερίονος.

4. Short syllables of this description too, like the others treated of above, are sometimes found in the thesis,—thus in the first and second feet: ἡχῇ, αἷς ὅτι, Π., β, 209, ἥ Αἴας, ἥ δομειεύς, α, 145, ἥ εὖ, ἥ κακῶς, β, 253, and in the Odyssey, οὐρῇ Ἰκαρίοιο, α, 329, δ, 840, ναυμῇ ἔνθα καὶ ἔνθα, Od., φ, 00, &c.

5. In the third foot this hiatus occurs in the case of ῆ, which, as the *word of separation*, concentrates the tone in

itself, and it thus strengthened, ἡ νῦν δηθύνοντ' ἢ ὕστερον αὐτίς ἴοντα, Π., α, 27, κτείνης ἢ δόλῳ ἢ ἀμφοδόν, Od., α, 296. Once in the case of καί: κάλλεϊ τε στίλβων καὶ εἵμασι, Π., γ, 392, where, however, *the digamma* stood at the beginning of εἵμασι (in Ἑκτορα Πριαμίδην, καὶ εἰ μάλα καρτερός ἐστίν, ib., ν, 316, another reading gives εἰ καί, and in παρ' δ' αὐτῆς Χάριτες καὶ Ἴμερος, Hes., θ, 64, Wolf writes, without notice, Χάριτές τε καί). Finally, we have ὅς κεν Τηλεμάχῳ σῶ νίει, Od., π, 438, where perhaps σῶ γ' νίει stood.

6. It is more common in the fourth thesis: ὃν κεν ἐγὼ δῆσας ἀγάγῃ ἢ ἄλλος Ἀχαιῶν, Π., β, 231, τῶ μή μοι πατέρας ποθ' ὁμοίῃ ἐνθεο τιμῇ, ib., δ, 410. Consult on the place of this hiatus in the thesis, Spitzner, p. 107, &c. In the case of αι it is common only where this is separated by punctuation from the following word, and thus supported against hiatus: ἦμαι, ἄλλοισιν δέ, Od., ξ, 41, κεῖσθαι, ἀλλ' ἐπάμυνον, Π., ε, 685.<sup>(R)</sup>

## § CLI.

### OF THE HIATUS OF SHORT VOWELS.

1. Besides the hiatus of long vowels, that of short vowels occurs to an equal extent, sometimes in the arsis, as ἀπό ἔο κάββαλεν υἱόν, Π., 343, comp. ν, 163, οὐδὲ οὖς παῖδας ἔασκε, ib., β, 832, Ζεὺς σφείας τίσαιτ' ἰκετήσιος, Od., ν, 213, where, after Barnes, it has been altered to σφείας τίσαιθ'. The place of this hiatus is also common in the thesis as well in *feminine* as in dactylic cæsuras.

2. If the short vowel be of such a description, that it does not permit elision, its hiatus has nothing offensive, e. g. if it be iota of the dat. sing. third decl. or υ: Ἀγαμέμνονι οὐλον, Π., β, 6, ἀσπίδι ἐγχριμφθείς, ib., η, 272, ἐγχεῖ Ἰδομενῆος, ib., μ, 117, ἦματι Ἀΐδος, ib., ζ, 422, παιδὶ ἄμυνεν, ib., π, 522, παιδὶ ὅπασσεν, ς, 196, ἀνδρὶ ἑταιρίσσαι, ω, 335, οὐδενὶ εἶπεν, Od., λ, 515, Ὑπερίονι ἄγγελος, ib., μ, 374, ἄστν, ἀελπτίοντες, Π., η, 310, πάγχν, ἐπέι, Od., ν, 133, πρόχν, ἐπέι, ib., ξ, 69.

## 3. Nor is the hiatus offensive,

a. When the two words are divided by punctuation, by which crasis and elision are prevented: κάθησο, ἐμῷ δ' ἐπιπείθειο μύθῳ, Π., α, 565, καθῆστο, ἐπιγνάμψασα, ib., 569, συνοχῶκότε· αὐτὰρ ὕπερθεν, ib., β, 218, ἀλλ' ἄνα, εἰ μέμονάς γε, ib., ι, 247, πονεώμεθα· ὦδ' ἐ που ἄμμι, ib., κ, 70, περιδείδια, οὐδέ μοι ἦτορ, ib., 93, οἷσιν ἐνὶ μεγάροισι καθείατο, ἦχι ἐκάστω, ib., λ, 76.

b. In the *feminine* cæsure of the third foot, since by this the verse is divided into two halves, and thus a closer combination of the words, which apostrophe would produce, is hindered: ἀγχιάλόν τ', Ἀντρῶνα ἰδέ, Π., β, 697, τῶν οἱ ἔξ ἐγένοντο ἐνὶ μεγάροισι γενέθλη, ib., ε, 270, καί πεν δὴ πάλαι ἦσθα ἐνέρτερος, ib., 898, κεινὴ δὲ τρυφάλεια ἄμ' ἔσπετο, ib., γ, 376, οἱ δ' ἄμφ' Ἀτρεΐωνα ἀολλέες, ib., ψ, 233, οὐ γάρ πε μύσαν ὅσσε ὑπό, ib., ω, 637. So ib., δ, 412, ε, 343, 388, 424, η, 32, 63, ι, 57, 426, κ, 255, λ, 256, &c.\*

4. All these limits, however, are frequently transgressed on every side, by the hiatus of short vowels; and the question arises, how is it then to be treated? Were the hiatus *universal*, we might at once resolve to recognise it as a peculiarity of epic verse, and so let the matter rest; but it is as often prevented or removed by *apostrophe*. Since, then, so arbitrary a license is not found out of Homeric verse, or found only under great limitations, means have been thought of, either to banish it entirely, or at least to reduce it to certain bounds. The most efficacious mode of so doing appears to be the recognition of the Æolic digamma, as it is generally named. It has been supposed, that the words beginning with a vowel, before which the hiatus of a short vowel is now found, had originally, in the epic language, this labial sound, and consequently that no hiatus took place when, e. g. ἀπὸ ἔο, δαῖς οἱ, τὸν δὲ ἄναξ concurred as ἀπὸ *ῥ*έο, δαῖς *ῥ*οι, τὸν δὲ *ῥ*άναξ. Since this matter, both in itself and in its application, is subject to great difficulties, the history of the

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\* Comp. Heyne *Excurs. ad Π.*, α, p. 135, 6, Spitzner, p. 142, &c.



digamma, already touched upon at § XIX, must be now further developed, and exhibited in its relation to the poems of Homer.

## § CLII.

### OF GUTTURALS AND LABIALS IN THE OLD LANGUAGE, AND THEIR CHANGES, GENERALLY CONSIDERED.

1. That language, out of which the Greek, the various branches of Teutonic, and the Latin arose, had, both in the beginning of words, and between vowels in their internal structure, many consonants, which afterwards were partly lost altogether, and partly weakened into aspirate or vowel sounds. It has been already observed, that a portion of the diphthongs proceeded from this attenuation or rejection. <sup>(8)</sup>

2. The sounds which we call labial ( $\pi$ ,  $\beta$ ,  $v$ ,  $\phi$ ,  $f$ ,) and guttural ( $\kappa$ ,  $\gamma$ ,  $\chi$ ,  $ch$ ,  $q$ ,  $qu$ ,) were most frequent.

3. The attenuation of the gutturals displays itself in QUOI, HOI,  $\phi$ , QUAM, HAN,  $\alpha$ , QUA,  $\alpha$ , QUALIS,  $\alpha$  in  $\alpha$ ,  $\eta$ , aqua, *ache*, as *salzache*, Germ., *chapar*, Hebr., *jecur*,  $\eta$ , *κιν* or *quin*, Caucasus, vinum, Germ. *wein*,  $\phi$ . And here too the transition from guttural to labial is visible. Thus, the old language had both in QVoi; <sup>(9)</sup> when the sound was softened, out fell the guttural, Voi, as *Fai* remained in Æolic; or the guttural Q was weakened into the aspirate, HOI, like *chapar*,  $\eta$ . Otherwise the labial was dropped, QVOI, QOI, COI, CUI.

4. But in labial sounds, at the beginning or in the middle of words, before vowels and even consonants, the ancient tongue was still more rich. The liveliest of labial sounds is heard in the Latin F, which, by its figure and its place in the alphabet, answers to the Greek digamma,—as is attested also by the primitive pronunciation of the digamma, before it was softened into the milder sound of W:  $\phi$ , *fari*,  $\phi$ , *fa-sciculus*,  $\phi$ , *fagus*,  $\phi$ , *fama*,  $\phi$ , *fera*,  $\phi$ , *fleo*,  $\phi$ , *fuga*,  $\phi$ , *fucus*,  $\phi$ , *fuo*, whence *fui*,  $\phi$ , *folium*,  $\phi$ , *frater*,  $\phi$ , *frigo*,  $\phi$ , *frutices*,  $\phi$ , *fur*.

5. This strong sound was attenuated,

a. In Latin chiefly before e and i; thus *Festa*, *festis*, *Felia*, *finum*, became *Vesta*, *vestis*, *Velia*, *vinum*; into *b* in the otherwise very ancient *bruges*, *Belena*, Priscian, p. 147, *φάλαινα*, *balæna*; into *h*, *herba*, *hircus*, *hordeum*, *hariolus* from *φίρξω*, *fircus*, *fordeum*, *fariolus* (Terentianus, p. 2250, Velius Longus, p. 2250, *Comp. Bekker, ut supra*, p. 140); and in Spanish, *hijo*, *hermoso*, from *filius*, *fermoso*; and in German, *Horst* from *Forst*; in French, *hors* from *fors*.

b. In Greek it passed frequently into φ or β; thus *φράτρα* for *φρατρα*, the form in the inscription brought from Elis by Sir W. Gell, *φράζω*, *φράττω*, *φρήν*, *φρίαρ*, *φρίξ* (*frigus*), *φρύγω* (*fructus*), *φρύγανον* (Lat. *frutex*); *βρήτωρ*, *βραδάμαντος*,\* and other similar words in Æolic: *βρεμω* (Lat. *fremo*). So *Ἥρις* (the goddess,) was *Βῆρις* with the Lacedæmonians: *ἄγαλμα Βίριδος*, Paus. Lacon., 19.

6. It disappeared altogether, at least in the majority of dialects, from the words in which the Æolians substituted *ῥήτωρ*, *Ῥαδάμαντος*, *ῥαδινός* (Æol. *βραδινός*), *ῥαθάμιγξ*, *ῥον* (Æol. *βρόδον*), *ῥοιά*, *ῥοῖζος*, *ῥόπαλον*, *ῥοχθείω*, *ρίζα*, *ρίον*, and in some others, as *ῥίν*, *ῥήγνυμι* (*frango*, comp. *fractus*, *ῥτός*), *ῥῆξις* (*φρήξις* in Alcæus, according to the authority of *γρφο*), *PHIT*, moreover, as the root of *ῥήξω* (*ῥήγ-σω*), answers to *freg-i*, and was originally *FPHT*. So there was originally *ῥάω* (whence *fari*), thus *ῥῆν*, *ῥῆς*, *ῥῆ*, attenuated to *φῆς*, *φῆ*, Macedon. *βῆν*, *βῆς*, *βῆ*, according to *Heraclides Eustath. ad Odys.*, p. 1654, l. 17, and with the sound entirely rejected *ῆν*, *ῆς*, *ῆ*, as *frigere* passed into *rigere*.

Priscian, p. 547, says this happened *quotis ab β incipit dictio*, Joh. grammat. in Hort. Adon., p. 236, allows it to appear *ἐπὶ τῶν λήξεων* such as *Ἀπόλλων*. Dyscol. defines more closely, de Synt., 435, B, where he informs us, that this β appeared before ρ, when τ, δ, ζ stood in the next syllable, whence we do not find *βρίω* for *ρίω*, *οὐδὲ ἄλλο τι τοιούτων*. Eusebius, p. 222, l. 4, adds to τ, δ, ζ also κ, of which Johannes Grammat., *supra*, p. 236, gives *βράκη* for *ράκη* as an instance. Comp. *βράκος*, *ῥα*, in Mattaire, p. 220.

7. As QVOI, QVALIS display a guttural and a labial sound in combination, so by the comparison of φλᾶν and θλᾶν, φῆς and θῆς, φλίβω and θλίβω, φλιά and θλιά (*Etym. Mag.*, v. βλιυάζω and φλιά), we discover the admission of a labial before a T sound in the primitive forms. These words were originally *φθλᾶν, φθής* (*the Etym. M. admits φθής as well as θῆς*, p. 451, l. 13), *φθλίβω φθλιά* (as *δέος, ἔδδουσιν* were probably *φδέος, ἔφδουσιν*, the digamma remaining in *vereor*), so that, by the rejection of one or the other letter, they became θλᾶν, φλᾶν, φλᾶν; θῆς, φῆς (*comp. fera*), φῆς, which φῆς, according to Varro (*De Ling. Lat.*, B. 5, p. 45), was by the *Ionians* still further softened into BHP. So φθίσας lost its θ in *φίσας*, which Hesychius has retained in *γίσας, φθείρας*. So also we may explain the *Æolic* forms βελφῖνες, βελφοί βέλσαρ (*Etym. M.*, under βλής), together with δελφῖνες Δελφοί δέλσαρ, by supposing original forms βδελφῖνες, Βδελφοί βδέλσαρ—βδ having stood as a middle sound between φθ and πτ as it still remains in βδάλλω, βδελυρός, and the cognate words.

*Obs.*—The German Zwo, i. e. δσωο, has a similar double sound with ε interposed. In Greek the ε first fell out, and then δσ passed into δύο. So the Lat. pron. *is*, compared with Germ. *dies-er*, *τις*, and the *Æol.* gen. *φίο*, shows that the primitive form was *φτις*, which, by the rejection of τ, φ, or τφ, passed into the various shapes of *τις, is, dies-er*. Compare the English pronoun *this*.

8. It has been already stated (§ XIX), that, in the middle of words, the digamma commonly passed into υ. In the beginning of a word also the name of Velia displays an υ thus derived. At first, when founded by Phocæans from Ionia, the city was named Υέλη (*Strabo*, p. 387, l. 4. *Comp. for what follows* *Herod.* I, c. 167, *Stephanus de Urb.*, under ΒΕΛΕΑ, *Cic. de nat. deor.* III, c. 22. *Plin. hist. nat.* III, c. 5, *Heyne ad Hom.*, vol. VII, p. 709), (ΥΕΛΕΑ, *Æol.* ΥΕΛΙΑ from ἔλος, *φίλος*, acc. to *Dionys. Halic. Archæol.* I, 20), either because the labial φ was already much softened, as in αὐώς, αὐῆς, or because their alphabet wanted

the *vau* (<sup>®</sup>) (or digamma). Herodotus still calls it *ῤέλῃ* (not *ῤέλῃ*), but posterior to his time, this was changed into *Βέλεια*, or even *Ἑλεια*, as it was in Strabo's day. Compare with these varieties, *Φέλεια*, *ῤέλεια*, *Βέλεια*, *Ἑλεια*, the series of its Latin appellations, *Felia*, *Velia*, *Helia*, *Elea*; and take the whole as a convincing proof of the mutability and final extinction of a labial sound, once distinguished for a plenitude of life and vigour.

9. Lastly, let the student compare *vicus* with *οἶκος*, *vinum* with *οἶνος*, *βάλλω* with *ιάλλω*, *Βάκχος* with *Ἰακχος*,—these will make it evident that digamma and other labials may occasionally be transformed into *o* or *i*. The apparent change of the digamma, in Greek, into simple gamma, arose generally from a mistake of the Grammarians, who wrote the one for the other. Thus, in the Lexicon of Hesychius, we find *γίαρ*, *γισχύν*, *γέλλαι*, and many more, for the genuine *ῤίαρ*, *ῤισχύν*, *ῤέλλαι*, &c., in Latin *ver*, *vis*, *vellere*, &c.; although, in some words, the transformation of digamma into *gamma* might really take place, as the comparison of *γαῖδισθαι* (*Γαῖδισθαι*) with *gaudere*, *gavisus* evinces.

The genuine form of the digamma or *vau* is preserved in the Latin and Etrurian alphabets, in several of the oldest Greek inscriptions, in the coins of Elis with the legend *FAΛ* or *FAΔEION*, &c. On the coins of Capua, and the Herculæan tables, it has assumed a shape, in which the cross-lines of *F* are removed to the extremities of the joining line, *ƒ*. This shape was gradually converted into the mark of number for *six* like *s*, and, in modern writing, this *s* has been substituted for it.

10. The original force of the labial sound in the ancient digamma, and its attenuation in *φ*, *β*, or extinction in *ο*, *ι*, or the aspirate, having been explained, we must now, for the better grounding of that which follows, collect from inscriptions, coins, and the hints which old writers supply, a catalogue of those words, that retained the letter under different forms, and in some dialects, while they dropped it in the more common branches of the Greek tongue.

## § CLIII.

CATALOGUE OF THE WORDS WHICH BEGIN WITH DIGAMMA  
OR THE SOUNDS DERIVED FROM IT.

1. Γάβεργος, ὀρουμισθατός. Λάκωνες. Hesych. Schow. Read οὐ μισθατός. It is ἄβεργος with double digamma *Γάβεργος*, from ἔργον, Lac. *ἔργον*. See under ἔργον.
2. Βάγιον, μέγα, Hesych. That is *Γάγιον* (*ἄγιον*) in the sense of *extraordinary, great*, like Lat. *sacer, separated, great* (in *auri sacra fames*), which seems radically allied to the Greek word *FAΓ, SAG, SAC*-er.
3. Βάγος, κλάσμα ἄρτου, μάζης, καὶ βασιλεὺς καὶ στρατιώτης (prob. στρατηγός). Λάκωνες. It is ἄγος (*Γάγος*) from ἄγνυμι, morsel of bread, and ἄγός (*Γαγός*) from ἡγεῖσθαι, a leader. Thus *Γάγνυμι, Γαγεῖσθαι*, and softened *βάγνυμι, βαγεῖσθαι*, with the Lacedæmonians.
4. Γαδεῖά, χαρά, Hesych., is ἀδεῖά formed like *χρεῖά*, used together with, or instead of *Γαδεῖά*, as, in the same way, *γάδεσθαι, ἡδεσθαι, — γάδονται, εὐφραίνονται, — γαδεῖν, χαρίζεσθαι* (Comp. *gaudere*), — *γάσσαν, ἡδονάν*, i. e. *Γάδεσθαι, Γάδονται, Γαδεῖν, Γάσσαν*, — then with the sound softened from *F*, *βάδομαι, ἀγαπῶ, ib., and βαδύ*, that is *ἀδύ with the Eleans*. Comp. *Pearson ad Hesych. in voce Βάδηλοι*.
5. Βαῖνη, ὕβρις, Hes., is from αἰνός, thus αῖνη (*Γαῖνη*).
6. Γαίνεται, ἀνύει, Hes., i. e. αἰνυται, *Γαίνυται*, and should properly be so written.
7. *FAΛΕΙΟΝ*, i. e. Ἑλείων, and the abbreviation *FA* upon coins \* (which were formerly ascribed to the city *Faleria*, instead of the province *Elis*), supported and explained by *FAΛΕΙΟΙΣ* in the Elean inscription already given.
8. βαλικιότης, συνέφητος, Κρήτες, Hes., i. e. ἡλικιότης (*Γαλικιότης*).
9. Γάμμοροι, ἀμέτοχοι, ἐστειρημένοι, Hes., is ἄμμοροι (*Γάμ-*

\* Mionnet Description de medailles antiques, V. I, p. 98.

- μοροι), i. e. *ἄνευ μοίρας, πλήρου, ὄντες*. Suidas γάμβορος (i. e. *Γάμφορος*), ἀμέτοχος.
10. *Φάναξ*, *Φανήρ*, for *ἄναξ*, *ἄνηρ*, Æolic acc. to Dionys. Halic. (Archæol. I, p. 16, Reiske. and Lascaris' Gr. Gr., 3, B, p. 379, ed. Bresl., 1547); *Φάναξ* also from Alcman in Apollon. Alex. (περὶ ἄντανυμ., p. 365, Bekker). The ms. has there γ' ἄναξ.
11. ΓΑΞΙΩΝ, i. e. Ἀξίαν (*Φαξίαν*), upon the coins of Axus in Crete (Mionnet, vol. 2, p. 263), and ΦΑΡΝΩΝ, a name upon an Orchomenian inscription (Walpole Memoirs rel. to Turkey, p. 469, n. 2, Clarke Trav., vol. II, part II., p. 153).<sup>(R)</sup>
12. Γαπελεῖν, ἀμελεῖν, Hes., is ἀμελεῖν (*Φαμελεῖν*), π for μ, as in πετ' ἐμοῦ, Hort. Adon., p. 244, and πιδέρχομαι.
13. Βδύνειν, δύνειν, αἰολικόν, πλεονασμῶ τοῦ β, Etym. M., under ἀλιβδύνειν, thus softened from *Φδύνω*. Of this description are the words which otherwise still commence with βδ, φθ.
14. Γδούπησεν, ἐψόφησεν, Hes., is δούπησεν (*Φδούπησεν*): unless here γ before δ adhered in the same way as χ before θ in χθάν, χθίς, &c. Immediately below γέβουτον, ψόφον, is rightly restored γδοῦπον.
15. Γῆαρ, ἔαρ, Hes., is *Φῆαρ*, *Φῆρ*, βῆρ, Lat. ver. Or did, here also, together with *Φῆρ*, ver, the form γῆαρ stand, perhaps radically connected with the Germ. *Jahr* (Eng. *year*), the returning time.
16. Φέθεν for ἔθεν from Alcæus in Apoll. Alex., p. 358, B, in the verse "Ωστε θεῶν μηδέν' Ὀλυμπίαν Λῦσαι ἄτιρ *Φέθεν*. Add to this *Φοῖ* for οἶ from Sappho, ib., 366, A.<sup>(R)</sup> Hence also *Φίο*, *Φέ*. Comp. *Φίν* below.
17. Βείκας, μακράν—βεικῶς, μακρόθεν (i. e. ἐκάς, *Φεκάς*), Hesych., ib., βεικάσθων, κατ' ὀλίγον προβάς.—Βείρακες, *ἱέρακες*.
18. Βείκατι, εἵκοσι, Λάκωνες, Hes. The same word appears on the Herac. Tab., which also exhibit ΓΕΞ, ΓΕΞΗ-KONTA, i. e. ἕξ, ἐξήκοντα; and on an Orchomenian inscription (Marsh Hor. Pelasg., I, p. 73,) ΦΙΚΑΤΙ, as vig-inti.<sup>(R)</sup>
19. Φείρανα for εἰράνα, as Æolic in Priscian, p. 546.

20. Γεκάθα, ἐκούσα, Hes., is probably to be read γεκάα, that is *Γεκάα, ἐκούσα*.
21. ΦΕΛΑΤΙΗ, the name of Elatea, in an Orchomenian inscription (Walpole, *ut sup.*, p. 469, n. 3), and the name of the inhabitants ΦΕΛΑΤΙΗΥ i. e. ἐλατιῆυ for ἐλατιῆι from Ἐλατιεύς. <sup>(B)</sup>
22. Φελέη, Ἐλέη, Dionys. Halicar., Lascaris, and Priscian, *ut sup.*, Servius ad Virgil, p. 512. Hence, with the oldest Latins, *Belena*.
23. Γέλλαι, τῖλαι, Hes., is from *Γέλλω*, Lat. *vello*.
24. Γελλίξαι, συνειλῆσαι, Hes., is εἰλέω, εἰλίζω, Æol. *Φιλίζω*. Comp. εἰλέω and εἰλύω, *Φελέω*, *Φέλω*, *Φελύω*, with *volvo*, i. e. FOLEFO, FOLFO, *volvo* and *volutus*. Add γελίχη, ἔλιξ, ib.—*Φέλος* for ἔλος in Dionys. Halic. (Archæol., I, 20). See before, § CLII, 8, under Ὕελη.
25. Γέλουτρον, ἔλυτρον, Hes., with digamma and ου for υ (as εἰλήλουθα), from ἔλ-ω, ἔλυω, εἰλύω, hence, an enwrapping, an inclosure, supported by *vel-um*, *vel-are*.
26. Γέμματα, ἱμάτια, Hes., is εἴματα, ἔμματα (*Γέμματα*), *Bavarian* hemmeten, and from the same root, ib., γίστρα, στολή—Γιστία, ἔνδυσις, of the same family with *vestis*, Germ. *weste*, Eng. *vest*.
27. Γέντο, ἔλαβεν, ἀνέλαβεν, Hes. Suid. Comp. γέννου, Κύπριοι, καὶ λαβὲ καὶ κάθιζε, Hes. It is εἴλω with ν instead of λ (like ἤλθε, ἤνθε), thus εἴνω, Æol. ἔννω, *Γέννω*, *Γέννου*, or rather *Γέννευ*.
28. Γέντα (prob. γέντια), κρέα, σπλάγχνα, Hes. Add γέντερ, ἡ κοιλία, Hes., i. e. *Γέντερ*, Lat. *venter* anciently *fenter*.
29. Γίτις (prob. γελτίς), ἐλπίς, Hes., is ἐλπίς, *Φελπίς*, with τ instead of π (as, on the other hand, σπαλεις, πέπραπται, for σταλεις, τέτραπται, *Horti Adon.* p. 244, b). Hence also *Φέλπω*, *Φελπίζω*, *Φελπωρή*.
30. ΦΕΠΟΣ, i. e. *Φέπος*, ἔπος, in the Elean inscription, hence εἶπον, εἰπών, &c., had the digamma.
31. ΦΕΡΓΟΝ, i. e. *Φέργον*, ἔργον, in the same inscription. It is written ΦΑΡΓΟΝ. Comp. *ΦάΦεργος* above, and the Germ. *werk*, Eng. *work*.
32. ΦΕΤΑΣ, i. e. *Φέτας*, ἔτης, in the same inscription, ally,

relation, as Γείτονες ἥδ' ἔται, Odyss., δ , 16, of the same root with the Germ. Vet-ter, cousin.

33. Βέρρης, δραπέτης, and βέρρειν, δραπέτεύειν, Hes., from ἔρρειν (*φέρρειν*), *φέρρης*, whence also the Lat. name *Verres*.

34. ΕΤΟΣ, ΕΤΕΟΣ, upon the Heracl. Tab., FETEA in the Elean inscription, FETIA in the Orchomenian, i. e. ἔτος, ἔτεος, ἔτια, ἔτια, all of them with the digamma. Add, in Hesychius, γέτος, ἐνιαυτός,—γέτορι, ἔτει, Lacon. ἔτορ, *φέτορ*, for ἔτος. Comp. the Lat. *vetus*, *vetustus*, full of years, old. Also γεννόν, *annosum*, from ἔνος (*φέρνος*), the year, Koen. ad Greg. Cor., p. 273.

5. Γηθία (prob. γήθια), ἦθη, Hes., is *φέρθια*, ἦθια, ἦθη.

5. Γία, ἄνθη, Hes., is ἴα (*φέρια*, whence *violæ*).

7. Γίν, σοί (read οἶ), Hes., like ἐμίν, ἐμοί, and *φέρίο*, αὐτοῦ, are *φέρίο*, *φέρίν*. Add *φέρός*, *φέρά*, *φέρό*, of which Apoll. Dyscol., περὶ συντ., p. 432, D, says, ὅς Αἰολεῖς μετὰ τοῦ *φέρ* πληροσυλλαβεῖν (read τοῦ *φέρ* πληροσυλλαβεῖν) κατὰ πᾶσαν πτῶσιν καὶ γένος.

3. Γίπον, εἶπον, Hes., is *φέρπον*, εἶπον, as *φέριδον* (whence *vidi*), εἶδον.

3. Γίς, ἰμάς καὶ ἰσχάς (properly corrected ἰσχός), Hes., is *φέρίς*, *νίς*, as follows lower down under γισχύν, ἰσχύν.

1. Γισάμεναι, εἰδέναι, Hes., is ἰσάμεναι (*φέρσάμεναι*), from *φέρσημι*, ἴσημι, whence ἴασαι.

1. Γισγόν (prob. γίσγον), ἴσον, Hes., is, with double digamma, *φέρσρον*, hence *long* in Homer, ἴσον, and short in Attic, ἴσον.

1. Γιστία, ἰσχάτη, Hes. (properly corrected ἰσχάρα), is ἰστία (*φέρστία*) like *Festa*, *vesta*.

1. Γιστίαι, ἰστουργοί, Hes., so that it was *φέρστίαι*; add γιστιῶ, παύσομαι, future of ἰστίζω (*φέρστιζω*), *sisto*.

1. Γιτία, ἰτία, Hes., so that it was *φέρτιτία*, *vitex*.

1. Βίτουλα, name of the town Οἴτυλος in Laconia (Ptolemaeus), now *Vitulo* (Morritt in Walp. Mem., p. 54), so that it was originally *φέρτιουλος*, *φέρτυλος*, whence the common dialect made Οἴτυλος, as οἶνος from *φέρνος*, υἱός from *φέριος*.

1. Βίτυν, ἴτυν (*φέρτυν*). “Quamquam (l. quamque) ἴτυν Achæi dicunt, hunc βίτυν gens Æola.” Terentian de Syllabb., p. 1397, Putsch.



47. Γοῖδα, οἶδα, and Γοῖδημι, ἐπίσταμαι, are *Foῖδα* and *Foῖδημι*.  
 48. FOIKIAN, i. e. οἰκίαν (*Foικίαν*), in the Petilian inscription: <sup>(R)</sup> *Fυκίας* for οἰκίας in a Boeotian inscription (see Bibliothek der Alten. Lit., 5 St. zu Anf.). Comp. *vicus*, and *Foῖκος* in Dionys. Halic., and Lascaris, *ut supra*.  
 49. FOMA, i. e. ὀμῇ (*Foμᾱ*), in an inscription of Orchomenus. <sup>(R)</sup>  
 50. *Φρήξεις*. "Ἀπαξ δὲ Ἀλκαῖος *Φρήξεις* ἀντὶ ῥήξεις εἶπεν ὥς φησι Τρύφων ὁ γραμματικός, *Lascaris, ut supra*. So that it is FPHΓ, FPAΓ, like FREG, FRAG, in *fregi, fragilis, fractus*.

To the above must be added the already mentioned class of words with β, originally *f*, before ρ: βρήτωρ, Priscian, p. 547. Βραδάμαντις, Hort. Adon., p. 244, b, βράκη, ib., 236. βρίζα, Apoll. Dysc., *ut supra*. Priscian, p. 548. Johannes Gramm. in Hort. Adon., p. 244, b. Βρυτήρ, Hort. Adon., p. 245, b. Βρυτήεις, Apoll. Dysc., p. 436. Of the words with digamma in *the middle* we shall speak hereafter.

*Obs.*—The catalogue could be considerably enlarged by a comparison of the Greek, with the Latin and Teutonic tongues: e. g. *ἄ! vak!* δλ-ος, Germ. *voll*, Eng. *full*, ὕδωρ, ὕδαρ (whence ὕδατος), Eng. *water* (like θυγάτηρ, *daughter*), Germ. *wasser*, ἰλ-ω, Germ. *weich-e*, Eng. *weak*, ἰρίω, say, from ἰρ, *ver-bum* (root *fief*), ἰστίρα, *vespera*, εἶνος, *vinum*, ὄψ, *vox*, &c.

## § CLIV.

### OF THE DIGAMMA IN HOMER GENERALLY CONSIDERED.

1. From that which has been advanced it appears, that the labial sound, universally, but especially in its most remarkable form, the digamma, was retained in those words which dropped it in the Attic and common dialects, not by the Æolians alone, but also by Ionians, Cretans, and Doric tribes. It has been traced likewise in the languages of other nations

besides the Greek ; but it was not the Æolians who brought the sound to Italy or Germany. The just conclusion is, that this sound was a peculiarity of the old Grecian, and the tongues related to it, and that its alphabetic character was called *Æolic* only because the Æolians continued to employ it, as the Latins employed their F, in *writing*, while with the other Greeks, it served merely for a mark of number.

2. Next to general analogy, the foregoing conclusion is supported by the testimony of ancient authors. Thus Dionysius of Halicarnassus (Archæol. Rom., p. 16,\*) treats of the digamma as a letter belonging to the ANCIENT GREEKS, who prefixed it, he says, to most words beginning with a vowel ; and Trypho (Mus. Crit., No. 1, p. 34), affirms, that the *Ionians* and *Dorians* made use of it as well as the Æolic tribes.†

3. The question as to its use in HOMER must, therefore,

\* Σύνηθες ἦν τοῖς ἀρχαίοις Ἑλλῆσι, ὡς τὰ πολλὰ, προτιθέναι τῶν ὀνομάτων, ἐπὶ τῶν αἰ ἀρχαῖ ἀπὸ φωνηέντων ἐγένοντο, τὴν οὐ συλλαβὴν ἐνὶ στοιχείῳ γεγραμμένην. Τοῦτο δ' ἦν ὥσπερ γάμμα διτταῖς ταῖς πλαγαῖς, κ. τ. λ.

† Πάθη λίσσων, § 10, *ut supra*. Προστίθεται τὸ δίγαμμα παρὰ τι Ἰῶσι καὶ Αἰολεῦσι καὶ Δωριεῦσι καὶ Λάκωσι καὶ Βοιωτοῖς, ὅνι ἀναξ Ἰάναξ, Ἑλίνα Φελίνα,—and Lascaris also from Tryphon, *ut supra*, p. 379, Τρύφων δὲ Γραμματικὸς δὲ καὶ Ἰωνας καὶ Δωριεῖς καὶ Λάκωνας καὶ Βοιωτοὺς αὐτῷ χρῆσθαι φησιν.—Wolf (*Liter. Analect.*, part 3, p. 162, for the year 1818,) communicates this remark of Tryphon, in order to “reconcile himself with the friends of the digamma,” as something “for which they have sought so long, an authentic proof of the use of digamma by the Ionians.” This “extract from the very respectable Grammarian,” was alluded to in the second edition of this grammar, of the same date, with a reference to the *Museum Criticum* and to Lascaris, immediately after the passage from Dionysius, which is evidently the principal authority on the subject—ascribing the letter not to one tribe or another, but properly to the *ancient Greeks* in general, under which appellation the Ionians are of course included. If we had no other evidence than Trypho's, a conclusion from the *Ionians* to *Homer* would still be a wide spring—since *Ionic* and *Homeric* are not identical.

first be stated, without reference to the condition in which his poems have been transmitted to us, thus,—

Is it likely that the Homeric poetry, composed in an early period of Greek history, should have possessed a sound belonging to that ancient epoch, and to the original constitution of the Greek tongue?

4. We may be inclined to answer this question in the affirmative, although the sound, in the course of centuries, disappeared from the Homeric poems, and was the more certainly neglected in committing them to writing, inasmuch as in Attica, where this process took place, the alphabetic character of the digamma was out of use.

5. The silence of the more ancient Grammarians as to *Homer's* use of the digamma, does not make against this opinion. They found their copies of the Poet destitute of that character, and thought the less of restoring it to its original rights, from perceiving it to be, in actual use, confined to the Æolic dialect;—they thus were led to suppose it an Æolic peculiarity, while they treated Homer as an *Ionic* poet.

6. Still, of a sound that exerted so decided an influence over the quantity and form of words, some traces must have remained in the Homeric poetry, which no lapse of time could efface. And these it should be our next step to discover.

7. The force of the digamma, in the measurement of verse, is compared by Priscian\* to that of a consonant,—with the example αἰόμενος φελέναν ἐλικάπιδα.

\* Priscian, p. 545, 546, "*Teste Astyage, qui diversis hoc ostendit versibus.*" Hence this point is quite certain. So also Terentian de Syllabis, p. 239, *Consonæ præbere vices et digammos effici.* When Priscian adds, that the Æolians used it as a double consonant, as in

Νίστορα δὲ φοῦ παιδός,

he appears to speak without grounds; since in the verse quoted the length of δὲ is imputable to the arsis in cæsure, not to a double consonant.

## § CLV.

## DIGAMMAS WHICH HAVE MAINTAINED THEIR PLACE AT THE BEGINNING OF WORDS IN THE POEMS OF HOMER.

1. In the list of digammated words we placed and explained *γένου* and *γέντο*, i. e. *Γένου* and *Γέντο*, old forms of *ἔλου* and *ἔλετο*. This *γέντο* or *Γέντο* is found in Homer's *Iliad*, *Δ*, v. 43, *ν*, v. 25, 241, and twice in *σ*, v. 476–7, where the attempts to treat it as *γένετο*, or to get rid of the digamma, are equally vain. The old form maintains itself here, supported by the laws of quantity, like an ancient corner-stone in the system of the language, while *Γέννετο*, *Γέννοντο*, &c., which, according to this analogy, must have stood in the primitive poetry, have been lost by reason of the similar quantity and more familiar form of *εἴλετο*, *εἴλοντο*, &c.

2. Of the same nature are *γδούπησαν* and *γδοῦπος*, i. e. *Γδούπησαν* and *Γδοῦπος*, old forms of *δούπησαν* (*ἰδούπησαν*) and *δοῦπος*. See *Hom. Il.*, *λ*, 45, *ε*, 672, *η*, 411, *κ*, 329, *λ*, 152, *μ*, 235, *ν*, 154, *π*, 88. *Odyss.*, *Δ*, 465, *ο*, 112, 180.

3. On the same principle may be explained the word *ἐφανδάνει*, *Od.*, *π*, 387. Instead of the *φ* it should be written, with digamma, *ἔφανδάνει*, that is the verb is compounded not of *ἀπό* and *ἀνδάνω*, but of *ἄ* privative and *φανδάνω*,<sup>(R)</sup> the old shape of *ἀνδάνω*.

## § CLVI.

## OF THE DIGAMMA AT THE BEGINNING OF WORDS, WHICH HAS DISAPPEARED FROM THE TEXT OF HOMER BUT IS STILL VISIBLE IN ITS EFFECTS.

1. Where the digamma itself has vanished, the traces of its original presence have remained. Nowhere is this so evident as in the pronoun of the third person. Its ancient forms, as was pointed out in the list of digammated words, were *Γίο*, *ἔο*, *Γίθεν*, *Γοῖ*, *Γί*. That this-pronunciation endured still at

the epoch of the epic dialect, is demonstrated first by the negative οὐ, which is so placed before them, as if, not an aspirated vowel, but a consonant followed it: thus, ἐπεὶ οὐ ἔθεν ἐστὶ χερσίων, Π., α, 114, οὐ οἱ ἔπειτα, Π., β, 392. Comp. Π., ε, 53, ρ, 410, Od., α, 262, ἐπεὶ οὐ ἐ, Π., ω, 214. Now, had the pronunciation not been οὐ *Fé*θεν, οὐ *Foi*, οὐ *Fe*, both the pronunciation and afterwards the orthography must have been οὐχ ἔθεν, οὐχ οἱ, οὐχ ἐ, like οὐχ ὀσίη, Od., χ, 412, οὐχ ἐσπείσθην, Π., γ, 239, and other similar collocations.

2. Another clear trace of a lost digamma, is the absence of the paragogic ν before this pronoun in δαῖς οἱ, Π., ε, 4, ὥς κέ οἱ αὖθι, Π., ζ, 281,<sup>(R)</sup> οἷ κέ ἐ, Π., ι, 155, and a number of other passages, which must have been δαῖεν οἱ, κέν οἱ, κέν ἐ, and so on, had they not been pronounced δαῖς *Foi*, κέ *Foi*, κέ *Fe*, and the like.

3. Hence there is,

a. A lengthening of the syllable not by *arsis*, but on account of *the digamma* in τάχα κέν ἐ κύνες, Π., χ, 42, γὰρ ἔθεν, Π., ι, 419, 686, &c.

b. No *hiatus* in Ἀχιλῆα, ἔο, Π., β, 239, ἀπὸ ἔθεν, Π., ζ, 62, αὐτέ ἐ, Π., χ, 172. Compare Od., θ, 211, Π., ε, 343, ν, 163, υ, 261, Od., ε, 459, ι, 398, 461, φ, 136, Π., μ, 205, υ, 278, ε, 96, ν, 803, ο, 165, &c. &c.

The collocation δέ οἱ alone, without elision, occurs in more than a hundred instances.\*

4. In opposition to this theory there are, in the case of ἔθην, ἔο, ἔ, six places, of which Π., ε, 56, 80, Π., υ, 402, πρόσθην ἔθεν φεύγοντα, and Od., η, 217, ἐκέλευσεν ἔο, are to be corrected by dropping the paragogic ν.—Moreover, Od., σ, 111, καί ἐ δεικανόωντ' ἐπέεσσιν (where the scansion would be καὶ *Fe*,) is

\* Amid this multitude of examples there appears here and there one opposed to our view of the subject, which Hermann *ad Oyrh.*, p. 775, has collected and examined.—In Od., ι, 360, ὥς ἔφατ'· αὐτὰρ αἱ αὐτὶς ἐγὼ πόντον, a Breslau MS. has ὥς ἔφ'· ἀτάρ;—we should read, therefore, ὥς φάτ'· ἀτάρ. In Od., ο, 105, ἔνθ' ἔσαν οἱ πύπλοι παμποίκιλοι, the same MS. has ἔνθα οἱ ἔσαν πύπλοι, which guides us to ἔνθα ὃ ἔσαν πύπλοι, the more certainly that οὐς κάμει αὐτῇ renders the foregoing ὃ unnecessary.

ightly written without *ε*, in a ms. of Breslau, and the Cod. Harleian. collated by Porson; and Π., ξ, 162, ἥδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή 'Ελθεῖν εἰς Ἴδην εὖ ἐντύνασαν *ε* αὐτήν is corrected by Hermann (ad Orph., p. 778,) into ἐντύνασα, so that the nominative depends upon the idea of the *resolution* which is expressed in ἥδε δέ οἱ—ἀρίστη φαίνεται βουλή, *she resolved—to go—having adorned herself*.—A seventh place: πειρήθη δ' ἔο αὐτοῦ ἐν ἔντεσι δῖος Ἀχιλλεύς, Π., τ, 384, could easily be reduced to rule, by a change of form, πειρήθη δὲ εὖ, but in fact, as will be shown below (§ CLVIII, 6), it is merely an *apparent* exception.

## § CLVII.

OF OTHER WORDS BESIDES *ῥέο*, *ῥέθεν*, &c., WHICH HAD, IN HOMER, THE DIGAMMA IN THEIR BEGINNING.

1. By similar tests we may prove that many other words had the digamma in Homeric versification,—especially such as are known to have had it in the ancient form of the Greek tongue,

- a. *When short vowels suffer no elision before them*: as, αὐτοὺς δὲ ἐλάρια, Π., α, 4 (read *ῤελάρια* and compare *Γέντο*, n. 27 in the catalogue); Ἀτρεΐδης τε ἄναξ, Π., α, 7 (read *ῤάναξ* and compare this word in the list), &c.; or are used *long*: μή μιν ἀποίρσει, Π., φ, 329. Comp. *Βέρρης*, n. 32, cat., ἀναΐξας, σμερδαλία ἰάχων, &c.
- b. *When in composition also neither elision nor crasis takes place*: as, διαειπέμεν, ἐπιάνδανε, ἀπόειπε, ἄεργος, ἀαγής, ἀέκητι, ἀελπής, ἀπτοεπής, ἐκάεργος, θεοειδής, all of which are compounded of words, which, according to our former list, had the digamma in the old language.
- c. *When verbs, where it appears that they should have the temporal augment, take the syllabic*: as, ἔαξε, ἔαξαν, Π., η, 270, Od., γ, 298, ἰάλη, Π., ν, 408; or have the digamma converted into *υ* still remaining, as εὐαδεν, Π., ξ, 340, ρ, 647, supported by *ῤαδίω*, *ῤαδεῖν*, *ῤαδύ*, *ῤάσσα*, n. 4, in catalogue.

2. In this way it may be easily demonstrated, that the most of those words which were pronounced with the digamma in the ancient tongue, retained the same peculiarity in the Homeric language. The non-elision of vowels before them will alone be a sufficient test with reference to many vocables. Thus with reference to several beginning with α: ἄγνυμι, αἴνυμαι, and particularly to the words ἄναξ and ἀνάσσω. See the Misc. Critica of Dawes, p. 141, who has collected all the examples in Homer, and amended those passages which seem to oppose this notion.

3. With reference to words that begin with ε, it is necessary to observe,

a. That the *syllabic augment*, originally, did not differ from *reduplication* (as the forms τετύκοντο, λελαθέσθαι, λελάκοντο, λελαχείν, πεφραδέειν, testify), so that digaminated verbs would have the digamma prefixed also to their augments. For example, since ἔλπομαι was really *φέλπομαι*, and εἶπω *φέιπω*, Ὀδυσῆα ἔέλπετο, Od., ψ, 345, should be Ὀδυσῆα *φεφέλπετο*; εἰς ᾧπα ἔοικε, Il., γ, 158, should be εἰς ᾧπα *φέφοικε*; and so in similar instances, as, *φέφολπα*, Od., β, 275, and ἔργω (*φέργω*), *φέφοργα*.

b. But since even in Homer's time the first consonant of the reduplication was so far shaken, that it appeared only in certain words, and in these not *universally* (for we find ἔλαχον, ἔλαχε, &c., as well as λελάχητε, Il., ψ, 76, λελάχωσι, ib., η, 80), so it is manifest that the digamma before ε may be equally affected, and that there is nothing inexplicable in such collocations as δεδάηκας ἔφοικε, Od., δ, 146; ὅστις φοῖ τ' ἐπέοικε, Il., I, 392, and a few more of the same kind. See Od., ζ, 193, Il., φ, 583, υ, 186, χ, 216, &c.

4. Homer appears to have preserved digamma in the following words: ἔαρ; ἴδον, οἶδα, and the other parts of that verb; εἶδος; εἶδωλον; εἶκοσι; ἐκάν; ἔκητι; εἰλέω and its varieties and derivatives; ἐλίσσω; ἔλιξ; ἐλπίς; ἔλπω; ἔλωρ; ἔννυμι and its derivatives; ἔπος, εἶπον, &c.; ἔος and ὅς; ἔργον, ἔοργα, &c.; ἐρίω; ἔρρω; ἔσπερος; ἔτης; ἔτος; ἡδύς and ἡδομαι; ἦθος; ἴον; ἰονθάς; ἴς; ἴσος; ἴσημι; ἴτυς; οἶκος and words connected with it; οἶνος and its derivatives.

5. Again, some words seem to have been digammated by Homer, as to the digamma of which, neither inscriptions nor any other relics of antiquity afford evidence. Such are ἄλις, ἄλῃναι, ἄλῶναι, ἄπτω, ἄραιός, ἄρδω, ἄρνες, ἄστυ, εἶκω, εἶδνον, εἵθιραι, εἵθνος, εἵκαστος, εἵκυρος, εἵκηλος, ἥνοψ, ἥρη, ἥχέω, ἰαχή, ἰπμᾶς, οὐλαμός, οὐλος: add to these εἵσκω, εἵκελος, εἵργω, εἵργω, εἵργάθω, εἵρδω, εἵρύω, ἐτάσιος, ἦκα, ἦλος, ἦμαι, Ἴλιος, ἴπες, ἴρις, ἰωή, ὀθόνη, ὠλξ, ὠς.

6. With regard to other words of the catalogue, nothing can be decided, from the few places in which Homer uses them, as to their digamma; such are ἐντερα, ἥλικες, ἥλικίη. Some have lost it in Homeric Greek, as ἔλος, which occurs in two places: ἵπποι ἔλος πάτα, Π., υ, 221, ἄν δόνακας καὶ ἔλος, Od., ξ, 474. So also Ἑλένη. In Π., γ, alone we find ἄμφ' Ἑλένην, 91,—ἐπειθ' Ἑλένην, 282, 285,—αὐθ' Ἑλένην, 383.—Add ἀπτή, ἀνήρ, ὕδαρ.

## § CLVIII.

### OF INCONSISTENCIES IN THE HOMERIC USE OF THE DIGAMMA.

1. But few words are used by the Poet, *without exception*, in the manner required by the digamma, with which they commenced; namely, such as but rarely occur. These are ἄλῶναι, ἄραιός, εἶδνον, εἵθιραι, εἵθνος, εἵσπερος, εἵτης, εἵρῶν, ἥνοψ, ἴοι, ἰοδνεφές, ἰονθάς, οὐλαμός.

2. In all the rest, either a greater or less number of instances oppose the digamma. But few, however, as we have seen, in the case of εἶο, οἶ, εἶ, &c. Next to these the digamma is maintained most steadily in the words ἄναξ, ἄστυ, ἦμα and cognate vocables, and εἵοικε (*φέφοικε* or *εἴφοικε*), a word which occurs in 115 places, only 9 of which reject the digamma.\* With regard to the exceptions, it may thus be received as certain, that the ignorance of later times, when

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\* Hermann in the review of Heyne's Homer, Leips. Lit. Zeit., 1803, July, p. 44.



the digamma had vanished from the Homeric poems, and the alterations to which the poems were subjected, were the real causes of their introduction.

3. But in the case of other words, considered as having had the digamma, so many places and such undeniable readings militate against the use of this letter, that the ignorance above alluded to, and the alterations produced by it, will not suffice to clear up the difficulty. Thus *θήρη* appears in 25 places *βοῶπις πότνια* "H<sub>θη</sub>, leading us to the form *θήρη*; and, on the other hand, we find *θεὰ λευκώλενος* "H<sub>θη</sub> in 21 places, supported by *χρυσόθρονος* "H<sub>θη</sub> in two. Even in the same book this difference occurs: thus *λευκώλενος* "H<sub>θη</sub>, Π., α, 55, *πότνια* "H<sub>θη</sub>, ib., 551, *χρυσόθρονος* "H<sub>θη</sub>, ib., 611. In the same way *πότνια* "H<sub>θη</sub>, Π., δ, 2, is opposed by *καλλίσφυρον* "H<sub>θη</sub>, Od., δ, 602, *μελιηδέα οἶνον*, Π., ζ, 258, κ, 579, Od., ι, 208, &c., by *μελιηδέος οἶνου*, Π., σ, 545, Od., γ, 46. The like happens with regard to the words *ἄρνες*, *ἐκάς*, *ἐκαστος*, *ἐκάν*, *ἔργον*, *ἡδύς*, *Ἴλιος*, *Ἴρις*, *ἴσος*, *οἶκος*.

4. The use of the digamma is equally variable in the tenses and moods of verbs. Thus to *φιάχω* and the substantive *φιαχή*, which reveal themselves in *μέγα ἱαχον*, Π., δ, 506, ρ, 317, *μέγα ἱάχουσα*, ib., ε, 343, *γένετο ἱαχή*, ib., δ, 456, &c., is opposed *ἀμφιαχυῖαν* not *ἀμφιφιαχυῖαν*, ib., 316.<sup>(R)</sup> Against *ἀποφείπη*, ib., ι, 506, *αἴσιμα παρφειπών*, ib., ζ, 62, η, 121, *νῦν δέ με παρφειποῦσ' ἄλοχος*, ib., ζ, 337, stands *μή σε παρφείπη*, ib., α, 555. From *φάγω* comes *ἦξε* in *ἵππειον δέ οἱ ἦξε*, ib., ψ, 392, although *φάξεν*, *ἔφαξεν*, *ἐφάγη*, are so frequent and established that *ἔαξα* and *ἐάγην* remained even in the Attic dialect. Against *φάναξ*, *φάνασσε*, stands *ἦνασσε*, against *φελίσσω* *εἰλίπους*, against *φῖφι* *Ἰφικλείδης*. Thus *φῖδον* and *ἴδον*, *ἐφουκάς* and *εἰκυῖα*, *φειδάς* and *εἰδυῖα*, *φείπος* and *ἐνίσπω*, &c., contradict one another.

5. Since, then, on the one hand, the existence of the digamma, and, on the other, its frequent absence, have appeared as facts, and since the former can as little be mistaken as the latter denied, or ascribed solely to the ignorance of grammarians and transcribers, the question arises, how can these apparent contradictions be reconciled?

6. Priscian \* says that, in scansion, the *Æolians* sometimes reckoned the digamma for nothing. The example adduced by him is *ἄμμις δ' ἑυράναν*, from which it appears that δέ, in apostrophe before the digamma, *suppresses* that letter. Accordingly the following places do not militate against the digamma, since in them it was suppressed by δ' :

*οἴσσετε δ' ἄρν' ἐτέρην*, Π., γ, 103, *περισσεύοντο δ' ἔθειραι*, ib., τ, 382 (but *περισσεύοντο, ἔθειραι*, i. e. *ἑέθειραι*, ib., ξ, 315), *πειρήθη δ' ἔο αὐτοῦ*, ib., τ, 384, and so, in various passages, *ἵππῳ δ' εἰσάμενος*; *τὸν δ' ἴδον*; *τίς δ' οἶδ' εἰ*; *Τηλεμάχῳ δ' εἰκυῖα*; *νῦν δ' ἔκαθεν*; *εὐ δ' οἶκαδ' ἰκέσθαι*; *ἐν δ' οἶνον ἔχευεν*, &c.

7. The license given to the simple δέ cannot be refused to ὅδε, ᾧδε, οὐδέ, and so *τόδ' εἰπέμεναι*, Π., η, 375, *ᾧδ' εἶπῃσιν*, ib., η, 300, *οὐδ' ᾧ παιδὶ ἀμύνει*, ib., π, 522, may stand without offence.

8. Γέ exerts the same force as δέ in the suppression of the digamma. Hence we may preserve, without any offence, *Αὐτὰρ ὃγ' ὄν φίλον υἱόν*, Π., ζ, 474, *εἰ κείνῳ γ' ἐπέσσι*, ib., ξ, 208, and, in other places, *τοί γ' ἴσασι*; *ἢ σύ γ' ἀνακτος*, &c.

9. If, then, we may consider it as proved, that in the case of apostrophe, after δέ, ὅδε, ᾧδε, οὐδέ, μηδέ, γέ, ὄγε, the digamma of the next word disappears, it can scarcely be doubted that, in conformity with this practice, the digamma should be dropped after other apostrophized words also. Hence we may deduce the general rule that, *after apostrophe the digamma is thrown away*. And thus, according to the analogy of δ' *εἰσάμενος*, δ' *εἰκυῖα*, &c., we find ὄφρ' *εἰδῆ*, Π., θ, 406, ὄφρ' *εἶπω*, ib., η, 68, and, in a similar manner, *ἰν' εἰδῆς*; *ἄρματ' ἀνάκτων*; *κείδ' εἰδυῖα*; *κάλ' εἰκυῖα*; *εἴσομ' ἐκαστην*; *ἔσθι' ἔκηλος*; *τέρμαθ' ἐλίσσμεν*; *δάμνημ' ἐπέσσι*, &c.

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\* De Arte Gramm. Dawes remarks upon this (*ut sup.*, p. 169): *alteram ejusdem doctrinam, Æoles itidem digamma pro nihilo quandoque accepisse, futilem esse atque absurdam.—But why? Quod enim adducit—quin corruptum sit, nihil dubii esse debet.* He alters it accordingly to *ἄμμι δέ* or *ἄμμι δί*.—That is really to say, *the doctrine is false, therefore the example must be corrupt*, instead of what should be proved, *the example is corrupt, therefore the doctrine must be false*. Even granting the corruptness, the falsity does not follow, as the sequel will show.

10. Still a much greater number of places remains, that reject the incipient digamma in words to which it belonged, without any apostrophe to suppress that letter; so that the question arises, whether the digamma may be supplanted as well by the necessities of versification as by the influence of apostrophe.

11. To account, generally, for the disappearance of the digamma, let us observe,

a. What was previously said as to its attenuation and rejection, whence we may understand how some words, originally digammated, such as *Φανήρ*, *Φελένη*, *Φύδαρ*, entirely lost the digamma in the Homeric dialect, and how others, though they retained digamma in themselves, lost it in their derivatives, as *Φίφι* in *Ἰφθιμος*, *Ἰφικλείδης*; *Φίδον* in *Ἰδομενεύς*; *Φελίσσω* in *εἰλίποδες*; *Φέπος* in *ἐνίσπαι*.

b. The disappearance of other consonants from the beginning of words. Thus, *μάλευρον* and *ἄλευρον*; *καπήνη* (Thessalian) and *ἀπήνη*; especially that of σ in *ἄλς*, *Lat. sal*, *Eng. salt*; *ἑῖ*, *Lat. sese*, *Eng. self*; *ἕζειν*, *Lat. sedere*, *Eng. sit*; *εἶναι*, *Germ. seyn*; *ἕξ*, *Lat. sex*, *Eng. six*; *ἑπτά*, *Lat. septem*, *Eng. seven*; *ῥλη*, *Lat. sylva* (*σύλφη*); *ὑπέρ*, *Lat. super*; *ὑπό*, *Lat. sub*; *ῥς*, *Lat. sus*, *Eng. sow*: and from the middle of words, as, *Μοῦσα*, *Spart. Μῶα*; *Κλέουσα*, *Spart. Κλειά*; *παιζουσῶν*, *Spart. παιδδῶν*; *Μουσάων*, *Lat. Musarum*; *ποιητάων*, *Lat. poetarum*, &c.

12. Moreover, that the same word, at the same epoch, might be pronounced with the digamma, or without it, according to the exigencies of metre, as *Φεῖπον* or *εἶπον*, *Φέργον* or *ἔργον*, we learn from the analogy of other words, which, in like manner, retain or reject the initial consonant. Thus,

Γ in *γαῖα*, *αῖα*: as *ἔστοναχίζετο γαῖα*, Π. β, 95, &c., but *φυσίζοος αῖα*, Π., γ, 243, &c.

Δ in *διώκω* and *ἰωκή*. The verb in all forms of the present, in which alone it is used, *διώκειν*, *διωκέμεναι*, *διωκομένη*, &c., always with δ; but the derivatives *Ἰωκή*, Π., ε, 740, *ἰωκάς*, ib., ε, 521, *ἰῶκα*, ib., λ, 601, together with the compound *παλιῶξις*, Π., μ, 71, compare Π., ο, 69, 601, always without δ.

**K** in *κίαν* and *ίαν*: as *λέχουσδε κίαν*, Π., γ, 447, and other places, but *Αἴαντος ίαν*, ib., α, 138, &c.; the latter forms (*ίαν*, *ιοῦσα*, *ῖοιεν*, &c.,) are found in about 200 places, the former (*κίαν*, *κιοῦσα*, *κίομεν*, *κίοιτε*, &c.,) in about 50.

**Λ** in *λείβω*, *εἴβω*: as *Διὶ λείβειν*, Π., ζ, 266, &c., but *δάκρυον εἴβει*, ib., τ, 323, &c.; in *λαιψηρός*, *αἰψηρός*, as *μένος λαιψηρά τε γούνα*, ib., χ, 204, &c., but *παύομαι αἰψηρός δὲ πόρος κρυεοῖο γόοιο*, δ, 103, &c. Compare Π., τ, 276, &c.

**M** in *μία*, *ῖα*: as *τὰ δὲ μιῆς περὶ νηὸς ἔχον πόνον*, Π., ο, 416, &c., but *τῆς μὲν ἱῆς στιχὸς ἤρχε*, ib., π, 173, &c., as the necessity of metre may demand. The form *ῖα* is even occasionally found employed merely to avoid the repetition of *μ*, as *ἐν δὲ τ' ἱῇ τιμῇ ημὲν κακός*, Π., ι, 319;<sup>(R)</sup> just as, without necessity, the *φ*, which is the representative of the digamma in the word *φῆ*, is often rejected, since this is always *ῆ* at the beginning of a verse.

**Π** in *πίρι* and *ῖρι*. *Πίρι* frequently is adverbial, *very*, instead of *περισσῶς*, and in compounds *ῖρι* is used with the same meaning: *ῖρίβρομος*, *ῖρίγδουπος*, *ῖρικυδής*, &c., perhaps radically connected with the Germ. *sehr*, Eng. *very*.

**Σ** in *σῦς* and *ῦς*. Against *σύς*, *σύεσσι*, stand also *ῦς*, *ῦεσσι* as the verse may demand. See Π., ι, 467, Od., κ, 243, ib., ν, 410, ξ, 8, ο, 397, &c.

13. Since, then, *κίαν*, *κίομεν*, *λείβω*, *λαιψηρός*, *μιῆς*, *γαῖα*, *αἶης*, *γαῖαν*, &c., according to the exigencies of metre, might be pronounced as *ίαν*, *ῖοιεν*, *εἴβω*, *αἰψηρός*, *ἱῆς*, *αῖα*, *αἶης*, &c., it need not seem extraordinary that digammated words should, on the same principle, sometimes throw away the digamma, especially since, in their case, the mutability of the letter, its suppression after apostrophe, and its entire extinction in later times, come in aid of such a supposition. Thus we may allow in one set of instances the collocations *λὰ Φάναξ*, *ἀλλὰ Φάνασσα*, *Ταλαϊονίδαο Φάνακτος*, &c., and, in another set, *γὰρ ἄνακτος*, *μὲν ἄναξ*, *ῆς περ ἄνασσις*, *Δυμὸν ἄνακτος*, &c.; in one place, *φάρμακα Φειδάς*, and in another, *τὸ μὲν εἰδείης*; in one place, *ἄνδρα Φέκαστον*, and in another, *μὸν ἐκάστω*, and so *Φέπος* or *ἔπος*, *Φέργον* or *ἔργον*, &c.

14. What has been here admitted on the grounds of analogy and induction, namely, that the digamma may stand or fall according to the exigencies of metre, is clearly demonstrated (not to mention again γέντο, i.e. *Γέντο* or *Γέλτο*, which is found in some places, while εἴλετο appears in others), in ἐρίγδουπος, i.e. ἐρίφδουπος, which becomes ἐρίδουπος when the syllable requires to be shortened: thus, ἐρίγδούποιο, Π., ε, 672, &c., ἐρίγδουπος πόσις Ἄρης, ib., η, 411, &c., but ἀκτάων ἐριδούπων, ib., υ, 50, αἰθούσης ἐριδούπου, ib., ω, 323, &c. It is demonstrated also in ῆ, as, which is φή, i.e. *φή* in Π., β, 144, since on that line (κινήθη δ' ἄγορῃ, ὥς κύματα μακρὰ θαλάσσης,) the Scholiast remarks that Zenodotus writes φῆ κύματα; and thus too at ib., ξ, 499, — ὁ δὲ φῆ, κώδειαν ἀνασχρὸν, Πέφραδε τε Τρῶεσσι, καὶ εὐχόμενος ἔπος ηὔδα.\* Zenodotus gives ὁ δέ, φῆ κώδειαν ἀνασχών, Πέφραδέ, κ. τ. λ. Here Homeric usage forces us to abandon φῆ for ἔφη, and the rules of versification force us to retain the consonant in φή, unless, with Aristarchus,<sup>(R)</sup> in spite of sense and connection, we give up the verse altogether, from an uncritical horror of the word φή or *φή*.

15. Lastly, in furtherance of our proofs, we may cite also those forms which, as we shall presently see, had the digamma in the middle of the word, and yet dropped it as the verse might require: thus, εὔπηλος, i.e. ἔφηλος and ἔπηλος, αὐτὰρ, i.e. ἀφτὰρ and ἀτὰρ, Ἀτρεΐδαο, i.e. Ἀτρεΐδαφο and Ἀτρεΐδω, ἀλεύασθαι and ἀλέασθαι, &c.; as, in Latin, both *amaverunt* and (*amaerunt*) *amarunt*, *paraverunt* and *pararunt*, *audiverunt* and *audierunt* were in use at the same time.

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\* Doubtless from Manuscripts. It may be observed, by the way, that Homeric criticism would gain much in clearness and certainty, if more attention were paid to Zenodotus, and to his important and remarkable readings of the Poet's text, than to the often partial and pedantic Aristarchus.

## § CLIX.

THE RESULTS OF THE FOREGOING INVESTIGATIONS WITH REGARD TO THE TREATMENT OF THE HOMERIC TEXT.

1. We may, in the first place, admit as correct the list of digammated words in Homer which Heyne has given in an *excursus* upon the Iliad, book τ (vol. vii, pp. 708—772, of 5 edition), leaving it to future research to ascertain whether one or two words may not yet be added to that catalogue; and, this done, we may,

a. In the treatment of the text, prefer those readings which are conformable to the use of the digamma, since it is more probable that this letter might have been dropped by grammarians and transcribers ignorant of its claims, than that the poet should, without metrical necessity, abandon it.

b. If the digamma cannot recover its right by critical aid, without appealing to *conjecture*, then the place should be left undisturbed, since it is doubtful whether it has been corrupted by the alterations of grammarians, or rejects the digamma in obedience to the will of the Poet. It is only in this way, that, without giving up the doctrine of the digamma, the Homeric text can be preserved from perpetual and flagrant violations.

2. With greater confidence may we, before digammated words, throw away the paragogic ν, write ου instead of ουχ, and dismiss those particles, which have been inserted instead of the digamma, evidently from ignorance, to fill up the verse. Thus ενθεν ας οινιζοντο for ενθεν Φοινιζοντο, II., η, 472, οππότερον for οππότε Φασόμορον, ib., ο, 209, μετά τ' ηθεα και ιόν for μετά Φήθεα, ib., ζ, 511, &c. Here also it is left to future observation to determine how far, through these and similar safe alterations, the passages apparently opposed to the digamma may be diminished in number, and the list of words, which in Homer's usage retained the digamma, be augmented.

## § CLX.

## OF THE DIGAMMA IN THE MIDDLE OF WORDS GENERALLY CONSIDERED.

1. In order not to curtail or disconnect the history of the digamma, and at the same time for the sake of giving yet more support to the doctrines already propounded, we shall add what is to be said as to this letter *in the middle of words*, a subject belonging rather to the dialect than to the versification of Homer.

2. In the Latin tongue we perceive it joined to consonants in *combure* from *con-uro* ; *sylva* from ὕλη or the old ὕλῃη ; *cervus* from κέραιος, Æol. κέραιος, old κέραιφος, thus *kerevus*, *kervus*, *cervus*, the *horned* animal ; *vulvo* from φελέφω, φέλῃω ; *salvus* from σᾶφος ; *arva* from ἀρόφω, as *vino* from βιόφω ; *curvus* from γῦρος, which must have been γύρφος. In Greek we find, in Suidas, δερβιστήρ, i. e. δερβιστήρ from δείρω, and ὀλβάχριον, i. e. ὀλβάχριον, a vessel in which the οὔλαι (of which the true form thus appears to have been ὀλῃαι,) were deposited. We find also ἐπίδδας, i. e. ἐπὶ δαιτί according to the Scholiast on Pind. Pyth., IV, 249, and σιδῶν, there quoted ; ῥύμβος from ῥύω in the Etym. Magn. Add ἴσφος, ἄμφορος. The sound is retained in γαμβρός, μεσημβρίη. To this class belongs also AFVTO, properly ἄφτό, in the Delian inscription.<sup>(R)</sup> Now as ἴσος, οὔλαι, γῦρος, have come from φίσφος, ὀλῃαι, γύρφος, so similar long vowels and diphthongs appear to be of similar origin, as οὔλαμός, ὀρούω from ὀρόφω, ἀκούω from ἀκόφω, whence ἀκοή, τιμή from τίφω, τιφμή. So ὁμίλος, πέδιλον, πίδαξ, φύλον, ψύχω, ψύχη, πτύω.

3. The digamma stands also between vowels : *anavus*, ἄατος (ἄφατος), ἄτος, *Achivi*, Ἀχαιοί, *ænum*, αἰφάν, *anervus*, ἄφορνος, *Argivi*, Ἀργεῖοι, *bos*, βοῖς, βόφς, βοφός, *Davus*, Δαφός, according to Priscian, p. 710, βίος, compare *vivus*, βιόω, *vino*, *clavis*, κλαῖς, *dīvus*, δῖος, *levīs*, λειός (λέφος), *lavo*, λόφω, *lōūō*, *Mavors*, *Mars*, μάφω, *novus*, νέφος, ΠΙΦΩ, *bido*, *rivus*, ῥόφος, *probus*, πρᾶϋς, Æol. πρᾶφύς. Add ταφάς, λαφός,



from Villois. Proleg. to the Iliad, p. 4, δάφιον, *Alcman*,  
μα πῦρ τε δάφιον in Priscian, p. 547.—ΕΦΑΟΙΟΙΣ  
Elean inscription, ΔΙΦΙ on the Olympic helmet,<sup>(R)</sup>  
ΕΥΣΙ, i. e. ΣΙΓΕΦΕΥΣΙ, in the Sigeian inscription,  
ΦΥΔΟΣ, ΚΙΘΑΡΑΦΥΔΟΣ, ΤΡΑΓΑΦΥΔΟΣ,  
ΦΥΔΟΣ, i. e. αὐλαφοιδός for αὐλαφδός, κιθαραφοιδός for  
κισ, τραγαφδός, καιμαφδός, on an Orchomenean inscription  
e, ut sup., p. 158).

To this head belong in Hesychius Αἰετός, αἰτός, Περ-  
'Αβηδόνα, ἀβηδόνα.—'Ακροβᾶσθαι, ὑπακούειν.—'Εβασον,  
ὑπακούσιοι (thus εἶα was εἶφάω, εἶβάω)—compare what  
Corinth. p. 354, quotes as Doric, τὸ ἔα εὔα, τὸ ἔασον  
—Δαβελός, δαλός, Λάκωνες.—Θαβακόν, θακόν, thus  
ν, θαβακόν, θαακόν, θακόν.—From the Pamphylian dia-  
Eustath. ad Odys., p. 1654, φάβος, βαβέλιος, ὀρούβω, or,  
arises from the change of the digamma, more properly  
-To this head appertains also what Priscian says, p.  
and more fully at p. 710, viz., that the Æolians placed  
digamma between two vowels: "this is proved," he says,  
by ancient inscriptions, written in the oldest characters,  
have seen upon many tripods." He cites, p. 547,  
φών, which, at p. 710, he calls Δημοφόνων, and at p.  
αφοπάφων, which, at p. 710, becomes Λαοπόφων. Δη-  
ν, Λαφοπάφων, are right; the other forms in -όνων must  
be isen, after the neglect of the digamma, from the  
ion of -άων to -ων and the insertion of ο.

All this it is already clear, that, in the old language,  
digamma appeared in words between the open vowels.

has been already stated (§ XIX, 4), that, before a  
the digamma passed into u, or in Greek into υ.

quotes from Latin the *nunc mare nunc silüæ* of  
and the *zonam solüit diu ligatam* of Catullus. As  
es *auceps* and *augur*, *faveo fautor*, and *lavo lautus*,  
αἶω, i. e. αἶφίω, comes *avio*, and with the insertion of  
, *audio*, from γαίω, i. e. γαφίω, come *gavio* (hence  
) and *gaudium gaudeo*. The Etym. Mag. has *Æol.*  
ἰώς; Hesychius has αὔας, ἡμέρα; Eustathius, p. 548,  
ηκτος for ἄρρηκτος from ἄφρηκτος, *infractus*; and



Heracleides \* has as *Æiol.* δαυλός, δαλός (*Spartan* δαβελός), so that it was δαφελός, δαβελός, δαυλός, δαλός. Observe also *ιαύχεν*, *ιάχεν* (in German, *jauchen*, *jauchzen*).

## § CLXI.

### OF THE DIGAMMA IN THE MIDDLE OF WORDS IN HOMER.

1. The digamma appears connected with a consonant, in Homer, in μέμβλετο, μέμβλωνκε, παρμέμβλωνκε. It was μέβλω, μέβλων, as, in Hesychius, we find βέβλειν· μέλλειν (or, as it should be written, μέλειν). Thus μέβλομαι, μεμέβλετο, μέμβλετο,—and so with the other forms. So we may explain αἰδῶν, αἰδῶνκότες, ἔδδεισεν, <sup>(R)</sup> ὑποδδείσαντες, as having been αἰδῶν, αἰδῶνκότες, ἔδδεισεν, ὑποδδείσαντες, compared with ἴσος, ἄμμορος, ἄρρηκτος, from ἴσφος, ἄμφορος, ἄφρηκτος, compared also with *duellum*, which was *dvellum*, *dbellum*, and hence *bellum* (perhaps connected with δύελλα), as *Duillius*, *Duellius*, were called likewise *Billius*, *Bellius*. "Αἰδῶν is found also as αἰδῶν, without the digamma, and thus it augments the list of words which retain or drop this letter according to the demands of metre.

2. We may conclude, from preceding remarks, that the digamma appeared also between open vowels, in Homeric Greek. 'Αἶω, αἶσσω, οἷς, κληῖς, Αῤῥήϊον, &c., since they are never found contracted into αἶω, αἶσσω, οἷς, κληῖς, 'Αῤῥῆϊον, were evidently pronounced αἶφω, αἶφισσω, οἶφς, κληφίς, Αῤῥήφιον as αἶκων, αἶργος, &c., were αἶφκων, αἶφργος, &c. Thus likewise Δαφακός, Δαφάσσειν, ἔφασον, ἄφελον, αἶφει (αἶφει), αἶφειδαν, αἶφείρων, αἶφιστιος (not ἀνίστιος), 'Αφιδης, <sup>(R)</sup> αἶφιδηλος, αἶλοφά (αἶλανά), αἶφολλής, αἶφολξ (αἶλξ), αἶφορ, αἶφορτής, αἶφος (αἶφος), αἶφαλέος (αἶφαλέος), αἶφτή (αἶφτή), αἶφτμή (αἶφτμή), Germ. *athmen*,

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\* In Eustath., p. 1654, l. 28, the passage should be read and arranged as follows: "Ἐτι λέγει ('Ηρακλείδης) καὶ ὅτι Αἰολεῖς τῷ αἶ προστιθέντες τὸ υἱ (ὡς φησι καὶ 'Αρίσταρχος, παρατιθείς τὸ ἀτάρ, αὐτάρ—) δαλός, δαυλός, ἰαχεν, ἰαυχεν λέγουσι. Οὕτω καὶ φάσκω, φαύσκω.

γεράφος (γεραιός) or γραφός, Germ. *grau*, anciently *grau*, δαφής, δάφω (δαίω), δήφιος, ἱφάνος, κραφαῖνω (κραιαίνω), from ΚΡΑΦ, whence the Germ. *kraf-t*, λαφάς (λάς), λάφυξ, Λαφίκτης, λέφω (Germ. *Leu*, anciently *Leu*, whence *Loewe*), ὄφας (οὗς), gen. ὄφατος (οὔατος), ὀφίω, πνέφω (πνείω), φαφεινός (φαεινός), χέφω, χράφω, χρέφος, together with all substantives and verbs of the same kind having a vowel before the final vowel. In case of contraction the digamma disappears, thus Ατρείδαφο, Ατρείδαο, Ατρείδιω.

3. The language is full of traces of the digamma changed into *υ*. It appears in the termination *εως*, as βασιλεύς, Ὀδυσσεύς, Ἀτρεύς, Ἀχιλλεύς, Τυδεύς, words of which the roots are seen more clearly in the Latin forms *Ulysses*, *Achilles*, and are perfectly revealed in the forms TVTE, AXLE, ATPE, upon old Italian works of art. But like βασιλέφς, so must there have been βασιλῆφς, βασιλέφω (βασιλεύω), βασιληφίς (τιμῆς βασιληϊδος, Π., ζ, 193), βασιλήφιος (γένος βασιληϊον, Od., π, 401).<sup>(R)</sup> The digamma remained in the vocative βασιλεῦ, not to leave the root open and ending in the feeble *ε*, and in the dat. pl. βασιλεῦσι, combined with *σ*, as in the nominative sing.

4. In like manner, the digamma remained in future and aorist tenses, supported by *σ*, though it disappeared where it stood unsupported between vowels; since ἐμπνέυση, Π., τ, 159, &c., Δεύσεις, ib., ψ, 623, Δεύσεσθαι, ib., λ, 700, κλαύσομαι, ib., χ, 87, κλαῦσε, Od., ω, 292, πλεύσεσθαι, ib., μ, 25, χραύση, Π., ε, 138, demonstrate that their verbs, Δέω, κλαίω, πνέω, χράω, were once Δέφω, κλάφω, πνέφω, χράφω (Germ. *graben*); and, further, the parts and derivatives of ἀλεείνω, πάω, κλέω, ῥέω, χέω, as ἀλεύσασθαι, καῦμα, κλυτός, ῥυτός, χυτός, point to ἀλέφω, πάφω, κλέφω (properly *to make a noise*,—so the German *kleffen*, applied to dogs—as the Germ. *gaffen*, Eng. *gape*, may be compared with χάφω—χάω, χαίνω—), &c.

5. In some verbs, the digamma is either retained or dropped in the present, as δέω or δεύω, or is not at all thrown away as βασιλεύω, ἱερεύω. In some the *σ* is suppressed instead of it, as χεύω (not χεύσω), Od., β, 222, and so χεῦον, ib., β, 544, χυνάντων, ib., δ, 214, χεῦαν, χεῦαι, &c.

6. In the aorist of ἀλεείνω from ἀλέφω, the digamma not

only suppresses  $\sigma$ , ἄλσιν, ἄλσιναι, ἄλσινάσθαι, &c., but it is also lost itself, as in ἄλσασθαι, Π., ν, 436, and so ἄλσασθε, ἄλσαστε, in other places, which were undoubtedly ἄλσασθαι, ἄλσαστε. Exactly in the same manner we find εὐκηλος and the common ἔκηλος, εὐαδεν instead of ἔαδεν, αὐταχος, αὐσταλῆος, and the strange form αὐέρυσαν (but see Heyne Obs. ad Π., α, v. 459), which may be explained ἄφέρυσαν, viz. φέρυσαν with the intensive  $\alpha$  prefixed. From all this, and the preceding remarks, it seems evident that the diphthongs αὐ and εὐ arose from the attenuation of ἄφ and ἐφ.

*Obs.*—The appearance of ἔκηλος, i. e. φέρηλος, together with εὐκηλος, i. e. ἔφκηλος, may be explained without supposing φεφκηλος by comparison with the root QVIE or QVEE, i. e. KFEE of *quietus*. Since the sequence of KF opposes the analogy of the Greek tongue, the sound KFEE was transposed into FEKE and EFKE, the roots of FEKHAOS and EFKHAOS, i. e. ἔκηλος and εὐκηλος.

## § CLXII.

### HISTORY OF THE DIGAMMA IN HOMERIC CRITICISM.

1. Bentley was the first who clearly recognised the traces of the digamma in the Homeric poems, and the necessity of attending to it in the treatment of the Homeric text. On the margin of Stephanus's edition of Homer in *Poetis principper.*, he marked the lections of several manuscripts, prefixed the digamma to the proper words, and endeavoured to alter the adverse passages according to its demands, often improving on himself, as he proceeded, and amassing or examining a great variety of matter. From these notes he drew up a full and elaborate treatise, in which he goes through the digammated words in alphabetical order, and overthrows all apparent objections to his doctrine. The notes alluded to (called the *codex Bentleianus*,) were sent to Heyne, but not the treatise; and thus the dispersed observations, and somewhat crude views of the great Critic have become known, but the larger work remains, without having been published, in

the library of Trinity College at Cambridge; where it was shown to me, still in manuscript, together with the above mentioned *codex*, in the year 1815. <sup>(R)</sup>

2. After the labours of Dawes and of Payne Knight\* on the subject of the digamma, this letter found in Heyne† an eminent protector, who, after his fashion, gave many useful hints, but wavered in his observations, and brought the question to no final decision. Both on this account, and because, following the example of his predecessors, he was too prone to change, or to throw suspicion upon every passage that seemed to oppose the digamma, and thus to mangle the works of Homer, he gave ample grounds for contradiction and even severe censure.‡ Soon after the outbreaking of this literary war, Hermann|| took the field, dividing the truth from error with singular sagacity, and endeavouring with great pains to destroy the arguments against the reception of the digamma into the Homeric poems, but at the same time to prescribe proper limits to its use in Homeric criticism. The neglect of the digamma in *solitary* instances, he admitted as a proof of the later origin of those passages, in which such instances occurred. The doctrine immediately acquired fresh partisans in Germany; as, for example, Buttman in his *Greek Grammar*, and Boeckh.¶ Recently a new opponent to the digamma has appeared in the person of Spitzner, who, however, without combating the other proofs of its existence,

\* The first in *Miscell. Crit., Sect. IV, de consonantis sive aspirationis Vau virtute*, and the latter in *Analytical Essay on the Greek Alphabet*, London, 1791, and recently in *Prolegg. ad Homerum*—with a preface by Ruhkopf, Leipsic, 1816.

† Besides the remarks scattered over his commentary, see the three *Excursus* upon Il., τ, 384, Vol. VII, p. 708—772.

‡ See the review of his Homer in the *Allgem-Lit. Zeit.*, 1803, p. 285, *sqq.*

|| With a review of Heyne's Homer in the *Leipz. Lit. Zeit.*, 1803.

¶ *On the versification of Pindar.* Berlin 1809, *Sect. IV*, and *ad Pindar. de metris Pindaricis*, cap. xvii. Matthiæ, *Gr. Gr.*, p. 40, contends against this letter, but in the appendix, p. xxii, retracts his opposition. <sup>(R)</sup>

rests his hostility to the letter upon this single circumstance—that *hiatus* cannot be, by its aid, entirely removed from the poetry of Homer; *expellas furca, tamen usque recurrit*.

### § CLXIII.

#### HIATUS BEFORE WORDS NOT DIGAMMATED.

1. Finally, with regard to instances of hiatus, before words not digammated, they are partly exculpated by the circumstances pointed out § CLI, 3, partly of such a kind that they,

*a.* May be removed by the insertion of a particle agreeable to the language: e. g. when *ὃ* is altered into *ὄγε*, *δέ* into *δέιτ'*, *δ' αἶρ'*, *δ' οὐ*, according to the analogy of other places, or by a slight change of form: *εἰς ἄλλα ἄλτο*, Π., α, 532, into *ἄλαδ'*; *ἀστέρα ἦκεν*, ib., δ, 75, into *ἀστέρ' ἔηκεν*; *τῷ με ἔα*, ib., ρ, 16, *μή με ἔα*, χ, 339, *μηδὲ ἔα*, ib., β, 165, 181, into *τῷ μ' εἶα*, &c.; or that they,

*b.* Must remain, as tokens of the alterations, which the Homeric text has endured, while it was transformed, in the course of centuries, out of its primitive shape, still attested by many traces, into the later appearance now assumed by it—alterations which have affected the *arrangement* of words, as well as the dialect. Moreover, the hiatus would find admission so much the easier, since, after the disappearance of the digamma, critics were forced to consider it as a peculiarity of the epic verse.

*Obs.*—The most conspicuous hiatus is that after *ι*, in the personal termination, —*τι*, in *τί* and in *δί*. The 2nd pers. pl. —*τι*, however, compared with the ancient form of the first, —*μεις* instead of —*μει*, and with its derivation from the pronoun of the second person ΣΥ, ΤΥ, —ΣΕΣ, —ΤΕΣ, appears to have lost a *ς*, and *ἐρύσσατι*, *πιλάσσαι*, &c., seem to have been originally *ἐρύσσατις*, *πιλάσσαις*, &c. (like *ἐρύσσαμεις*, *πιλάσσαιμεις*), so that *ἐρύσσατι ἥπιρβόνδι*, Od., κ, 403, *πιλάσσαι δπλα*, ib., 404, *ἡρύσσατι δστις*, ib., ω, 215, &c., were really without hiatus. Also the dual ending —*ι* was shortened from —*ις*,

and so ὦμα—συνακρίτε αὐτὰρ, Il., β, 218, might better be read συνακρίεις.—Moreover, τί, compared with κίη—κί, was probably τίη—τί,<sup>(R)</sup> and hence there was, originally, no hiatus in τε, Ὀρσίλοχον, Il., ε, 542, τε αἴθοπα, Od., β, 57, &c., although no one would, probably, think of introducing these forms into the Homeric text. Besides δέ there are the fuller forms δή and δαί, the last of which, as interrogative, is proposed by Apollonius, Lex. Hom., p. 270, ed. Vill., in the question τίς δαίς, τίς δέ (l. δαί), δμῖλος, Od., α, 225, as likewise in πῶς δ' αἰ (l. δαί), τῶν ἄλλων Τρώων φυλακαί τε καὶ εὐναί, Il., π, 408, where the position of the article αἰ τῶν is un-Homeric.

## § CLXIV.

### OF THE APOSTROPHE IN HOMERIC VERSE.

1. Apostrophe injures the forms of words by making them similar to one another, and thus undistinguishable. Placed after *consonants*, however, it allows the syllables to be discriminated through the pronunciation, as

κακῶν κατάρχεις τήνδε Μοῦσαν εἰσάγων,

and κακῶν κατάρχεις τήνδ' ἐμοῦσαν εἰσάγων (comp. Lobeck de Apostr., p. 5), may be distinguished in pronunciation; and the theatre of Athens ridiculed the actor, who, in Eurip. Orestes, v. 273, pronounced γαλήν' ὄραω, i. e. γαληνὰ ὄραω, I see a calm, as γαλήν ὄραω, I see a cat,—pronouncing, without marking the elision, γαλήν ὄραω instead of γαλή-ν' ὄραω. On the other hand it is impossible to make elision sensibly heard between *vowels*: κύψει' ὁ γέγων, Od., λ, 585, ἐμεῖ', ὅτι, ib., 9, 462. Here apostrophe is merely a mark for the eye. Since, therefore, the Homeric poems were immediately intended for the ear, it is proper, according to the concurring opinion of Hermann, Bekker, Spitzner, &c., universally to remove apostrophe, even after consonants, where this can be effected by the insertion of other forms, as, in the above cited examples, by κύψαι ὁ γέγων,<sup>(R)</sup> ἐμεῦ, ὅτι. Of the several elisions we shall speak in the next divisions of this section.

2. The diphthong αἰ suffers apostrophe in the terminations

—ομαι, —αται, —εται, —ονται, —εσθαι, —ασθαι, as βούλομαι, ἐγώ, Π., α, 117, εἵατ' ἐνί, ib., β, 137, φαίνεται Ἀρηιφίλου, ib., γ, 457, κείσονται ἐν, ib., χ, 71, φεύξεσθ' ἐκ, ἴστασθ' ἀμφ', ib., λ, 589, 590, seldom so that the apostrophized syllable falls in the arsis, only ἀρέσθ' ἐπί, ib., σ, 294, λελαθέσθ' Ἀτης, ib., τ, 136, and ib., υ, 422, 469, Od., κ, 385, ρ, 196 (Herm. ad Hymn. ad Merc., v, 133, Spitzner, *ut supra*, p. 164).

*Obs. 1.*—The forms ἴσσι, ἔμμεν, apostrophized from ἴσσιται, ἔμμεται, must, according to Bekker, supported by Spitzner, p. 165, be exchanged for the stronger ἴσαι, εἶναι.—An apostrophized termination —ῆσαι stood Il., ρ, 322, 3, οὐδέ τί μιν χρεώ "Ἔσαι τυμλοχοῆς, ὅτι μιν δάπτωσιν Ἀχαιοί, where Crates gave the reading τυμλοχοῆς; and once αι in nom. plur. first decl. in ὡς δέξει δδύναι δύνον, Π., λ, 272, which Bentley alters to δέξει δδύνη δύνιν, Buttman (Gr. Gr. I, 127,) to δέξαι δδύναι with synizesis.

*Obs. 2.*—OI is suppressed by apostrophe in τω and μοι,—τω in the line σφῶν μίντ' ἐπείκει, Il. δ, 341, not elsewhere,—μοι in εἴπ' ἄγε μ' ὦ, Π., ι, 673, κ, 544, καί μ' ὦψ ἀμύνει, Il., ν, 4, 81, ἦ μ' ὦψ, Od., δ, 367. Comp. Π., ζ, 165, σ, 207,—in which instances, however, synizesis also might find room,—μέντοι ἐπείκει, ἄγε μοι ὦ, as in οὐκ ἐμῷ ὠκυμένῳ, Π., σ, 458. Comp. § 149, 5.

3. A suffers apostrophe without limitation, though rarely in the personal termination σα: ὃν σφιν ἐπ' ὥσιν ἄλεις' ἐμέ, Od., μ, 200, διήρεσσ' ἀμφοτέρησιν, Od., ξ, 351, formerly διήρεσα ἀμφ'.—Τοῖος ἔ' ἐν πολέμῳ, Od., ξ, 222, should be written ἔα, τοῖος ἔα, with synizesis. Ἄνα for ἀνάστηθι, and as the voc. of ἄναξ, is never apostrophized (Herm. ad Orph., p. 724, and Hymn. ad Apoll., 526).

4. E is elided in all terminations; yet not in ἰδέ, nor in the termination ζε (Spitzner, p. 171, who cites only Hes., A, 174, αἰμ' ἀπελείβετ' ἔραζ' οἱ δ'), nor in the optative form —ει, so that in οὐδέ κεν ὥς ἔτι θυμὸν ἐμὸν πείσει Ἀγαμέμνων, Π., ι, 386, κύνψει ὁ γέγων, Od., λ, 585, &c., the other forms πείσαι, κύνψαι, &c., should be placed like ἀκούσαι, Π., τ, 81, η, 129, αἰείραι, ib., 130, &c.

*Obs.*—*ἤλυθ* in *ἤλυθ ἀκωπή* and the like, in opposition to *ἤλθεν* *Ὀνυρος*, &c., is left by Hermann *ad Orph.*, p. 724, for the sake of saving the ancient form in *ἤλυθ*.

5. Elision of iota. In the datives —οῖσι and —ῃσι, the full form has passed through —οῖσ' and ῃσ' into the short —οῖς and —ῃς; yet the longer forms are far more numerous, and those in —ῃς stand almost always before a vowel: *Ἀτρεΐδης ὑπό*, Π., β, 249, *ἀργενῆς οἶεσσι*, Π., ζ, 424, *Od.*, ρ, 472, *ἐμῆς ὑπό*, Π., γ, 352, κ, 452, &c. In many of these places there once stood the apostrophe, which, as we perceive, belongs to them all. The short form is found in *μησὶ τε σῆς καί*, Π., α, 179, *ἔξ οἷης σὺν μησὶ*, Π., ε, 641 (and there a Mosc. ms. reads *οἷησιν μησίν*): *ἐν παλάμης φορέουσι*, Π., α, 238, should be, perhaps, *ἐν παλάμησι φορέουσι*. Add to these, *Od.*, η, 279, λ, 242, υ, 65, Π., ξ, 180.

6. In the third declension ι of the dat. sing. appears to be elided by Homer, yet *ἀστέρι ὀπαρινῶ*, Π., ε, 5, *τῷ ὄρνιθ' Ὀδυσσεύς*, Π., κ, 277, were, according to Eustathius (*ad Iliad*, p. 12), even by the ancients ascribed to synizesis: *ἀστέρι ὀπαρινῶ, ὄρνιθι Ὀδυσσεύς*. Entirely of the same description are Π., π, 385, δ, 259, λ, 544, μ, 88, ν, 289, ω, 26, *Od.*, ε, 62, ο, 240, 364, τ, 480. In *κῆρυκι Ἠπυτίδῃ*, Π., ρ, 324, even the common text has observed the rule, by which these iotas should be regulated. In *Od.*, ο, 246, the author of the *Axiochus*, p. 115 (*Compare Boeckh ad Pind., Not. Crit.*, p. 394,) has *παντοίῃ φιλότῃ*.—The iota of this case after a vowel, which is elided in the common text, should be subscribed or adscribed: *ἦρω*, Π., η, 453, *Od.*, θ, 483, not *ἦρῶ*, nor *Ὀδυσῆ* for *Ὀδυσῆι*, *Od.*, ο, 157.—So read *δέπαι* not *δέπα*, *Od.*, κ, 316, *γῆραι* or *γῆρα*, not *γῆρα*, *ib.*, λ, 136, ψ, 283, &c., to which we shall return under the third declension of the Homeric dialect.

7. In the plural also synizesis instead of apostrophe was admitted in *κανόνεσσ' ἀραρυῖαν*, Π., ν, 407 (*and Eustath. ad loc.*). This kind of apostrophe occurs especially after double σ: *ἐπίσσι αἰσχροῖσι*, Π., ω, 238, *πολίεσσ'*, *ib.*, ε, 546, ν, 452. Compare Π., ω, 600, η, 273, ρ, 530, 308, υ, 497, *Od.*, ζ, 241, &c. Even *χέρι* is found Π., π, 420, 452, σ, 505,



φ, 208, Od., ν, 115. Add several in —σι: δάμασ' ἐμοῖσι, Il., ζ, 221, δάκρυσ' ἐμοῖσι, Od., ρ, 103, τ, 596.—Σφ' for σφί in καί σφ' ἄκριτα νείκεα λύσω, Il., ξ, 205, χέριζα δέ σφ' Ἀρηται, Od., γ, 440, may be conveniently written full, and classed under synizesis.

8. Iota in the personal terminations —ασι, —ησι, —ουσι, —ωσι, admits apostrophe, but not frequently: ἐστᾶσ', Il., ι, 44, ξ, 308, φήσ' ἔμμεναι, Od., ρ, 352, στείχης' ἀνά, ib., η, 72, φρονέης', ib., ζ, 313, οἴσουσ', Il., τ, 144, ῥέζουσ', ib., ψ, 206, περιστήωσ', ib., ρ, 95, φοιτᾶσ', Od., β, 182.

9. "Οτι is not apostrophized in Homer, and ὅτ' is ὅτε, as χαῖρε νόω, ὅτ' ἄριστοι Ἀχαιῶν δηριόωντο, Od., θ, 78 (like Οὐκέτ' ἔγωγε—Τιμῆεις ἔσομαι, ὅτε με βροτοὶ οὔτι τίουσιν, Od., ν, 129). Compare Il., α, 244, 397, δ, 32, ε, 331, Od., ξ, 60, 90, 366, υ, 333, φ, 116, 254.<sup>(R)</sup>

10. The adverbs of place, ἄλλοθι, αὐτόθι, τηλόθι, ὑψόθι, and ὄθι (in Il., β, 572, &c.), suffer elision, except when they come from substantives, as ἡῶθι, Ἰλιόθι (Spitzner, p. 173); elision is allowed also in εἴκοσι, Od., β, 212, δ, 669, ι, 241, and τοσσάκι in τοσσάχ' ὕδαρ, Od., λ, 586.

11. In the case of ο, according to what was said at the beginning of this section, apostrophe should be banished from,

a. The genitive —οιο, which has sometimes been made —οι' merely through the error of the Grammarians (Herm. ad Orph., p. 722).<sup>(R)</sup>

b. The pronouns ἐμεῖ' ὀλίγον, Il., ψ, 789, σεῖ' ὅτε, Il., ζ, 454, &c., where the forms ἐμεῦ, σεῦ, were preferred even by Herodian (Bekker, p. 131).

c. The verbal terminations —εο, —αο, since instead of —ε', —α', the ear and the rhythm admit in all cases of —ευ and —ω: the Ἀλλ' ἔπει, ὄφρα of Aristarchus, who here also preferred the improper reading, has been exchanged for ἄλλ' ἔπει; still, however, are left μὴ ψεύδε' ἐπιστάμενος, Il., δ, 404, and similar examples at Il., ι, 260, Od., α, 340, Il., ω, 202, Od., δ, 752.

In the same way we should read ἦρα ὀπίσσω, Od., ω, 33 (like ἐπὶ τῇσιν ἀκοιτιν, Od., ω, 193), instead of ἦρα' (Spitzner, p. 173).

12. Finally, *τοῦτο*, *δύο*, *ἀπό*, and the verbal terminations *—ατο*, *—ετο*, *—οντο*, *—οιατο*, admit unrestricted elision; but not *τό*, *πρό*.

## § CLXV.

## OF CRASIS, APHÆRESIS, APOCOPE, IN HOMER.

1. By crasis there are contracted, in Homer,

*αα* in *τᾶλλα* from *τὰ ἄλλα*, *Il.*, α, 465, β, 428, *Od.*, γ, 462, ξ, 430. <sup>(R)</sup>

*οα* in *ᾄριστος* from *ὁ ἄριστος*, *Il.*, λ, 288, ν, 154, 433, π, 521, ω, 384, *Od.*, ρ, 416; *αὐτός* for *ὁ αὐτός*, *Il.*, ε, 396. Also *ἄλλοι*, i.e. *οἱ ἄλλοι* is read by Zenodotus, *Il.*, β, 1.

*οε* in *οὐμός* for *ὁ ἐμός*, *Il.*, θ, 360; *προὔθηκεν*, *Il.*, ω, 409; *προὔπεμψα*, *Od.*, ρ, 54, compare *Il.*, θ, 367, *Od.*, ρ, 117, ω, 360; *προὔτυψαν*, *Il.*, ν, 136, ο, 306, ρ, 262, compare *Od.*, ω, 319; *προὔφαινε*, *ib.*, ι, 145, compare *ib.*, ι, 143, μ, 394, ν, 169; *προὔχουσι*, *ib.*, κ, 90, compare *Il.*, χ, 97, ψ, 325, 453, *Od.*, γ, 8, ζ, 138, τ, 544, ω, 82.

*οο* in *τοῦνομα* for *τὸ ὄνομα*, *Il.* γ, 235,—which is rejected by Hermann (*Obs.* 28, ad Viger, p. 707,) as un-Homeric, and *καί τ' οὔνομα* written in its place.

*αι αυ* in *καὐτός*, *Il.*, ν, 734. According to the analogy of other places, however, we might read, in that line, *μάλιστα δέ τ' αὐτός*; although *κ'* for *καί* is acknowledged by the Scholiast. In the passages *Il.*, β, 238, and ι, 412, which Wolf (*de Orthograph.*, *Gr. Gr.*, p. 434,) classes under this head, *κέ* not *καί* manifestly stands. <sup>(R)</sup>

*αι ε* in *καίγῳ*, *Il.*, φ, 108, which, as the only example, should probably be read *οἶος καὶ ἐγώ*; although it is supported by *καίγῳ τῆς ὀσίης*, *Hymn.*, B, 173, at the beginning of the verse.—*Καίπεινος*, *καίπεισι*, and *καίπειθε*, are now exchanged for *καὶ κείνος*, *καὶ κείσι*, *καὶ κείθε*, and *καῖν*, *Il.*, ε, 273, for *κέ*.

*ου ε* in *οὔνεκα*, *τοὔνεκα*, from *οὗ ἔνεκα*, *τοῦ ἔνεκα* (with the

aspirate suppressed as in οὔρος, &c., comp. § CLXXI), both frequent.

2. Aphæresis has been banished from Homer by Wolf. It occurred in δὴ ἔπειτα, Π., ο, 163, υ, 338, Od., α, 290, β, 221, ϑ, 378, λ, 121, which used to be written δὴ ἔπειτα or δ' ἔπειτα.

3. Apocope.—At the end of words the vowel is taken away by apocope from ἄρα, παρά, ἀνά, κατά, ὑπό, ἐνί, προτί (Supposing, to wit, that α at the end of ἀνά, ἄρα, &c., be not a vowel *added* to the original form.)

4. ἄρ and πάρ remain without farther alteration, ἄρ σφαι, παρ Ζηνί, &c., also ἄν, except before liquids and ρ sounds, before which, according to known laws, it is changed: ἄν δὲ Θόας, Π., η, 168, ἀνστάς, &c.; but ἀλλέξαι, Π., φ, 321, ἀμμίζας, Π., ω, 329, ἄμ πέλαγος, ἄμβαινον, ἄμ φονον, &c.—Before κ it occurs changed into γ, as ἀγκρεμάσασα, Od., α, 440.

5. Κατά never appears in the merely shortened form of κάτ, but τ is always changed into the following consonant, whether mute or liquid: κάππεισον, κάπ πεδίον, κάπ κεφαλῆς, κάββαλεν, κάγ γόνυ, καδ δέ, καλλείπω, κάμ μέσσον, καννύσας, κάρ ῥα, &c. &c., and before the digamma (from ᾠγα, i. e. φάγω, φάξαις, καταφάξαις), καφφάξαις, which is wrongly written κανάξαις, Hes., E, 664, 690; but κάπ φάλαρ' (not κάφ φάλαρ'), Π., π, 106, κάτθανε, κατθάψαι, κάτθμεν, and the like, according to a well-known law. Before two consonants τ is thrown away: κάσχειθε, Π., λ, 702, and so καστορνῦσα, κάκτανε. According to this analogy κάμμορε stands for κακόμορε, Od., ε, 160, 339, λ, 216, υ, 33.

Obs.—Chrysippus united the preposition, so shortened, with the following word in ἀμλωμοῖσι, Aristarchus separated the words. Comp. Schol. Venet. ad Π., ϑ, 441, and Etym. Magn., p. 81, l. 16, which also has ἀμφόνον, καδδέ, and καδδέων, for κατὰ δὲ εἶον, p. 30, l. 35, where, however, instead of καδδέων ἐν θαλάσῃ, we should read καδδέω' ἐν θαλάμῳ in reference to Π., γ, 382.

6. Ὑπο follows this law only in the form ὕββαλλεν, Π., τ, 80.

7. Also *ἐν* is shortened from *ἐνί*, which last has remained only where the verse demanded it, as *ἡμετέρας ἐνὶ οἴκῳ*;—where it stands for *ἐνέστι*;—and in a few other places, as *Δοῆ ἐνὶ νηϊ μελαίνῃ*, *Ιλ.*, τ, 331. Thus likewise *πρός* is from *προτί* (groundlessly weakened into *ποτί*),—in which word the τ passed into final sigma, as Δ in *δόθι*, *δός*, *ἔθι*, *ἔς*. *Προτί* has remained only where the exigency of the verse required.

## OF THE HOMERIC DIALECT.

### PRELIMINARY.

1. The peculiarities of a dialect are to be found, *a.* in the roots of words, *b.* in the parts of them subject to inflection, *c.* in the use of particular words, *d.* in particular constructions of speech.

2. Under the name of Homeric or epic dialect we understand all those peculiarities of the Greek tongue, under the above-mentioned heads, which were either adopted into epic song out of the primitive language, or altered by it in compliance with its own exigencies, and which have reached our knowledge.

3. Thus we cannot expect to discover in the epic dialect, a self-included and perfectly consistent whole, since its monuments, the epic poems, differ in some respects according to their ages, authors, and countries.

4. Besides, it must be considered, that the oldest of these poems, transmitted from an epoch of uncertain antiquity, gradually, in the course of centuries, changed their original form, until they acquired, in writing, a more substantial shape, better secured against the influence of the never-ceasing alterations of the language.

5. Much of their ancient cast, likewise, was lost through the fault of the Alexandrian critics, especially of Aristarchus,

while they endeavoured to give a purely Ionic character to poems which they esteemed Ionian.

6. That, notwithstanding the number and continuance of such openings for innovation, much of its ancient character still adhered to the epos, arose from the circumstance, that its language, developed by song, growing with the growth, and intertwined with the substance of poetry, became as it were something consecrated, and, in its essence at least, immutable.

7. Thus the epic dialect descended in a form at once variable and steadfast; on one side following the perpetual changes in the language of a spreading population, on the other side maintaining, in many essential particulars, its primitive nature. It lost the digamma, lengthened the now open vowels, softened the syllables originally hard, gradually contracted those which were open, and was compelled to sacrifice much, which seemed improper, because different from Ionic. Meanwhile it retained that which was not subject to such changes, as a character impressed upon it by long usage, and protected by the measure of its versification. Hence it displays as great a variety and inconstancy in its forms, as a consistency and constancy in its fundamental qualities.

8. We shall first collect and examine the peculiarities belonging to this dialect in the letters; and these are partly grounded on its original foundation, partly introduced by the necessities of epic rhythm.

## § CLXVI.

### CHANGE, DUPLICATION, AND EXTENSION OF THE VOWELS.

1. *The use of η where the common dialect has α: thus, 1. instead of long α, in "Ἀδῆστος, with the cognate words from δρᾶω. 'Ἀδρήστειαν, Il., β, 828, 'Ἀδρήστη, 'Ἀδρηστίνη. ἔμπης, Θρήϊκας and words belonging to it, Δηῦτο, Δηῦντο, Δηήσαιο, &c. Δηήτης, Δώρηξ, 'Ἰήσων, ἰητής, ἴρηξ, κληῖς and derivatives, Φαίηκας, λήην, οἰήϊα, πέρην, πρήσσω and πρηῖς, πρηῦ, H. VII, 10, ῥηιδίως, Τιτῆνες, add the cases of ἀήρ, ἡῆρος, ἡῆρι, ἡῆρα, and from*

ψᾶς, ψῆρας in πολιοῦς τε ψῆράς τε, Π., π, 583 (although we find ψαρῶν νέφος, ib., ρ, 755), quoted by Gellius, B. 13, c. 20, as preferred by the old Grammarians on account of the difference of sound. They must, therefore, have taken offence at the roughness of the two α syllables in ψᾶρας. In the same way διηκόσιοι, διηκοσίαν, τριηκόσια. — 2. *Instead of short α, for the support of the verse*, in ἡγείθονται from αἰεω, ἐκήβολος, Δήλιον, ἡγάθιος, ἡγερέσθαι, ἡμαθόεις, ἡνεμόεις, ἡνορίη, ἀγνηνορίη, and derivatives,<sup>(R)</sup> ἀνήροτος, Od., ι, 123, ἐπημοιβοί, Π., μ, 456, Od., ξ, 513, μοιρηγενές, Π., γ, 182, ποδῆνιμος, ἀντήνωρ. So from ἀπαχνημένος, the fem. ἀπηχεμένη. Likewise ἡμύειν and ἡβαιόν appear to change α into η,—to wit α intensive,—as ἡγερέθονται, ἡγερέσθαι, Π., γ, 231, κ, 127, change their α, the collective (collectivum, from ἄμα). The same happens in the inflections ἀτασθαλίῃσι, φθῆης, for ἀτασθαλίαισι, φθάης, &c., of which hereafter. On the contrary, λελασμένος, λέλασται, λελάσμεθα, from the original root, instead of λελησμένος, &c., have remained.

2. *Doubling of ε in εὖ for the support of the verse*: ἡῦ, Π., ρ, 456, &c.; also as an adverb, ἡῦ τρέφειν ἢ δ' ἀτίταλλεν (for εὖ ἔτρεφεν), ib., π, 191, proposed by Hermann (ad Pind. Ol., 5, 37,) and defended by the similarity of εὖ τρέφον ἢ δ' ἀτίταλλον, Π., ξ, 202, 303, Od., τ, 354. So in compound words: ἡῦγέντιος and ἡῦκομος. Add ἡῦς, Π., β, 653, and ἡῦν, ib., ε, 628, without other forms. Further, πολυηράτω, Od., λ, 275, δολιγῆρετμοι, &c. Likewise ἡῦτε, Π., β, 87, &c., as well as εὔτε; ἥπιτα, however, for ἔπιτα, in connection with δέ, δ' ἥπιτα (others read δὴ ἥπιτα), Π., ο, 163, υ, 338, Od., α, 290, 294, &c., is a false reading (comp. Heyne ad Π., ο, 163), for δὴ ἔπιτα, which is now universally read. Add to these the termination εῖον, where it comes from εῖφιον: βασιλήϊον, i. e. βασιλέφιον, ἱερέϊον, λοισθήϊον and λοισθήϊα, Μινυήϊος, ξεινήϊον and ξεινήϊα, παρῆϊον, πολεμήϊα, &c. To this class belong ἦϊα (˘ ˘ ˘ and ˘ ˘ ˘) from εἶω, I travel (Sophron in Etym. M. p. 423, l. 20, under ἦϊα), dry provisions for the way, Od., β, 289, 410, δ, 363, &c.; then, what easily stirs itself, chaff, ib., ε, 368, and in Π., ν, 103, prey of wolves, together with λῆϊς, λῆϊδος, booty, out of Homer λεία. The same is observable in εῦς, εῖος, i. e. εῖς, εῖφος, as

βασιλεύς, βασιλῆος, Πηλεύς, Πηλῆος, of which hereafter.

3. *Prefixure of ε to a long syllable, which begins with ε:* in ἔδνα, ἔλδαρ, ἔρση, and derivatives; ἔδναται, Π., ν, 382, ἔλδομαι, ἔρσήεις; in εἰκοσι (yet εἰκοσι, ib., β, 510, &c.), ἔε for εἰς, Hes., Δ, 145; εἰσάμενος, η, ἔλπεται, &c., ἔλσαι, Π., φ, 296, ἔργει, &c.; and, with the rough breathing, ἔεσσατι, ib., κ, 23, 177, ἔεστο, ib., μ, 464, ἔηκε, ib., α, 48, so that we cannot consider this epsilon in εἶλεον, &c., εἶπον, &c., εἶσατο, ἔλδετο, ἔργει, ἔεστο, ἔρχατο, &c., as *the augment*. (R)

Obs. 1.—Almost all these words had the digamma, so that the prefixure was chiefly before that letter. To this class also probably belong βοῶντά τ' ἰφύρου, Π., β, 198, ὀρώμενος, εἴ που ἰφύρου, Od., ι, 439, &c., and μῆτιν ἰφουρίσκω, ib., τ, 158, which once stood for μῆτιν ἴθ' εὔρίσκω; since neither does the meaning there admit of ἴς, nor does ἰφουρίσκω appear elsewhere except in imitations of the Homeric usage. Here, then, ἰφουρίσκω should be considered as ἴφουρίσκω, and ἰφύρομεν, ἰφύρω, ἰφύρου, explained in the same way, as having the prefixure, and after it the trace of the vanished digamma, as above in the instance of ἀφανδάντι.

Obs. 2.—E appears as a *post-fixture* in μητίετα Ζεύς from μῆτις, in ἦ and ἥελος. Yet ἥς is probably a shape of ἦς, and ἦ only its abbreviation; and ἥελος, for ἄφελος, is the true and constant form in Homer. The later ἦλος, unknown to Hesiod also, is found, besides Hymn. xxxi, 1, only Od., θ, 271, in the song of the loves of Mars and Venus, there inserted, and shown, by this very use, to be of later date. Also ἀδελφεός, ὄν, οἴ, is the ancient form, and the more recent ἀδελφός, like ἀδελφή, is unknown to Homer.

4. *Introduction of η into compound words, in order to make words with several short syllables suitable to the rhythm of the verse,* in ἐπηετανός, ὄν, οἴ (ἐπι—η and ἐτανός, an ancient form from ἔτος), εὐηγενέος Σώποιο, Π., λ, 427, νηός ἐπήβολος, Od., β, 319, i.e. *striking upon*, ἐπιτυχής, and hence *master of*, from which afterwards ἐπηβολή and συνηβολή. Of the same kind are ἰππημολγῶν, Π., ν, 5, νεηγενέας, Od., 336, ρ, 127, (yet νεοπευθεία, νεόπλυτα, &c.), ὀλιγηπελίας, Od., ι, 468, &c.

(yet ὀλιγοδρανίαν, Π., ο, 246, π, 843, χ, 337, where the position of δρ makes the η unnecessary), and hence with more recent writers κακηπελίη and εὐηπελίη (comp. Et. Magn., p. 390, l. 24, 40), ἐλαφροβόλος.—In πολεμῆϊος, whence πολεμῆϊα, and πολίτης, whence πολίτας, ib., β, 806 (ῡῡ ῡῡ), (the forms of πολίτης (ῡῡ ῡῡ) being likewise found, Π., ο, 558, &c.,) the η is also probably of a *rhythmical* origin. In like manner it stands for υ in τανηλεγείος, Π., θ, 70, &c. (yet τανύγλωσσοι, Od., ε, 66).

*Obs.*—On the other hand, ο is extended into ω, when the word contains a reference to *place*, as ὀδοιπόρος, &c., χοροτυπήσων, Π., ω, 261. Hence Πυλοργεῖος, Π., β, 54, ψ, 303, is rightly preferred to Πυλοργεῖς, but instead of ὀλοοίτροχος, ib., ν, 137, we should admit ὀλοοτρόχος, did not the former stand almost universally, and were it not also quoted by the Etym. M., p. 622, l. 40, out of Democritus. The meaning has no reference to place, and the extension is, on account of position, as little requisite as in ὀλοόφρων, Π., ο, 630, and ὀλοόφρονος. That, however, in Πυλοργεῖος and the rest, *place* is expressed by the old dative form, is proved by similar formations out of Homer, which retain the dat. 3rd decl. as a designation of place, such as ὄρειζάτης, ὀρείαιλος, ὀρειγενής, &c. In the expression of *person*, in Ἀργυρόντης and ἀνδρειφόντης, ο has been exchanged for υ.

5. *Extension of α into αι in παραι before a mute*: παραι οσί, παραι Βοιθηΐδα, παραι Διός, &c. Also in compound words, παραιβάται, Π., ψ, 132, παραιπεπιθοῦσα, Π., ξ, 208, παραιφασίς, παραιφάμενος. Sometimes before λ: παραι λαπάρην, Π., γ, 359, &c., παραι λεχέεσσι, Od., α, 366, σ, 213, also παραι ῥόον, Π., π, 151. Κατά is thus extended only in κατιβαταί, Od., ν, 110, and ὑπό before mutes: ὑπαί πόδα, γαί δέ τε, and ὑπαί ἰαχῆς (Φιαχῆς), Π., ο, 275, where ὑπό improperly admitted.

6. Ὑπό, however, is proper (not ὑπαί) before λ: ὑπό παροῖσι, Π., β, 44, &c.; before ν: ὑπό νεφίων, ib., ο, 625, &c.; before ρ: ὑπό ῥιπῆς, ib., ο, 171, &c.; before *two consonants*: ὑπό πληγῆς, ib., ξ, 414. So we should read (see



Etym. M., p. 262, l. 9,) ὑπὸ δαίους (i. e. δαΐους), Π., ο, 4, instead of ὑπαὶ δαίους, and thus χλωρὸς ὑπὸ δαίους, ib., κ, 376. Ὑπαί belongs probably to an ancient form of ὑπό, when the root ΥΠ (*sub*) took α instead of ο, ΥΠ, ΥΠΑ, as πάρ, παρά. It reveals itself also in the adverb ὕπαιθα, Π., ο, 520, σ, 421, &c. Like ὑπαί stood ἀπαί for ἀπό, Π., λ, 663, which might plead the same analogy, but yet is properly rejected before νευρῆς.<sup>(R)</sup>

7. The same extension occurs in ἰθαιγενέεσσι (ἰθύ), Od., ζ, 203, and Ἰθαιμένεος, Π., π, 586; also in αἰεῖ, αἰετός, αἰψα, like χαμαί, μαιμάω, μαρμαίρω. Also at the end of *the root*: ναῖον δ' ὄρῳ ἄγγεα, Od., ι, 222, from νάω, κέραιε, Π., ι, 203, from κερά-ω, and so εἰ δ' ἄμμι παραφθαίησι πόδεσσιν, ib., κ, 346, for παραφθάησι, unless we should read παραφθήησι in that place, of which hereafter. Lastly, in compound words, αι sometimes takes the place of other vowels: Κλυταιμνήστρα, Πυλαιμένεος, εα, and μισαιπόλιος (half-grey), Π., ν, 361, τιθαί-βώσσουσι, Od., ν, 106.

*Obs.*—Insertion of α on account of the rhythm is found in the patronymics: Πηληϊάδης; Τελαμωνιάδης, &c. (Eustath. ad Iliad, p. 13, l. 10.)<sup>(R)</sup>

8. *Extension of ε into ει in a considerable number of words; but only before vowels and semivowels.*

a. *At the beginning of words*: εἰανοῦ, Π., π, 9, εἰαριῆ, οῖσι, ῆσι, εἰλάτινος, Εἰλείθυια, εἰλήλουθα, εἰνί and εἰν, εἴνατος, εἴνεκα, εἶρος, εἶρωτᾶς, εἶσω, εἰῶ, εἶως, with derivatives and compounds; even ε as augment in εἰοικυῖαι, Π., σ, 418, and the reduplication before δ in δεῖδεκτ' Ἀχιλλῆα, ib., ι, 224, δεῖδέχεται, Od., η, 72, δεῖδια and cognate words; never in ἔαρ, ἐλαύνω, ἐλάτῃ, ἐρατός, ἐρετμός, ἐρευνᾶ, &c.

b. *In the inner part of the root*: δαίελος, κεινῆσιν, Π., δ, 181, from κενός, λείουσιν, ib., ε, 782, &c., from λέν, μείλανι, ib., ω, 79, from μέλας, ξείνος and cognate words, στείνει, ib., ο, 426, στεῖνος and the rest of this root, τεῖρεα, ib., σ, 485, τεῖως, ὑπεῖρ, ὑπεῖροχος. Πέρας takes the shape of πεῖρας, πείρατα, whence ἀπεῖριτος, ἀπειρέσιος (sometimes ἀπερίσιος, Eustath. ad Iliad, p. 24, l. 33), φρεῖατα. With many words this occurs only in some derived forms: μέλι and μελίη always, also μελίσση, μελίφρων; but μεί-

λῆχος, ἰος, μιλίσσειο; never in σθένος, σέλας, σφέλας, φέρω, &c., τέκος, σκέδασι, πεδίον, &c.

c. *At the end of the root*: ἀδειής, ἀδελφειοῦ, Π., ε, 21, &c., δειούς, ib., ο, 4, νειοῖο, ib., σ, 547, Ἑρμείας, νείοθεν, θι, νηλείς, Hymn., III, 246, ρεῖα, σεῖο, ἑμαῖο, εἶο, &c., σπεῖος, χρεῖος; not in the cases of polysyllabic roots: αἰκία, ἀπευθεία, ἀπηνία, ἀπηνέες, ἀπηνέος, κέρδεα, μήδεα, &c. In verbs in ἰω: πενθείστον, Π., ψ, 283, νείκειον, &c., of which hereafter. The modal-vowel ε is never extended: τέρπειαι, &c., nor the ε in Μουσείων, Ἀτρεΐδων, and the like.

9. *Change of o into υ*: ἄλλυδις from ἄλλο, ἐντυπάς from ἔντον and πᾶς, altogether enveloped, comp. ἔμπες from ἔμπα, which has the root πα without the consonants which appear in πᾶς, παντός; τηλύγετος, comp. τηλό -θεν, -θι, -σι, and τηλοτάτω, Od., η, 322. So probably ἀμφιγυήεις as an epithet of the crippled Hephæstus, from ἀμφί and γόος, encompassed with sorrow,<sup>(R)</sup> and ἀμφίγυος in ἔγχυσιν ἀμφιγύοισι, Π., ν, 147, &c. Moreover, from ἀργός come ἀργυφα, ἀργύφιος, ἀργύριος, and from διαπρό, διαπρύσιος, penetrating. Thus may be explained the Homeric contraction of εο into ευ, as ἐμέο, σίο, ἔο, into ἐμεῦ, σεῦ, εὔ, of which hereafter.—Ἀμυδις, Π., ι, 6, &c., derived from ἄμα, has in like manner υ for α, as σάρκεις was in Æolic σύρκεις; thus, too, the Greek has ὕδωρ, φύδωρ (comp. ὕδατος), where the Teutonic tongues have α, Germ. *wasser*, Eng. *water*.

10. *Change of o into ω*: ἀνάϊστον from οἶω, Διώνυσος (the forms with ο, Διόνυσος, Διονύσου, &c., appear in the Hymns, besides Od., ω, 74), also in several forms, which have lost the digamma after ο: λαγοφός, λαγωός, hare, κολοφός, κολωός, Π., α, 575, alarm, tumult (Θερσίτης—ἐκολάα, ib., β, 212); also the cognate κολοιός, jackdaw, which preserves ο with extension. "Αθοφος, "Αθως, ὄρεσκόφιος, lying on mountains (ὄρε-ος, κέ-ω, κεί-ω, κεῖ-μαι, κο-ίτη), ὄρεσκαῶς. So Ἀχελάϊος, ἀχερωῖς, πατρώϊος, μητρώϊον, Od., τ, 410. Also several substantives and adjectives in εις: εὐράεις, ἐράεις, κηάεις, κητῶεις (but αἵματόεις, σκιοίεις, &c.), together with a whole class of substantives: ἄλωή, θωή, ἰωή, &c.

11. *Extension of o into ου only before semivowels*: Γόνυ

makes γούνατος, γούνατα, γούνα; δόρυ makes δούρατος, δούρος, δούρατα, δούρα; δουλχοδείραν, Π., β, 460, from δουλχός and δέρη, πουλεόν, ib., α, 220, &c., Μούλιος ἥρας, Od., σ, 423, μοῦνος and cognate words, νοῦσος, οὔνομα, οὔλος from ὄλος (φόλλος), οὔλιος, οὔλόμενος (also ὀλλύμενος), Οὔλυμπος, οὔρεος and οὔρεα from ὄρος, πουλύς, (*never* in those words, which are derived from verbs: δόμος (δέμω), πόνος (πένομαι), στόνος (στένω), φόνος (φεν, φονεῖ, φονεύω), and the post-Homeric: στόλος, φθόνος). Add words, in which the digamma has been dropped: ὀρόφω, ὀρούω; πολόφω, πολούω; as ἀκοή, ἀκουή, and ἀκούω.

12. *Extension of o into οι in a single word before :* ἀγκοίνῃσιν, Π., ξ, 213, Od., λ, 261, 268, since φοίνιον αἶμα, ib., σ, 97, &c., is not connected with φόνος, but in a lengthened form of φοινός (δαφοινός), dark, and the forms derived from datives, Πυλοιγενέες, &c. (comp. n. 4), belong not to *extension*. In other words, *this extension occurs only before vowels*, not however in βοή, γόος, θοός, &c., but in αἰοία from αἰοάω, and ἀπηλοιήσεν, Π., δ, 522, ἡγνοιήσε, ib., α, 537, &c., always in δοιῶ, δοιοί, &c., also ποίη and ποιήεις, πνοιή, φλοιόν, ib., α, 237, from φλοός, χροιή, after the analogy of which also those parts of ὀλοός, which have the middle o long, are written, by many, with οι in the two places: "Ἐκτορα δ' αὐτοῦ μῆναι ὀλοή Μοῖρ' ἐπέδησεν, Π., χ, 5, and ἦ γὰρ ὄγ' ὀλοῇσι φρεσὶ θύει, ib., α, 342. Lastly, the genitives of the 2nd decl. βιοῖο, ἐμοῖο (ἐμός), &c., of which hereafter.

*Obs.*—By comparing ὀλοός with ὀλοφῶϊος of the Odyssey (δ, 410, 460, κ, 289, ρ, 248), which form attests a root ὀλοφο, as πατρῷος πατρα, we discover evidently, in ὀλοφο, ὀλοός with the digamma, ὀλόφος, and that ὀλοφῶϊος (ὀλοφῶϊος) is but a lengthened form of this (ὀλόφος). Hence it follows, that in the original language of the Epos these syllables were supported and produced by digamma, as ΟΛΟΦΗ, so ΠΙΝΟΦΗ, ΦΛΟΦΟΣ, and that, after the rejection of this, the vowel was extended, to make it long. Thus it appears better to leave ὀλοή and ὀλοῇσι, than, by writing ὀλοή, ὀλοιῇσι, to lose a clear trace of the digamma, which the various changes of the epos have spared.

## § CLXVII.

## OF THE EXCHANGE OF VOWELS.

1. *Besides the above, there appear, in many words, vowels, which do not belong to them in the common dialect, nor to their derivation* : ε for α in βέρεθρον, δύσετο, βήσετο, &c., forms of the 1st aor. mid.—ε for ι in ἀγχέμαχοι for ἀγχίμαχοι, to explain which Apollonius (περὶ ἐπιρρήμ., p. 555, Bekker,) adduces Σεκυάν for Σικυάν with the Sicyonians. Ο for α in πόρδαλις. Also ιστίη for ἐστίη, πτώσσειν for πτήσσειν, περιώσιον for περιούσιον.

2. *Other words, again, point to an Æolic analogy* : ζείδωρος, μείς, the first from ζά-ω, the second for μήν, to which it stands in the same relation as the Germ. *dreist*, bold, active, to δρηστήριος, both from ΔΡΑ, ΔΡΕ, in δράω. Also those which are now banished from Homer, ζαχρειῶν, τεθνηῶτες, &c., now given as ζαχρηῶν, τεθνηῶτες, &c.

3. *Other words point to forms which fell out of use* : τάμνε, Il., γ, 273, ἐπ' ἰσχαρόφιν, Od., ι, 59, to τάμνω, ἰσχάρος for ἰσχάρη, as ἰσπερος for ἰσπίρη.

## § CLXVIII.

## ABBREVIATION OF LONG VOWELS AND DIPHTHONGS.

1. As the verse required the *extensions* of sound above enumerated, so, in other instances, it required the abbreviation of long syllables.

2. *Abbrev. of α.* In the acc. plur. 1st decl. in Hesiod : κούρας (better κοῦρας,) ὁμόφρονας, 9, 60, so Ἀρτυῖᾱς, 267, μεταναίετᾱς, 402, βουλαῖς, 534, 653, τροπαῖς, ι, 564, 663, δειναῖς, 675.

*Obs. 1.*—Ἐανός as a subst. has α short, and as an adj. α long. For its use as a subst. see Il., ρ, 507, σ, 9, γ, 385, 419, ξ, 178, as an adj. Il., ι, 734, 9, 385, σ, 352, 613, ψ, 254.<sup>(R)</sup>

**Obs. 2.**—'Εάω has always α long before σ; hence, instead of *ἴασθ' αὐτάρ*, Od., κ, 166, is now read *ἴασθ' αὐτάρ*, the double sigma in *ἴασσι*, *ἴασσι*, has been removed, and in *οὐκ ἴάσουσιν ἐμοί*, Od., φ, 233, *εα* must be read with Synizesis, as in *τριῶν μ' οὐκ ἔξ Παλλὰς Ἀθήνη*, Il., ι, 256.

**Obs. 3.**—Γλαος has short α in *Γλαον ἔνθεο θυμόν*, Il., ι, 639, comp. τ, 178, on the contrary it is long in *Γλαός Ὀλύμπιος*, Il., α, 583. Comp. Hes., ι, 338, Hymn. IV, 204, in which case the word was perhaps originally *Γληος*, like *Γληθι* of which the later form was *Γλαῖθι*.

3. There is a difficulty in quantity connected with the words *ἄτη*, &c. The form of this word in Pindar, *Pyth.*, 2, 28 (51), *ἄάταν*, also written *αὐάταν*, i. e. *ἄφάταν*, directs us to the root αφ (changed into the long αυ by the attenuation of the digamma), which repeats itself in the formation αφαφ, as μαρ in *μαρμαρ* (*μαρμαίρω*), and πορ in *πορπορ* (*purpura*,) (*πορφύρεω*). The multiplicity of forms, and their varying quantity, arise solely from the attenuation and rejection of the digamma, αφαφ, αὐαυ, αὐα, αἰαυ, ἄἄ, ᾶ (̄̄, ̄̄̄, ̄̄̄̄, ̄̄̄̄̄); thus, from *ἄφάφομαι*, *ἄφάομαι* (whence *ἄφᾶται*, *ἄᾶται*; Ἄτη, ἥ πάντας ἄᾶται, Il., τ, 91, 129), come the aorist-forms (αὐαυ) *ἄασάν μ' ἔταροι*, Od., κ, 68, *προφυγῶν ἄάσατο γὰρ μέγα θυμῷ*, Il., λ, 340,—(αὐα) *οἶνος μ'—ἄασ' ἐνὶ μεγάρῳ*, Od., φ, 296, *φρένας ἄασεν οἶνω*, ib., 297, and *ἄασάμην, οὐδ' αὐτὸς ἀναίνομαι*, Il., ι, 116, *ἀλλ' ἐπεὶ ἄασάμην*, Il., τ, 137,—(αἰαυ) *ἐνόησεν ἄάσατο δὲ μέγα θυμῷ*, Il., ι, 537,—(αα, ̄̄) *τῇ δ' ἄτη ἄασας*, Il., 3, 237; add *ἄάσθην, ἄάσθαι, ἄασθίς*, Il., τ, 136, π, 685, τ, 113, Od., δ, 503, φ, 301, which have the second α lengthened by position. Lastly, (αα, ᾶ) *ἄσέ με δαίμονος αἴσα*, Od., λ, 61, *Ζῆν' ἄσατο*, Il., τ, 95, and Ἄτη (*ἄφάτη*) itself, always long, and in the thesis, Il., β, 111, 3, 237, ι, 18, τ, 91, unnecessarily contracted from *ἄάτη*, which form, as we have seen, was not foreign even to Pindar. Add to these the adj. *ἄατος* with similar varieties of quantity; thus, with α negative, *ἄάατος*, inviolable (̄̄̄̄), *ὄμοσσον ἄάατον Στυγὸς ὕδαρ*, Il., ξ, 271, mighty (̄̄̄̄̄), *ἄεθλος ἄάτος*, Od., χ, 5.—Abbreviation of the long α occurs only in the derivatives *ἀταρτηρός* (*ἄτη, ἄτηρός*), *ἀτασθαλίη*.—From these forms

must be distinguished those from *ᾄδην*, *ᾄδῃην*, likewise with long *α*: *ᾄδεν*, to satiate (with the genitive), whence *αἵματος ᾄσαι* "Αρηα, Π., ε, 289, υ, 78, χ, 267, &c., *ᾄσασθαι φίλον ἦτορ*—*ποτῆτος*, Π., τ, 307, and *ᾄσεισθε κλαυθμοῖο*, Π., ω, 717, also the adj. with a negative: (*ᾄατος*) *ᾄτος*, insatiate, *ᾄτος πολέμοιο*, Π., ε, 388, &c. Distinguish likewise *ᾄω* derived from *ᾄω* (the root of the Germ. *we-hen*, with *α* intensive), to breathe in sleep, to sleep: *νύκτ' ᾄσαμεν*, Od., π, 367, contr. from *ᾄέσαμεν*, which stands in *νύκτα μὲν ᾄέσαμεν*, Od., γ, 151.

4. Abbreviation of *ι* by the force of the dactylic rhythm is found in many nouns. From *Ἐλευσίς*, *Ἐλευσῖνος*, Hymn IV, 97, *Ἐλευσινάδαο*, ib., 105.—*Κονίη* maintains its original length only at the close of the hexameter: *ὑπένεσθε κονίη*, Π., β, 150, &c., and loses it in the thesis: *κονίη δ' ἐκ κρατός*, Od., λ, 599, comp. Π., ψ, 506, and always in *κονίησι*, *κονίησ'*, or *κονίης*.—*Λίην* (˘˘) at the beginning of the verse: Π., α, 553, &c., and *μή μοί τι λίην* (˘˘), Π., ζ, 486.—*Μυρῖκαι*, Π., φ, 350, and *μυρῖκησιν*, ib., 18.—*Σιδᾶνος*, *Σιδόνιοι*, *Σιδονίη*, with *ι* long, Π., ζ, 290, Od., ν, 285, &c., and *Σιδόνες πολυδαίδαλοι*, Π., ψ, 743.—From *σταμῖς*, *σταμῖνος*, *σταμῖσι* *σταμῖνεσσι*, Od., ε, 252.—*Φοίνιξ*, *φοίνικος*, &c., Od., λ, 123, &c., and *φοινικόεσσιν*, &c., Π., κ, 133, &c.—So also *ει* is shortened by throwing away *ι*: *Ποσιδάνιον ἀγλαὸν ἄλσος*, Π., β, 506.—The abbreviation of *ὄρνις*, *ὄρνιθος* is uncertain in *ὄρνις ἐπῆλθε*, Π., μ, 218, where Aristarchus gives *ὄρνις ἦλθε*, and in *ὄρνις ἐνὶ μεγάροισι*, Π., ω, 219, where Heyne (*ad* Π., μ, 218,) gives *ὄρνις ἐν μεγάροισι*. So *ὄρνις ἀπτήσιν*, Π., ι, 323. In other places *ὄρνις* is either at the end of the verse or in position. The oblique cases *ὄρνιθος*, *ὄρνιθι*, *ὄρνισι*, &c., are long without exception, and the long syllable in *ὄρνις* itself appears to have been first shortened by later writers.

5. In like manner the length of *ι* is broken by the dactylic rhythm in many verbs.—The verbal forms from *ιλα* are like *ἴλαος*, Π., α, 583, &c., *long*: *ἴληθι*, *ἰλήκησι*, *ἰλάσκονται*, *ἰλάσκεισθαι*, *ἰλάσσομ'*, Od., γ, 419, *ἰλασόμισθα*, Π., α, 444; but *short* in *ἀρνιοῖς ἰλάονται*, Π., β, 550, *μιν ἰλασόμενοι*, Π., α, 100, *Ἐκάεργον ἰλάσσαι*, Π., α, 147.—*Ἰσασιν*, *long* in *πλαίονα Ἰσασιν*, Π., ψ, 312, &c., *short* in *ἄνδρες Ἰσασιν*, Π., ζ, 151,

&c.—*Μηνίω*, *long* in 'Αχιλεὺς μῆνιεν, *Il.*, β, 769, but, through the influence of the fourth foot, *short* in 'Ατρείδης δ' ἐτέρωθεν ἐμῆνιε, *Il.*, α, 247.—*Τίω*, *long* in the arsis: οὐδέ τι τίω, *Il.*, ι, 238, &c.; but *short* in οὔτε τίω, *Od.*, ν, 144, &c. Here, however, the *natural* quantity is short, and is made long only by the power of the arsis, since it is never so in the thesis. In the other forms *τίσασθαι*, *τιμάω*, *τιμήσω*, *τετιμῆσθαι*, &c., the long syllable is introduced by the inserted consonant.—To *μητίσομαι*, *Il.*, γ, 416, *μητίσασθαι*, *Il.*, κ, 48, &c., no form without the σ can be added in Homer, the first appearance being τά οἱ μήτιον ἄνακτες in the Pseudo-Orph., *Argon.*, 1330; and, since the forms with σ are universally long the duplication of sigma is removed in the latest editions (comp. Heyne ad *Il.*, γ, 416).—*Κονίω* has always *i* long (although *κονίη* is sometimes shortened by the dactylic rhythm), so that there is no ground for doubling the sigma in *κονίσσουσιν*, *Il.*, ξ, 145, φ, 407 (comp. Heyne ad *Il.*, ξ, 145). So the reading *κονίσελος* is preferable to *κονίσσαλος*.

*Obs.*—*I* in a syllable prefixed with the incipient consonant is always short: *δίδωμι*, *διδάσκω*, *τιταίνω*, &c.—*κκλήσκω* has it long by position. Of *πιφαύσκω*, however, the trisyllabic forms are sometimes lengthened by the arsis: *πίφασκε*, *Il.*, κ, 478, &c. (but *ἰτάροισι πιφαύσκων*, *Od.*, μ, 165, &c.). The forms of more than three syllables are always short, as *πίφασκίμεν*, *πίφαύσκομαι*, *πίφασκόμενος*, &c.

6. The roots *κρι* and *φθι* have *i* short: *κικρίμενος*, *κρίθντες*, *διακριδόν*, &c., *ἔφθιεν*, *ἔφθιται*, *ἔφθιθεν*, &c., except ὥς *κε δόλω φθίης*, *Od.*, β, 368 (like *στήης* from *στάης*). They lengthen it before *ν* and *σ*: *φθινέτω*, *φθίνοντες*, *φθίνουσι*, *κρίνω*, *κρίνοιμι*, *κρίνασθαι*, &c., *φθίσαι*, *φθισήνορα*, &c., and shorten it again, when after *ν* the root is extended: *φθινύθω*, *φθινύθουσι*, as in the future forms, *διακρίνεις*, *διακρίνέσθαι*.

*Obs.*—The root *πι* also has short *iota*, lengthened in the forms with *ν*: *πίνων*, *πίνωσι*, *πίνειν*, &c.; *πίνμεν*, *Il.*, κ, 825 (comp. *Od.*, ε, 3), is lengthened only by the arsis. In the future, σ lengthens the *i*: *πίσω* ( ~ ~ ) in *Pind. Isth.*, 6, 71 (103).



7. Abbreviation of *υ*. Of *άλύω* the *υ* is *long* in *χερσὶν ἀλῶν*, Od., ι, 398, and *short* in *δινεύεσπ' ἀλῶν*, Il., ω, 12, &c.—*Εἰλῶ*, *εἰλῶμενος*, *εἰλῶμα*, &c., shorten *υ* in the extended form *εἰλῶφών*, Il., λ, 156, and even in *εἰλῶται*, Il., μ, 286, Od., υ, 352.—*Ἐρητύω* has long *υ* in *ἐρητύειν ἐπέεσσι*, Il., β, 75, *ἐρητύοντο*, Il., θ, 345, &c.; but *ἐρητύεται*, Il., ι, 635, &c., *ἐρήτυον*, *ἐρήτυε*, Il., β, 97, &c.—*Ποιπνύοντα*, Il., α, 600, &c., and even *ποιπνύον παρέοντε*, Il., ω, 475, but *ἐποιπνύον*, Il., σ, 421, &c.—*Θῦε δ' Ἀθήνη*, Od., ο, 222, and *θῦοντα*, ib., 260.—*Ἰθῶ* in *ἐπιθῦουσι*, Il., σ, 175, and *ἰθῦι*, Il., λ, 552.—*Νείκεα λῦι*, Od., η, 74, also *ἀλλῦουσας*, *ἀλλῦεσκειν*, Od., β, 105, 109; but *λῦι*, Od., β, 69, and *λῶν*, Il., ψ, 62, &c.

*Obs.*—Taking all circumstances together, it seems evident that *υ* is here, except in *εἰλῶ*, universally short, but, as the *iota* of *χει*, *φθι*, *τι*, is produced by the insertion of *ν*, or *σ*, or *ς* (thus, *τῶ*, *τῆν*, *τῖς*), so also *λῶ*, *λῶσ*, *δῶ*, *δῶν*, *δῶσ*, *δεδῶκεν*, &c.; long likewise in the aor. *ἔδυν* and subj. *δῶ*, *δῶη*, *δῶμεναι*, &c.; but not before *θ* and *ς*: *λῦθη*, *λῦθειν*, *λέλῦται*, wherefore before *θ* a *ν* is inserted in order to lengthen: *ἀμπνύω*, *ἀμπνύνθη*, Il., ε, 697, ζ, 436, *διακρινθείην*, &c. If, beyond these limits, long syllables appear in such words, they arise from the force of the *arsis* (as *λῦτο δ' ἀγών*, Il., ω, 1, *ἀμπνῦτο*, Il., λ, 359, χ, 475); but in *thesis* the long syllables are only *apparent*, being properly short, but enclosed and concealed by two long. As before *ἀτιμῆσι*, so now *ἀλλύεσχον*, *ἐρητύοντο*, *ποιπνύοντα*, &c.

8. *Ἐρύω* and *ρύομαι* must be more closely examined, since Heyne (*Excurs. IV, ad Il., α,*) has brought the matter as little to decision here, as in the case of *ἄτη*, *λύω*, and the rest, of which we have spoken.—*Ἐρύω* had the digamma; thus, root *ferf*, *feru*, the *υ* coming, as in other instances, from the attenuation of *f*. As *ferf*, FEPFO, the word is allied to *ferveo*, FERFEO, and the Germ. WERFEN, to throw, cast, fling, &c. Its radical meaning is *vehement activity, exertion of strength without farther aim*, which it retains in *ferveo* (e. g. *fervet opus*, &c.). The same signification appears, with the direction of exertion FROM the object, in the Germ.



*werfen*, and to *the object* in ἐρύω, I draw. Ἐρύω (ῥῶ) maintains its quantity and sense through all the active forms: ἐρύειν, Π., ρ, 235, &c., ἐρυον, Π., μ, 258, &c., ἐρυσαν, ἐρύσαμεν, &c., and, according to the exigence of the verse, ἐρύσσομαι, ἐρυσσαν, εἶρυσσιν, &c. In like manner in many of the middle forms, as ἐρυσσάμενος ξίφος ὀξύ, ἐρύσσατο φάσγανον ὀξύ, Π., χ, 306, Od., χ, 79.—Υ is long in the pass. perf. εἶρύαται, Π., ξ, 75, and so pluperf. εἶρύατο, Π., ο, 654, ξ, 30 (compare κεκλήατο, κεκαφηότα, Π., κ, 195, ε, 698, and others of a like description), εἶρύτο, Π., π, 542, &c. (whence εἶρυσθαι ἀποιται, Od., γ, 268, comp. ψ, 82, is to be treated as a perfect, and with the Et. Mag., p. 378, l. 38, written at least εἶρύσθαι, if not εἶρύσθαι.)—This long υ of the perf., however, appears again short in Εἶρύατ' εὔρυμνοι, Π., δ, 248, where Heyne writes εἶρυντ', i. e. εἶρυνται (*the same editor, contradicting himself, wishes εἶρύμεναι*, Π., ν, 681, *to be written, with double μ, εἶρυμμέναι*), also in Π., α, 239, and in εἶρύατο, Π., χ, 308. We are forced, therefore, to recognise here also, the force of the dactylic rhythm breaking down the long syllable. With ε thrown away we find the cognate words ῥυστακτύος, Od., σ, 224, ῥυστάζοντας, Od., π, 109, &c., ῥυστάζεισιν, Π., ω, 755, ῥυτῆρσι, Π., π, 475, traces, ῥυτῆρα βιοῦ, Od., φ, 173, stretcher, ῥυτοῖσιν λάεσσι, Od., ζ, 267, &c., ῥυσαί, epithet of prayers (λισταί), drawn together, wrinkled, Π., ι, 503.—With respect to *meaning*, the verb varies this in the middle and passive forms: *a.* to draw to one, to draw back or restrain, *inhibere*: ἀνὴρ δὲ κεν οὔτι Διὸς νόον ἐρύσσαιτο, Π., ζ, 143, restrain or resist the will of Jove; *b.* to draw into oneself and keep there: Μηδ' ὁ μὲν ἀχρυμένην κραδίη χόλον οὐκ ἐρύσαιτο, Π., ω, 584, comp. Od., π, 459; from (*b.*) to keep there, arises, *c.* to observe, to obey: οὐ σύ γε βουλας εἶρύσαιο Κρονίανος, Π., φ, 230, comp. ib., α, 216; *d.* to draw forth, to deliver, to save: καὶ τὸν μὲν μετὰ χερσὶν ἐρύσσατο Φοῖβος Ἀπόλλων, Π., ε, 344, comp. ib., ν, 450, Od., χ, 372, whence ὁ δ' ἐρύσσατο καὶ μ' ἐλέησιν, Od., ξ, 279, cannot stand with long υ; *e.* to save, hence to protect, defend: ἄστυ πύλαι ἐζευγμέναι εἶρυσσουσι, Π., σ, 176, comp. ib., φ, 588, ν, 93, and hence Minerva is called ἐρυσίπτολις, ib., ζ, 305; lastly, *f.* to ward off, in ἀλλ' οὐκ οἶανοῖσιν ἐρύσσατο κῆρα μέλαιναν, Π., β, 859, in which it

comes round to the signification of the Germ. *werfen*, *pro-  
allere*.

*Obs.*—In this derivation of meanings, all proceed from and return to the root FEPF; yet it must not be overlooked, that the root SEPF of *servo* also exists, allied in sense to the other, and which perhaps lies at the foundation of the forms with the signification of *save*, and the extension of *ε*, *εἰρύσσωσι*, *εἰρύμυσθα*, &c., as well as of some of the following.

9. In the meaning of *preserve*, *defend*, *ward off*, the forms  
*ten*,

*a.* Throw away *ε* in the present, as *κεκριμένη ῥύεται στρα-  
τόν*, Π., κ, 417, comp. *ib.*, 259, *Od.*, ο, 35, Π., ι, 396,  
ν, 195.

*b.* Stand as *secondary tenses* without increasing in the  
 beginning, and without *modal-vowel*, with long *υ*, like  
*ἄμπνυτο* and *λῦτο*: as, *οἷος γὰρ σφιν ἔρυστο πύλας*, Π., χ, 507, comp. δ, 138, *ε*, 23, ν, 555, and as *ward off*, *ib.*, *ε*, 588, ρ, 518, *Od.*, ω, 524. Add *ἔρυσθαι*, *Od.*, *ε*, 484, &c., and, without *ε*: *ῥῦσθαι*, Π., ο, 141, and *ῥύατ'*, *ib.*, σ, 515.

*c.* Spring from FEPT without FE, and PY with long Y, as independent forms with *υ* long: *ῥύομι' ὁμᾶς*, Π., ο, 257, &c., *ῥῦσασθαι*, imperat. *ῥῦσαι ὑπ' ἥερος υἱας Ἀχαιῶν*, *ib.*, ρ, 645, *ῥῦσαιτο*, &c.; so with the aug-  
 ment: *ἀτὰρ, σὲ Ζεὺς ἔρρυσατο*, *ib.*, ν, 194, comp. *Od.*, χ, 372, α, 6, whence the single ρ in *οἷος γὰρ ἔρυστο Ἴλιον Ἐκτορ*, Π., ζ, 403, is suspicious. It might be *γὰρ ῥύτο* or *δ' ἔρρυστο*. A form from this root, in the sense of *keep under*, betrays its later origin in the conclusion of the *Odysee*, already recognised as of more recent date than the rest of the poem, *Ἀθήνη—Ἡᾶ—ῥύσατ' ἐπ' Ὀκσεανᾶ*, *Od.*, ψ, 244. A form with *υ* short is altogether false in *τὸν μὲν ἐγὰν ἐνθεν ῥυσάμην καὶ ἀνήγαγον αὐτίς*, Π., ο, 29, which verse has also a rhyth-  
 mical error (comp. § CXLVI, n. 7, obs. 1,) and should be written *τὸν μὲν ἐγὰν ἐνθ' εἰρυσάμην*.

10. Abbreviation of *η* and *ω*. — H into *ε*. Together

with *ἱανῶ ἀργῆτι φαεινῶ*, *Il.*, γ, 419, *ἀργῆτι κεραυνῶ*, *Od.*, ε, 128, &c., stands *ἀργέτι δημῶ*, *Il.*, λ, 818, *ἀργέτα δημόν*, *ib.*, φ, 127, and *Hes.*, ϑ, 541.—*Ἀσκηθής*, *Il.*, κ, 212. &c., together with *ἀσκεθές*, *Od.*, ξ, 255, which, in the slow motion of the verse *τηῶν πημάνθη, ἀλλ' ἀσκεθές καὶ ἄνουσοι*, has attained the impulse of the lighter rhythm by this extension from *ἀσκηθῆς*.—Together with *ἀκαχημένος*, *Il.*, ε, 24, &c., stands *ἀκηχεμένη*, *Il.*, ε, 364, &c. So in a *præ-Alexandrian* MS. (*vid. Æsch. con. Timan.*, p. 152, *Reiske*), *ὡς ὁμοῦ ἐτράφεμέν περ ἐν ὑμετέροισι δόμοισι*, *Il.*, ψ, 84, is read instead of *ἀλλ' ὁμοῦ, ὡς ἐτράφημεν*, κ. τ. λ., and according to this analogy *τραφέμεν* for *τραφῆναι*, *Il.*, η, 199, σ, 436, *Od.*, γ, 28, *ἐτραφέτην*, *Il.*, ε, 555, *ἐτραφε*, *ib.*, φ, 279, *τράφ'* *ib.*, β, 661, as variations of the text (*Heyne ad Il.*, ψ, 84, et *Boeckh. ad Pind. Not. Crit.* p. 465). Perhaps we should also read *κατιαζάμει* for *κατιαζάμην*, *Il.*, ν, 257.—Ω is shortened into ο in *εὐρύχωρος* which is always, even with later writers, *εὐρύχορος*, and in *τροπάασθαι*, *στροφάασθαι*, for *τραπάσθαι*, *στροφᾶσθαι*, from *τραπάω*, *στροφάω*\* (*comp. Eustath. ad Il.*, ϑ, p. 719, l. 56).

*Obs.*—So also *ἔως* and *τείως* (in which ε is sometimes extended for the production of the first syllable, *εῖως*, *Il.*, γ, 291, &c., *τείως*, *Od.*, δ, 91, &c.), are to be written, where they have a trochaic quantity ( — ◡ ), *εἶος*—*τείος*: thus *ἔως ὁ ταῦθ' ὤρμαινε*, *Il.*, α, 193, &c., should

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\* Lobeck in *Parergis ad Phrynich.*, p. 580, says with reference to the forms *παλινοτροπάασθαι*, &c., *Homericæ quidem carmina Criticorum industria ita tornata et perpolita sunt, ut nullum appareat amplius veteris scabritiæ vestigium . . . . Neque dissimulem Fr. Thierschium mihi præter causam pristinae inconstantiae patrociniū arripuisse videri in Act. Monac., Tom. I, Fasc. II, p. 179, sqq.* It will be seen from the text that these forms are by no means entirely extinct in Homer, as the learned author of the *Parerga* believes; and it would be difficult to show why forms, created by a visible and sensible necessity of rhythm, should be called *inconsistent*. We must remark besides, that they find their limitation even in the grounds of their origin, and extend, with the exception of *ἀμφοποτρῶνα*, which is required by the metre, not beyond the cases, in which ο and α are inserted before the long vowel contracted.

be εἰς εἰ, π. τ, λ. (see *Hermann Elem. Doctr. Metr.*, p. 58, 59); wherefore εἴως Ἀχαιοί, Il., υ, 42, should be εἰδῶς Ἀχαιοί, and μιμνέτω αὐτῷ εἴως, Il., τ, 189, according to Hermann should be μιμνέτω αὐτῷ εἰδῶς.—According to the same analogy the ω appears shortened in ἦρωος ἀλλ', Od., ζ, 303, and κύματος ἐξαναδύς, τὰτ' ἐρπύγεται ἠπείρονδε, Od., ι, 438, was perhaps originally κυμάτων.

11. *Especially important to syntax is the abbreviation of the subjunctive modal-vowels η, ω, of which Homer is full.* Here shall be quoted only those forms with a short vowel, which, without regard to construction, even on account of their structure can be nothing but subjunctives: Δείομεν, Il., ι, 143, comp. ψ, 244, 486, τραπείομεν, ib., γ, 441, comp. 314, Od., θ, 229, δαμείετε, Il., η, 72, which are evidently the forms Δέωμεν, τραπέωμεν, δαμέητε (from Δῶμεν, τραπῶμεν, μιμῆτε), with extended ε and the long vowel abbreviated.—Add to these ἴομεν, ἐγείρομεν, Il., β, 440, and ἵνα εἰδόμεν ἄμφω, Il., α, 363. The accent is thus rightly placed by Pamphilus according to the Venetian Scholiast, although this displeases the Scholiast, who, however, opposes merely his own choice to that of the other: οὐ γὰρ παροξύνομεν κατὰ τὸν Πάμφιλον. So also ἵνα εἰδέτε πάντες, Il., θ, 18, ἄλεται, ib., λ, 192, χεύομεν, δείνομεν, πεποιόνομεν, γείνεται. These forms stand for ἴωμεν, εἰδῶμεν, εἰδῆτε, ἄλῃται, χεύωμεν, δείνωμεν, πεποιόνομεν, εἴνεται, from εἶμι ἴω, οἶδα εἰδῶ, ἠλόμην, ἔχευα, ἔδειμα, πέποιθα, γείνάμην. (R)

12. *Abbreviation of the diphthongs ει and ου, in βαθείης, ἑρμεία, θηλείας, and πόδας ὠκεία Ἴρις, Hes., θ, 780, ἀρτίπος, ἐλλόπος, τρίπος, βόλεται, Il., λ, 319, βόλεσθε, Od., π, 387, and according to almost all mss., νῦν δ' ἐτέρως ἐβόλοντο θεοί, or ἐβούλοντο, Od., α, 234,\* also, in Hesiod, λαγὸς ἦρευν, α, 902, for λαγούς.*

\* The Harleian mss. have ἐβόλοντο (with α above the ολ), ἐβούλοντο, βούλοντο, those in Bennet's Coll. Camb., βούλοντο, the Parisian 2403, βούλοντο, ου corrected into ε, and beside it γρ. καὶ ἐβόλοντο, 2769, ἐβούλοντο (so also the Heidelberg), 2804, βούλοντο. So also a Breslau ms. and the Vatican. Comp. § CCXXII, 31.

*Obs.*—It is not intended to assert, in these remarks, that the long syllables are *original*, and that the abbreviation of them is an anomaly introduced by versification. On the contrary, the short forms must be the *original*, as e. g. βόλομαι, compared with volo and the Germ. *wollen*; and as *dos* is more primitive than βούς, so πός and γένος are older than πούς, γένους. Such short syllables are, therefore, really a relic of the ancient language, to which grammar, forced to proceed upon existing and predominant forms, can only allude.

13, *Also αι, οι, υι, shorten their quantity without changing their form*, αι in ἔμπαιον οὐδὲ βίης, Od., υ, 379 (but πακῶν ἔμπαιος ἀλήτης, ib., φ, 400), which, being derived from ἔμπης, ἔμπα (ἔμπαφος, altogether in, or versed in), was probably originally written ἔμπαος.—Οι in οἶος: ἀρετὴν οἶος ἔσσι, Il., ν, 275, &c., where the full form οἶος has retained the quantity of the primitive *fiōs* (compare the Germ. *wie*, as).—Υι in υἱός: Δρύαντος υἱός, Il., ζ, 130, &c., Ἑκτορ, υἱὲ Πριάμοιο, ib., η, 47, &c., also a trace of the primitive form FIOΣ.

## § CLXIX.

### OF THE REJECTION OF VOWELS.

1. *As long vowels and diphthongs are shortened through the necessities of versification, so, upon the same ground, short vowels in several words are entirely rejected.*

2. *At the beginning of words, α, in σταχύεσσιν, στροπή, στροπηγιέτα, Il., ψ, 598, λ, 66, τ, 298, together with ἀσταχύεσσι, ib., β, 148, ἀστροπή, κ, 154, ἀστροπητής, α, 580, &c.—Ε in κῆνος for ἐκῆνος as the verse may require,\* in*

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\* By Aristarchus the license is extended beyond these bounds, who, e. g. read in Il., ε, 94, οἶος κῆνου θυμός, to the injury of the rhythm, because it was so Ionic. In obedience to him κῆκλον, Il., τ, 648, was made καὶ κῆλον, κῆκλιν, ib., ε, 45, καὶ κῆιν, and κῆκλος, ib., ζ, 200, καὶ κῆλος.

κῑθιν, κῑθι, κῑσι everywhere for ἐκῑθιν, ἐκῑθι, <sup>(B)</sup> ἐκῑσι. Add the already mentioned ῥύσθαι for ἐρύσθαι, and words pertaining to it. On the other hand all the forms of θέλω are now given in Homer with ε. E is thrown away from ει in ἔκελος or εἴκελος from εἶκω, ἰδυίησι in the phrase ἰδυίησι πραπίδεσσι, l., σ, 380, &c., for εἰδυίησι, lastly in ἴσος, which has retained ε only in the feminine forms ἴσης, ἴσῃν, ἴσαι (not εἰσάων) ἴσης, ἴσας, ib., α, 468, ε, 300, &c. O before ι in, (οἶδαμεν) ἴμεν.

3. In the middle of words, α, in γλακτοφάγων, Π., ν, 6, and as modal-vowel in ἴδμεν for οἶδαμεν, εἰλήλουθμεν for εἰληούθαμεν, ἔλσαν, ἔέλσαι, &c., according to the old Grammarians or ἤλασαν, ἐλάσαι. So ἐέλμεθα, ἐελμένος; although these forms may be more fitly derived from *Féλω*, Lat. FOLFO, *voluo* Heyne ad Π., λ, 413).—E as radical vowel in πῑλ, ἐπέλετο, γλετο, so ἐπιπλόμενον, Od., η, 261, περιπλομένων, ib., α, 16, ἐκελ, κέλετο, in πῑτα, ἀποπτάμενος, Π., β, 71, &c., ἔπτατο, &c. In ἱρόν, ἱρά, ἱρύς, ἱρύσασθαι, ἱρηξ, from ἱρόν, ἱέρηξ, &c., the iota is lengthened after the ejection of ε, as in ὄφεις, ὄφις, &c. (comp. Λεξικ. περὶ πνευμάτων, Ammonius, Valck., p. 229). —O in τίπτει for τίποτι, Π., α, 202, &c.

## § CLXX.

### OF THE SEPARATION OF VOWELS.

1. *The digamma, dropped out between vowels, still exists in its effects so far that those vowels formerly separated by it have been preserved open: thus,*

E in αη, ἀήτης, ἀῆναι, ἀέντες. AEP, i. e. AFEP, whence ἱρη, αῖρα, in ἡρέθονται, ἀήρ, ἡέρι, ἡέρα, ἡέριος, αἰέρω, αῖρε, ἡρήρ, αῖρωτο. Moreover, in αἰίδω, αἰιδός, αἰιδή, αἰιδιάω, ἀηδάν, ἄλλη, ἀελλής, ἀολλέα, αἰέω (augeo and αὐξάνω), αἰεί (from

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modotus is said to have read κῑκῑθι, ib., μ, 348. The same prejudice is ascribed Aristarchus against the augment, seems to have instigated him in this matter also.

AFEN), AE, the root of ἔμεναι and the intensive AF, A, ever being.—AI in αἶον (I heard), αἶψ, αἶων, αἶδουσα.—AO in σπείφρον.—EA in εἶα, εἶας, εἶαν, εἶσαι, &c., εἰδότα, εἰάγη, εἶα, ἔαρος, κρείας, στίατος, φρέαρ.—HE, ἥελιος.—HI, ἦια, ἦιθις, ἦία, ἦισαν, πληῖς, &c., λήϊον, λήϊδα, &c.—EE in ῥέεθρον.—OE in λόετρον, λείσσομαι, δημιόεργος.—OI in Ὀϊλεύς, Ὀϊλιάδης.

2. So the *υ* derived from the digamma remains open in αὐτή, αὐτῷ, αὐτῶν, αὐσι, &c., ὕς.

3. Hence the negative *α* has no *ν* after it before digammated words: ἀάατος, ἀαγής, ἀαπτος, ἀάσχετος, ἀεικής, ἀεικῆτι, ἀεικων, ἀεργός, ἀήθεσσαν, Ἀἶδης, Ἀιδωνεύς, αἰδηλος, αἰδρις, αἰδρεῖ (but before words not digammated: ἀναιδής, ἀναινόμαι, ἀναιτίας, &c.). The words ἀνούτατος, Π., δ, 540, and ἀνευτητί, ib., χ, 371, do not harmonize with ἄλλον ζῶν ἔχουσα νεύτατον, ἄλλον αἰουτον, ib., σ, 536.

4. The separation of the vowels is variable in the words connected with αἶθλος: αἶθλος and αἶθλων, αἶθλοφόροι and αἶθλοφόροι, &c., according to the exigencies of the verse; yet αἶθλεύων πρὸ ἀναπτος, Π., ω, 734, is preferred to the other reading αἶθλεύων. The forms of θαάσσω remain open, yet θάωκος exhibits contraction (θάφοκος, θάοκος, θῶκος, θόωκος). Always Θρηῖκιος, ου, φ, ον, οι, η, ης, and Θρηῖκα, but Θρηῖκες, Θρηῖκων (better Θρήκων as from Θρηῖκων), Θρήκεσσι, Θρήκης, Θρήκηνδε, Θρήκηθεν, as well as Θρηῖκες, Θρηῖκας.—Λυκούργος, Π., ζ, 130, Λυκούργου, ib., 134.—Always ὀαρίζειν with ὀαριστής and ὀάρων ἔνεκα σφετεράων, Π., ι, 327; but ὠρεσσι, ib., ε, 486.—Ὀῖα and ὀϊομαι, open in all forms except οἶοιτο, Od., ρ, 580, χ, 12, where the constant quantity of the iota hinders us from reading τὶς κ' οἶοιτο.—Ὀῖς (never οἷς), ὀῖος, ὀῖν, ὀῖες, ὀῖεσσι, always open (and hence ὀῖων trisyllabic against Aristarchus in Π., γ, 198\*). The forms ὀῖος and ὀῖων sometimes become dissyllabic: thus οἶος ἀάτω, Od., α, 443, &c., οἶων ἀργεννάων, Π., σ, 588, &c., but only when the versification requires. The usage is looser in πάῖς, παῖς,† φάος (φῶς),

\* Comp. the Venet. Schol. *ad loc.* and the Etym. Mag. p. 620, l. 22.

† Πάῖς, Lac. πῶρ, Lat. puer, and belonging to this *puer*, Germ. *Bube*, where the labial maintains itself, but is again lost in the provincial *Bud*.



φάσ; although Bentley requires παῖς everywhere, when the verse will allow: as, εὖς παῖς (Bent, παῖς) Ἀγχίσαο, Π., β, 819. Compare Heyne *ad loc.*

5. Separation of vowels in the middle of a word, where the root and the termination meet, is entirely disallowed: Ἀτρεΐδης, Εὐβοίης, εὐπλοῖην, &c., except when the first vowel is long in the forms —ήεις, —ήϊς, —ηιάδης, —ήϊον, —άϊον; yet we find, from ὑπερώϊον, ὑπερώϊα, the shortened form ὑπερῶ, Od., α, 362, &c. (perhaps, on account of the uniform diæresis in other cases, better written ὑπερώϊ, and ascribed to synizesis), also the word ὑπεράνη, Π., χ, 495. Since all the forms of δῆϊος, such as δῆϊοιο, δῆϊα, &c., remain, without exception, open, it seems right to restore δῆϊάσαντε, Π., χ, 218, δῆϊωθέντες, Od., ι, 66, and to write all other forms of this verb, such as δῆϊάσας, δῆϊάσειν, &c., open.

6. When two consonants follow the diphthong, diæresis frequently occurs, even where no digamma has been dropped. Thus, although οἰκτεῖρω, οἶκτος, and οἶκτρ', yet always οἷζύς. Although οἷζασα, yet οἷζε; ἔϊκτην and ἔϊσκα from εἶκα, &c., together with the digammated αἷδρις, αἷστος, αἷσσω, οἷστοί, and the resolved digamma in ἀϋτμή, ἀϋσταλέος (i. e. ἀφσταλέος from the privative α, αϝ, and στέλλω, I equip, adorn (στολή), thus meaning *unadorned*).

7. Hence εὖ is made εῦ before two consonants: εῦ γνήπον, εῦ κρίνας, &c., and according to this analogy εῦ πρήσσεισκον, Od., θ, 259, instead of εὔπρήσσεισκον.

8. In compound words εὖ remains unaltered before vowels and single consonants: εὐαίμονος, εὐανθίος, εὔβοτος, &c.; but it is εῦ before two consonants without a liquid: εῦζυγος, εῦκήμενος, εῦστρεφής, &c., and before the semivowels, which are then doubled: εῦμμελής, εῦννήτους, εῦρῥοος, εῦσσιλμος, &c., except before λ in εὐλείμων, Od., δ, 607.

9. Before a mute and liquid εὖ and εῦ stand as follows. Always open before κλ, κν, τμ, τρ: εὔκλεις, Ἐϋκνήμιδες, εὔτμήτοισιν, εὔτρεφίος, &c.—Open and shut before πλ, φρ: open in the forms belonging to εὔπλακίς, εὔπλοκάμος, εὔπλυνίς, but εὐπλέκτους, Π., ψ, 145 (with εὔπλέκτω, ib., ψ, 335), εὐπλοῖην, ib., ι, 362,\* constantly εὔφρονίαν, εὔφρανείην, εὔφραίνονται,

\* Εὐπλείην, Od., χ, 8, has been exchanged for ἐμπλείην, but is supported



&c.; but with εὐφρήνης also εὐφρῆναι, εὐφρην ἐπίσσει, Π., α, 102; with εὐφραν also εὐφραν; with εὐφροσύνησι also εὐφροσύνη; εὐφραδέας, Od., τ, 352. Even before δμ stands, together with εὐδμήτοιο, εὐδμητον, also εὐ, after the apostrophe of δέ, in ὁ δ' εὐδμητον βάλε τεῖχος, Od., υ, 302.—The sound πρ has only εὐ not εὔ before it, in the forms εὔπρηστον, Π., σ, 471, εὔπρυμνοι, ib., δ, 248.

### § CLXXI.

#### OF THE CHANGE OF THE ROUGH BREATHING INTO THE SMOOTH.

*The rough breathing passes frequently into the smooth, when its syllable is strengthened by the assumption of other letters,\* or altered by inflection.*

A. From ἄλλομαι (not used by Hom.), comes ἄλτο, so ἐπαῖλτο, Π. φ, 140, ἄλματι, Od., θ, 128. With ἄμαξαι stands also ἄμαξιτός; with ἄμα, ἄμυδς; with ἄπτεισθαι, ἄπτοεπός, Π., θ, 209; (B) with ἡμέας, ἄμμε; with ἡμῖν, ἄμμι.

E. Ἐκηλος and εὐκηλος; ἐλίσσω and εἰλίποδες, εἰλυμένος, εἰλύαται; with ἐπόμεσθα, ἐσπόμεθα, Π., α, 158;† with ἔωλος (χθесинός), εὔωλος (Lexic. περὶ πνευμ., p. 221); with ἐαδότα, εὔαδει; with ἔννυμι, ἐσθής.

by πήρην θῆκεν εὐπλίσην, Od., ρ, 467, and by εἰϋ πλήσασα χιτῶνεν, Π., τ, 223, where also ἐμπλήσασα, analogous to ἐμπλίσην, is a various reading, but rejected by the metre, and thus shown to be a gloss.

\* So in the Lexicon περὶ πνευμάτων. Ammon. Valcken, p. 209, Ἄλκιον ἐκ τοῦ ἐν ἀλλ' κύνειν ἐτυμολογεῖται, ὁμοίως ψιλοῦται διὰ τὸ ἐπάγεσθαι τὸ κ. So also p. 201. Add πολλάκις γὰρ ἡ παραγωγὴ εἴωθει ἀλλάσσειν καὶ τὸ πνεῦμα, ὡς ἐν τῷ ἄμα, ἄμυδς, ἰδίω, ἰδρώς, Ἰξω, ἰξός, ὀδός, Ὀδυσσεύς, εἴρω, εἰρμός, εἰργω, εἰρητή, ib., 229. Comp. 240.

† In the same Lexicon, p. 219, Ἐσπόμεθα, ἀντὶ τοῦ ἀπολουθήσμεν, τοῦτο δὲ ἐν τοῖς Θεοδώριτον ψιλούμενον εἶρεν.

- I. Ἰκω and ἱκμενος, ἱξάλου αἰγός, Π., δ, 105; \* ἰδράς and ἰδιον, αἷς ἐνόησα, Od., υ, 204.
- O. Ὀ-μοῦ, ὀ-μόθεν, and from this root ὄαροι, united together, wedded, and ὄαριστύς, company, conversation: also ὄτρυχος, Π., β, 765, οἷστιας (i. e. ὀφίστιας), of the same year, ὄπατρος, ὄπατρον, ib., λ, 257. Ὀδός, way, and οὐδός, threshold; ὄρος and οὔρος, Π., μ, 421, &c. The root ουρ has the difficult word ἀπούρας, Π., α, 356, 507, &c., taking away, depriving: ὄρ, οὔρ, οὔρα, οὔρας, ἀπούρας; and in a lengthened form ἀπουρίζουσιν, ib., χ, 489; so διουρίζαντες, Herod., 4, 42, ἀπούρας, Apoll. Rhod., 4, 1433, middle form with pass. meaning ἀπουράμενοι ψυχάς, Hes., α, 173. It is clear that this ἀπούρας cannot be by syncope from ἀπουρίσας, but is the *original* form, and ἀπουρίζω, &c. the later extension.<sup>(R)</sup>—Farther, ὅλος, whole, and οὔλος in ἄρτον δ' οὔλον ἐλάν, Od., ρ, 343.† So ἄριστος, Π., λ, 228, &c., and ἄλλοι for οἱ ἄλλοι, ib., β, 1, in the Homer of Zenodotus, where, however, the aspirate is only subjected *orthographically* to the sign of the crasis.—On the other hand, ἥλιος passes into ἥλιος, ἥας into ἰωσφόρος, and αἶθης later into αἶθης.

\* The Lexicon alluded to explains (p. 228,) ἱξάλος by ὀρμητικός, as belonging to ἰκω.

† The meanings of the forms from οὔλ answer to the German *voll*, full, (*Ἰάλλος*, οὔλος. Comp. Festus *de verb. signif.*, p 516, Dacier. *Sollo* Osce dicitur, quod nos *totum* vocamus. S and F are interchanged, as in *Fí*, *se*, *Fάλis*, *satís*, &c.),—*Wolle*, wool, (Festus ib., *Solæa*, lana crassa)—and *ισήλ*, well (*sol-vo*, *sal-vus*);—to *voll*, full, in the above-cited passage, also in *πίμψαι*,—οὔλον ὄνιρον, *full*, *clear* dream, Π., β, 6, οὔλαι, *whole* barley-corns, and οὔλοχύται,—to *Wolle*, wool, so that οὔλος is *wooly* in οὔλων τε ταπήτων, ib., π, 224, and χλαίνας τ' ἐνθίμεναι οὔλας, ib., ω, 646,—to *ισήλ*, well, in οὔλί τε καὶ μέγα χαῖρε, Od., ω, 402, *hail*, &c., in οὔλή, *healed* wound,<sup>(R)</sup> and ὑπουλος.

## OF THE CONSONANTS.

## § CLXXII.

## CONSONANTS REMAINING UNALTERED.

1. *The mutes sometimes resist the regular change before μ*: δ in ἰδ, ἰδμεν, later ἴσμεν, ἰδμεναι, and ὀδμή for ὀσμή, in Pindar also κεκαδμένον: θ in κεκορυθμένος (from κόρυς, κόρυθ-ος, κορύθ-σσω, κορύσσω), later κεκορυσμένος, and ἐπέπιθμεν, Π., β, 341, &c.: χ in ἀπαχμένον.

2. *N remains before σ*, as in ἀνστάς, ἀνστρέψειαν, ἀν-σχεθείην, &c., κένσαι, so in πανσυδῆ, Π., β, 12, according to Aristarch., see the *Ven. Schol.*, *ib.*,\* according to Zenodotus πασσυδῆ, which is supported as an original mode of writing by inscriptions in the ancient Attic alphabet: ΕΣΣΙΑΔΟΙ, ΕΣΣΑΜΟΙ, &c., ἐν Σίλλῳ, ἐν Σάμῳ. (Comp. Boeckh. Index lectt. Berol., 1816, Oct., p. 6.)

## § CLXXIII.

## CONSONANTS INSERTED AND TRANSPOSED.

1. *M is inserted, in order to strengthen the syllable, in the compounds of βροτός*: ἄμβροτος, φθισίμβροτος, φαισίμβροτος,†

\* The context shows, that in that Scholium we should read "Οτι Ζηνόδοτος ΔΙΑ τῷ σ instead of ΧΩΡΙΣ.

† Bekker, p. 127, 128, *ut supra*, explains it from a duplication of the β, ἄββροτος, so that the more easily pronounced μβ was substituted for the hard ββ; in which way also ἀμφασίη appeared for αἰφασίη, and the mss. have often κάμβαι for κάββαι, Π., ψ, 683, Od., ζ, 172, on which Porson remarks: *quod error, si tamen est error, frequens est in hujusmodi compositis.* The same duplication appears in ἀμμοτος, ἀλληκτος, &c.

also in ἀμφασίη, Π., ρ, 695, Od., δ, 704, which has sprung from ἀφασίη (comp. ἀφσταλῆος, which passed into ἀϋσταλῆος), and was originally αὐφασίη. So ν in ἰδρύνθησαν, Π., γ, 78, η, 56 (although we find ἴδρυνε, ἴδρυνε), ἀμπνύνθη—root πνεϝ (πνεῦμα), πνυ (as χεϝ, χυ,)—for ἀνεπνύθη, and in ὑπεμνήμυκε, Π., 'χ, 491, for ὑπεμνήμυκε. N inserted in the same manner is found in νώνυμνος from ὄνομα, and ἀπάλαμνος from παλάμη.

2. Σ is added, in compound words, to roots ending in the weak ε: ἐγγε in ἔγχος, ἔγγε-ος, ἐγγέ-Σ-παλος; σακέ-Σ-παλος; θέ-Σ-φατος; θέ-Σ-κελος (θε(ο)εἶκελος, θέ-κελος, θέσ-κελος);\* φερέ-Σ-βιος, before τ in θέμιτος, θέμιστος; ὀρέ-Σ-τερος, &c.; before π in επ in ἔπ-ος, θέ-επς, θέπς, θέ-Σ-πς, whence θεσπέσιος, &c.; so ἔπ-ος, ἔνιςπε, ἔσπετε, and ἐπ, ἐσπόμεθα, ἐσπόμενος, as in σμικρός, Σπάμανδρος, Ζάκυνθος, &c.

3. T is assumed in πόλις, πόλεμος, and their derivatives: πτόλις, πτολίεθρον, πτολίπορθος; πτόλεμος, πτολεμίζειν, πτολεμιστῇ, Π., χ, 132, &c.—B (from the digamma) in παρμέμβλωνκε from μολ, μλο, and μέμβλεται, μέμβλετο from μελ, μελ. Comp. § CLXI, 1.—Θ in μαλθακός, ἐγρηγόρθασι, Π., κ, 419, διχθά and its derivatives.

4. P is transposed in connection with mutes: ἄταρπος and ἄταρπιτός for ἄτραπος, ἄτραπιτός; βραδύς, βάρδιστος; δάρσος and θράσος; κράτος, κάρτιστος; καρδίη (cor-dis) and κραδίη; δρατά for δαρτά, Π., ψ, 169; ρεγ in ἔριξε, &c., and ἔργ in ἔργον; ρεδ in ῥέζειν, and ἔρδ in ἔρδεν; περθ is transposed in ἔπραθον, and δερκ in ἔδρακον.

## § CLXXIV.

### OF THE DOUBLING OF CONSONANTS.

1. *Consonants are doubled in order to strengthen the syllables; namely, the smooth mutes in some forms, and more frequently the semivowels.*

2. Π in ὀππας, ὀππη, ὀππότε, ὀππόθεν, ὀππόθι, ὀπποῖον,

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\* Comp. Schol. Venet. ad Π., γ, 130.

ὀππότερος, ὀππόσα, ὀπποτέρωθεν.—K in πελέκα, Π., ν, 612, πελέκκησεν, Od., ε, 244, as also σάκος in Hes., α, 364, 461, μέγα σάκος ἄραξει, should be written σάκκος.—T in ὄντι, ὄ, ττι, ὄττιο, ὄττειν.

*Obs.*—The doubling of the middle δ in ἔδδεις, περιδδισαν, ἀδδείς has been already remarked, as springing from an ignorance of the digamma, and ἐριδδήσασθαι, Π., ψ, 792, is now written with a single δ.

3. Λ after the augment in ἔλλαβε, ἔλλειπον, ἐλλισάμην, ἐλλιτάνευε, and the words pertaining to them; in compounds: ἀπολλήξειαν, μεταλλήξαντι, ἄλληκτος, νεόλλουτος, Hymn., Π, 241, πολύλλιστον.

4. Μ in ἄμμορος, ἀμμορίην, ἔμματα, ἔμμεναι, ἔμμορε, εὐμμελῆς, φιλουμειδής; and as ἔμμεναι so ἱμμεναι in Π., υ, 365, according to Hermann (de Ellipsi et Pleon., p. 232), and so ἀρόμμεναι, Hes., ε, 22, Gaisf.

5. Ν in ἀννέφελος, Od., ζ, 45 (Wolf gives ἀνέφελος like ἀθάνατος), ἔννεπε, εὐννητος, ἀγάννιφον.

6. Ρ after the augment: ἔρραιε, ἔρράδαται, ἔρραν, ἔρρειν, ἔρρεζε, ἔρρηξε, ἔρριγα, ἔρρίζονται, ἔρριψε, ἔρρύσατο, ἔρράσαντο, &c.; and in compounds: ἄρρηκτος, ἄρρητον, ἀναρρήξας, ἀπορρήξας, ἀπορράξ, ἀγάρροος, ἀκαλαρρείται, βαθύρροος, διαρράίσουσι, ἐπέρροος, ἐπέρροβος, ἐπέρρειν, κατάρρειν, περιρρύτος, πολύρρητος, πολύρρητι, ὑπόρρητον, Π., κ, 216, &c.

7. Σ in the middle of the root: ὄσσον, ὄσάκι, ὄσάτιον, τόστος, τοσσοῦτον, ποσσημαρ, πρόσσω, ὀπίσσω, πρόσσοθεν, νεμέσσι (from νέμεις), νεμίσσα, νεμισσηθείς, νεμισσητόν, μέσσον, δυσσανόεις, Ὀδυσσεύς. After the augment: ἔσσευα, ἐσσεύοντο, ἔσσυμαι, ἐσσεύοντο, ἐσσύμενος, &c.; and in compounds: εὐσσελμος, Ἐυσσάρου. Lastly in the termination σι of the 3rd decl., νίκυσι, δάμασσι, &c., the tenses in σα and σω of pure verbs, as δαμάσσω, δαμάσσατο, γέλασαν, πασσάμενος, &c., ἔσσομαι, ἔσσι, κάλεσσα, &c., λουσάμενος, νείκεσσι, τρέσσι, τελέσσω, &c., ὁμόσση, &c., ἔρυσσαν, &c., κύσσι, Od., ρ, 39, ω, 320, κύσσ' ἄρα, ib., τ, 417, κύσσαι, ib., ω, 236, in which places κύσει, κύσ', κύσαι stood improperly, since υ is short, as ἐπὶ κύσει, Π., ζ, 474. Comp. Π., ω, 478, Od., ε, 463, &c., παρσῆσα κύσει, ib., ψ, 87, &c.; also in forms where δ must fall out before σ: φράζω

(φραδ), φράσσομαι, &c., αἰχμάσσουσι, πέλασσον, κόμισσα, &c., ὀχλίσσειαν, ἐπιγίχσαντο, ἰξύνισσα, &c.

*Obs.*—As here the consonants, so in some cases syllables are repeated or doubled, not only in the verbs μαρμαίρω, παπταίνω, &c., but also in nouns: from ἄρη, ἀρηρός, (not in Homer), in Hom. ἀταρτηρός, unless the syllable ταρ be an insertion in the root, as in ἱπτάροτος, which is compared with it by the Schol., II., α, 223.

## § CLXXV.

### OF THE REJECTION OF CONSONANTS.

1. *As the doubling of consonants is introduced by the exigency of versification, so in obedience to the same principle or to euphony, some consonants are occasionally thrown away.*

2. Those words which lose a consonant in the beginning, have been already adduced under the head of the digamma. *In the middle, or at the end, δ is dropped in μόλδος for μόλδος, II., λ, 237.—Γ in φάρυγος, Od., ι, 373, for φάρυγγος.—Ξ in ἄνα for ἄναξ, II., π, 233, &c.—Ρ in προτί, ποτί.—Σ in ὄπιθε, ὄπιθεν for ὄπισθε, ὄπισθεν. Ματεύσομεν, II., ξ, 110, is probably not from μαστεύειν, but an ancient form from μα, whence αὐτόματος.—Ν in ἐγών, ἐγά, and the terminations ι and σι, ἀνδράσι, εἴπησι, &c.—Farther, ἔργον ἄρεικτον (i. e. ἄπρακτον) stands II., τ, 150, on account of the verse (Eustath., p. 1175, l. 5), and ἀμφιζύτη with a single consonant, where analogy requires the consonant to be double, as in περιζύτος.*

3. Κ is dropped out of ξύν, the root of ξυνός (κοινός), so that the weaker σύν appears where the verse requires it, as ἦις σύν, II., α, 307; but ξύν is also retained on account of the verse, as τὸν σὺ ξύν Βορέη, II., ο, 26, &c., or for the sake of the preceding syllable, even when not absolutely necessary, as Ἀπόλλων Ἀρτίμιδι ξύν, Od., ο, 410, quoted by Gregor. Corinth., Att. dial., § v.

4. Nothing but the necessity of versification can justify the change of ξύν into σύν, so that, where the verse admits we

should read *ξύμβλημένος, ξύμβληται, ξύμπαντα, &c.*, for *συμβλήμενος, &c.* So also *ξύν* for *σύν* at the beginning of the line in *Il.*, β, 47, 187, 450, &c.

5. Nor is there any ground for attenuating *ξύν* after *ν*, since *νξ* combine in a sonorous enunciation. It is better to read *ἴμεν ξυν*, *Il.*, α, 170, 179, *ἔλθων ξύν*, *Il.*, α, 325, &c., instead of *σύν*; nor should *γὰρ σύν, περ σύν, ἐγὼ σύν*, *Il.*, α, 183, and the like, be allowed to remain.

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## OF THE HOMERIC DECLENSIONS.

## FIRST DECLENSION.

## § CLXXVI.

## TERMINATIONS.

1. Where at the end of the root a long  $\alpha$  appears, it is changed into  $\eta$ , e. g. Μαντινείᾱ, Μαντινίη; Τεγείᾱ, Τεγέη, &c., except Διᾱ́ ( ~ - ), Αἰνείας, Ἑρμειᾱ́ς.

2. Since the gen. and dat. of this decl. have always the termination long, this termination will always have  $\eta$ . The acc. follows the nominative, e. g. μιά, μιῆς, μιῇ, but μίαν; γαῖα, γαίης, γαίῃ, but γαῖαν; πολυβότειρα, πολυβοτείρης, πολυβοτείρῃ, πολυβότειραν.

3. Except Διᾱ́, Διᾱ́ς, Διᾱ́ν ( ~ - ), and even Διᾱ́ς. Comp. n. 37. So also Φειᾱ́ς παρ τείχεσσι, Il., η, 135, from Φειᾱ́ (Etym. M., p. 410, l. 17), recognised by Strabo and Apollon. Comp. Heyne *ad loc.* However, from χιᾱ́ (*spelunca*), which the Etym. quotes together with Φειᾱ́, we find χιῆ, Il., χ, 93, 95.—Concerning masculines in  $\alpha$  see n. 22.

4. It is necessary next to state the cases in which the termination of the nom. is *long*  $\eta$ , and in which it is *short*  $\alpha$ . Much, under this head, must be repeated from the remarks on long  $\alpha$  of the 1st decl., which prevails in the common dialect instead of  $\eta$  in the Homeric; but the collection of all the rules (*chiefly after Spitzner de vers. herœic. Græc.*, p. 26, &c.), is requisite in a complete survey of Homeric Greek.



5. *Dissyllables in -αια are short* : γαῖα, αῖα, Μαῖα, Γραῖα, Π., β, 498 ; *polysyllables are long* : ἀναγκαίη, Ἀθηναίη, ἑλαίη, εὐναίη, ἀγελαιή, πετραίη. Except Πλάταια, Λίλαια, Ἰστίαια.

6. *Words in -ια are long* : γενή, Μαντινίη, Τεγέη.

7. *The termination -ια is short in adj. in -υς, -εῖα, in the fem. forms from εὖς, ἥρ, and in the names of women and towns, e. g. βαθεῖα, βαρεῖα, εὐρεῖα, ἱερεῖα, βασίλεια, δυσριστοτόκεια, εὐπατέρειαν, Π., ζ, 292, &c.—*Ἀνεμάρχεια, Λιμνῆρεια, Πρωτογένεια, Πηνελόπεια, Περσιφόνεια, Σκάνδεια, Ἰφιμέδεια, Θάλεια with the adj. θάλεια, Π., η, 475, &c. ; *together with several isolated words* : κράνεια, κάρδεια, πέλεια, τρυφάλεια :—*long in substantives from adj. in ης, and in the fem. of -ιος* : e. g. αἰκεῖη, ἀναιδείη, ἀληθείη (different from the common dialect, in which these words have a short), εὐκλείη, κατηφείη, ἀρειή, ταυρείη, ἡμιονεῖη, Γοργεῖη, βοεῖη, Ἀργεῖη, λείη from λείος, together with ἀγελείη from the non-Homeric λεία.

8. *The following dissyllables in -ια are short* : δία, μία, ἴα, *polysyllables are long* : δολίη, πολίη, ἀνθρακίη, σκοπίη, κονίη, κραδίη, &c. (add the abstracts : ἡλικίη, ἰκπηλασίη, πολυκοιρανίη, &c.).—Except πότνια, πολύμνια, Hes., θ, 78, Εἰρετρίαν, Π., β, 537, Θεσπίαν, ib., 498 (the former, however, is cited by Steph. Byzant. under Χαλκίς, as Ἐρείτρειαν, and the latter by the Etym. M., p. 305, l. 37, as Θέσπια).

9. *Words in -οια are short from βοῦς* : Εὐβοῖα, Μελίβοῖα, Ἡερίβοῖα, Περίβοῖα, *the rest are long* : Τροίη, αἰδοίη, εὐπλοίη, νοίη.

10. *Words in -υια are short* : ἀγυιάν, Π., υ, 254,\* εὐρυάγυια, Ἀρπυια, μυῖα, ὄργυια, τιθαλυῖα, with other participles of this sort. On the contrary, μητρυῖη, Π., ε, 389.

11. *Those in -ουή and -ωή are long* : αἰουή, ἀλαή, ζωή,

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\* Wolf there writes ἄγυιαν according to the Etym. M., p. 305, l. 36, as Ionic, comp. Heyne ad Il., ψ, 327, but ἀγυαί, Od., β, 388, ἀγυίας, Il., ε, 642, ζ, 391. So also ὄργυι' Il., ψ, 327, ὄργυιαν, Od., ι, 327, κ, 167. In the common dialect ἀγυιά, ὄργυιά have alone remained. The Homeric form ἄγυια, ὄργυια is supported by the shortness of the α, since in his composition, in ἀγυιά, ὄργυιά, the tone upon α would lengthen the vowel, as in μητρυῖη.

ρωή, θωή, ἰωή, ὑπερώη; also where a consonant separates ω and η: λώβη, ἰωγή, εὐχωλή, παυσωλή, τρεπωλή, φειδωλή, ὀπωπή, λπωρή, θαλπωρή, ἰδαδῆ.

12. Those in -λα, -να, -ρα, -σα, are short: θύελλα, αἶελλα, κλέελλα; δίοποινα, μέλαινα, τρίαίνα, χλαῖνα, Κρῶμνα, Πολύαμνα; χίμαιρα, ἰοχέαιρα, μάχαιρα, νείαιρα, Μαῖρα, σφαῖρα, μήτειρα, κυδιάνειρα, ἀντιάνειρα, Καστιάνειρα, καλλιάνειρα, πονυρότειρα, πίερα, στειρα, μοῖρα, ἄρουρα, σφύραν (l. σφῦραν), Od., ι, 434; Βῆσα, Π., β, 532, Μοῦσα, Θόωσα, γλαῦσσα, ὄσσα, κίματόισσα, παιπαλόισσα, &c. Add those with a double consonant: ἀργυρόπιζα, ἄμαξα, δίψα, ρίζα, φύζα (l. φῦζα), Π., ι, 2.

13. Oxytons are long: αἰχμή, κεφαλή, τιμή, τομή, αἰνή, κελαινή, ἀγορή, ἀρήν, νευρή, ἐκυρή, λισσῆ, σειρή. Also words in -ίνη, ὑσμίνη and Αἰγίνη in νῆσός τ' Αἰγίνη, Hym., I, 31, although Αἰγίνα is written Π., β, 562. Also several in -λα: αἶγλη, Σκύλλη (yet Σκύλλ', ἐτέρωθι, δέ, Od., μ, 235, which, according to Spitzner, should be read ἐνθεν γὰρ Σκύλλη, ἐτέρωθι δέ); in -να: Ἀλκμήνη, Ἀριάδνη, Ἑλένη, ἄχνη, τέχνη, ζώνη; in -ρα: αὔρη, αἶθρη, δύρη, Φαίδρη, φρήτη, πυράγη, ἡμίρη, πίτη, τέφρη; in -σσα: κνίσση, Μέσση, Π., β, 582.

14. The mute words are generally oxytons and therefore long: λωβή, φυγή, ὀπωπή, περιωπή, ἰδαδῆ. Also some that are not oxytons: Αἶθη, δαίτη.

15. In the words hitherto quoted we have considered only feminine forms, and not the roots, out of which masculines were formed, as ἰππότα, ἡπύτα, &c. These give rise to particular forms in the sing., and both classes must therefore be more closely examined.

## § CLXXVII.

### OF THE SINGULAR OF FEMININE WORDS.

16. The original language had, as an universal mark of personality, the old dative pronoun ΦΙΝ (FIN) in the form of an affix, which, attached to the root of the word, converted it into a noun, without determining the case, and hence

adhered to all the different expressions of relation afterwards introduced, or *according to the Etym. M.*, p. 800, l. 8, appeared in every case. For the nominative, there is then cited: ὁδὸς δ' ἐτέρηφι παρελθὼν Κρείσσαν εἰς τὰ δίκαια, Hes., i, 214 (where ἐτέρηφι is now read); for the vocative, Οὐρανίᾳφι for Οὐρανία.\* As accusative it still stands in εἰς τ' ἔννηφι, Hes., i. For this case Apollonius (περὶ ἐπιρρ., p. 621, l. 21,) quotes also ἐπὶ δεξιόφιν (Il., v, 308), from the 2nd declension.

17. In Homer the use of this affix in the 1st decl. is much limited. There is no trace of it in masculine words, nor in feminine proper names. It appears only in other feminines, with a long vowel in their termination, and only in the genitive and dative, chiefly in the expression of place: e. g. εὐνῆφιν and εὐνῆφι for εὐνῆς, εὐνῆ.—

*By treating φιν or φι as this sort of affix, we are relieved from the necessity of comparing it to the adverbial terminations, and thus of either misexplaining the non-adverbial part of its use, as in εἰς τ' ἔννηφιν, or combating its existence, which will be a difficult matter, especially in such instances as ἀμ' ἡοῖ φαινομένηφι, ἦφι βίηφι, Δεόφιν, and the like.*

18. *Examples of genitives in -φιν; εὐνῆφι, κεφαλῆφι, Il., λ, 350, &c., νευρῆφιν, ib., 9, 300, &c., so κεφαλῆφιν not κεφαλῆφιν, ib., κ, 458.†—Remark also the adverbial -θεν, which occurs, in expressions of place as a genitive form: ἀγορῆθεν, δαίτηθεν, Θρήκηθεν, Ἰδῆθεν, κλισίῃθεν, Οἰχαλίῃθεν, πρύμνηθεν, Σπάρτηθεν, Τροίῃθεν, &c.; in the following declensions likewise it must be considered a genitive of place, whence it also connects itself with prepositions: ἐξ Αἰσύμνηθεν, Il., 9, 304, similar to ἐξ εὐνῆφιν.*

*Obs.*—The genitive εὐνῆφι appears to have had its affix φι united also with the subsidiary and connecting sound σ, which has been retained

\* From Aleman acc. to Schol. A. ad Il., v, 588, and Apollon. Dyscol. *Excerpt. ed. Reitz.*, p. 434, C., where we must read Οὐρανίᾳφιν in Οὐρανία οὐρανίφιν κατ' Ἀλκμᾶν, or rather Ὀρανίᾳφι. Comp. Heyne *Excurs.* II, ad Il., 9, p. 523.

† Comp. Schaefer *ad Gnomio. Poet. Gr.*, p. 237.

elsewhere, but here banished. From ΕΤΝΗΣΦΙ arose, after the rejection of ΦΙ, εὐνῆς, in the regular form for the gen. of this decl.

19. In the dative an iota is subscribed: εὐνῆφι, φρήτρηφι, &c., which is pointed out by the Etym. M. under φρήτρηφι as a mere traditional usage, and which militates against the manifest derivation of this iota, which clearly arose after the ejection of φ in εὐνῆφι, &c. The form εὐνῆ-ι, εὐνῆ, &c., was established for the dative, when the progress of language assigned separate forms to the expression of different relations (*cases*).

20. *Examples of the dative form in* φιν, φι: ἀγέληφι, ἀγλαΐηφι, βίηφι, γενεῇφι, ν, ἡνορέηφι, Δύρηφι, κεφαλῇφι, ν, κλισίηφι, νευρῇφιν, παλάμηφι, φρήτρηφιν; also adjectives: ἐτέρηφι, κρατερῇφι; partic. φαινομένηφι; pron. ἦφι.

21. *The accusative*, springing from the full form εὐνῆφιν, &c., by ejection of φι, εὐνήν, &c., offers nothing remarkable. The affix has entirely disappeared. The adverbial termination δε is added, for the most part, to the acc. already formed: κλισίηνδε, ὑσμίνηνδε, Θρήκηνδε, Τροίηνδε, Φθίηνδε; but traces of old formation are seen in ἔραζε, Δύραζε, where the roots ἔρα, Δύρα, have assumed the ending δε, and before it the subsidiary Σ, ἔρασδε, Δύρασδε. — *The vocative*, here confined to a few proper names, Ἥρη, Ἀθήνη, Πηνελόπεια, and the like, is similar to the nominative, except that of Νύμφη, Νύμφα φίλη, Π., γ, 130, like the Lat. *Nympha*.

## § CLXXVIII.

### OF THE SINGULAR OF MASCULINE WORDS.

22. Masculine words retain in the nominative, where euphony or versification requires it, α unaltered, as ἰππότα, ἡπύτα, εὐρύσπα, as with the Latins in *poeta*, *propheta*, and with those, who now inhabit the mountains of Laconia, in ναύτα, χωριάτα, ἱερμῖτα, προφήτα, &c. (*comp. Villos. Prolegom. to Π., p. 49, L. in the obs.*). Otherwise σ is added to the root, and the α lengthened into η: Ἀτρεΐδα, Ἀτρεΐδης,

Βορέας, Βορέης, except in those in -ια, which have long α: Αἰνείας, Αἰγείας, Ἑρμείας, and retain it in the other cases. Together with Ἑρμείας there remains also a short form (Ἑρμεια, Ἑρμειος), Ἑρμῆς, but only in Π., υ, 72, Od., ε, 54, ω, 1, perhaps originally open Ἑρμείης; and together with Αἰνείας also Αἰνείας, Π., υ, 541, perhaps originally Αἰνείης.

*Obs.*—The Σ of the nom. is probably derived from the suffix FIZ, which we shall recognize among the pronouns as the nom. of FEO, ἴο.—In the 3rd decl. F as well as Σ has remained in βασιλε, βασιλῆς, βασιλεύς, &c. Of the same origin are -is and -es in *Patr-is*, Germ. *Vater-es*, *Vaters*, and the pronouns *is* and Germ. *dieser*, which, compared with FIZ, point out ΔFIZ and TFIZ as the primitive forms.

23. In the genitive appears the suffix FO: Ἀτρεΐδα, ἈτρεΐδαFO, ΠηλεΐδαFO, so that the forms either remained open, Ἀτρεΐδαο and Πηλεΐδαο, thus attesting the previous existence of F or Φ between the vowels, or were contracted, AO into Ω, thus,

- a. *Without farther alteration after a vowel*: Ἑρμείας, Ἑρμείαο, Od., μ, 390, Ἑρμείω, Π., ο, 214, Βορέης from Βορέα, gen. Βορέαο, ib., ε, 524, &c., Βορέω, ib., ψ, 692, &c., and ἑὺμμελῆς, root ἑὺμμελια (from εὖ and μελία, μελίη), gen. ἑὺμμελῖαο, ἑὺμμελῖω.
- b. *With prefixed ε, not ranking as a syllable, after a consonant*: Ἀτρεΐδαο, Ἀτρεΐδῶ, Πηληϊάδαο, Πηληϊάδῶ, &c.\*

24. The termination ΦIN has been already recognized as the pronoun of the third person, namely as the dative FIN, which, as an universal symbol of *personality*, might lie at the basis of every case. This being premised, we may recognize, without difficulty, FO as the genitive of the same pronoun (FEO, and, by dropping the E, FO), so that FIZ,

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\* The ancients made so little distinction here, that, e. g. Eustathius, p. 13, l. 5, produces as similar and of the same formation, Αἰνείω, Πηλεΐδῶ, Ἑρμείω.

FEO, and FIN, added as suffixes to the root, produced the inflections of the singular. <sup>(B)</sup>

25. *Examples of the nominative in -α*: Θύιστα (also Θύιστης). Adjectives: ἀκάκητα, αἰχμητά (also αἰχμητής), ἡπύτα (from ἡπύω), ἰκπύτα, νεφεληγρέτα, μητίετα, &c. Of the adjectives, besides αἰχμητής, the following have the full form: ἀστροπητής, ὑψιβρεμέτης.

*Obs.*—Nominatives of this class have the accent sometimes on the final syllable, as ἀστροπητής, αἰχμητής, but commonly on the penultimate, Χρύσης, Ἀγριόδης, Ἰκπότης, so Θύιστα, ἰκπύτα, ἰκπηλάτα, νεφεληγρέτα, &c. On the ante-penultimate, but not without opposition from some Grammarians, it is found in μητίετα, Il., α, 175, as Aristarchus wrote it then, and ἐπιγράτῃσιν ἡ ἀνάγνωσις is the remark of the Scholiast. For the same accentuation of the word are quoted, Il., α, 508, *Horus* and *Apollonius*, ἐν τῷ περὶ παρωνύμων; and the insertion of ι for the sake of rhythm (μητίετα for μητίτα) is assigned as the cause (*the tone remaining on the original sound*). This occurs also in two compound adjectives: εὐρύστα, and ἀκάκητα, and, out of Homer, in the voc. δίσποτα, according to the Schol., Il., α, 508.

26. *Examples of the genitive in -αο, -ω*. Besides Βορέω and εὐμμελίω, also Ἑρμείω, Il., ο, 214 (so Αἰνείω, ib., ε, 534, and Ἀσίω, ib., β, 461, should be written Αἰνείω, Ἀσίω, or the latter rather as an adjective, ἀσίω ἐν λειμῶνι). So Φλεγύω, not Φλεγύου, Hymn., XV, 3. In Hymn., II, 413, Ἑρμείω βουλήσιν κλεψίφρονος points to the form Ἑρμείαο from Ἑρμείης (n. 22); yet Ἑρμείω in a Mosc. ms. invites us to write Ἑρμείω βουλή.

27. *Examples of the genitive in -αο, -εω*: ἰκέτης, ἰκέταο, Il., φ, 75, &c., ἰκέτῃω, ib., ω, 158, &c., συβάντης, συβάντιω, Od., δ, 640, &c., especially proper names and their derivatives: Ἀἶδαο, Αἰακίδαο, Αὐγείας, Αὐγητιάδης, Αὐγητιάδαο, Ἄλταο, Ἴδεω, Νηλείδαο, Νηληϊάδαο, Νηληϊάδεω, Ὀρέσταο, Πειραῖδαο, Il., δ, 228 (l. Πειραιίδαο), Οἰνείδαο. Adjectives: ἀκαλαρρείταο, βαθυρρείταο, εὐρρείταο, ἀργέσταο, ἐριβρεμέτιω, πυλάρταο.

28. *The dative ends in -η*, yet Αἰνείας has Αἰνείᾳ, Il., ε,

272, 432, 450, &c., and according to this analogy it should be 'Ερμεία, not 'Ερμείη, in Hymn., XVIII, 36. On the other hand the short form 'Ερμεία, Π., ε, 390, should be written, like Βορέη, &c., 'Ερμείη.

29. *The accusative ends in -ην, except again Αἰνείαν and 'Ερμείαν.* Heinrich has marked as not epic 'Ερμείην, Hes., i, 58 (*comp. Schæfer ad loc.*).

30. *The vocative of the terminations -της and -πης ends in short α, e. g. Θεῶτα, δολομῆτα, ποικιλομῆτα, κυνῶπα, συβῶτα, τίττα, τευχισιπλῆτα, that of the termination -είας in long α: Αἰνείᾱ, 'Ερμείᾱ, &c., that of the terminations -ίδης, -ίσης, -ύσης, in -η: 'Ατρεΐδῃ, Νηληϊάδῃ, 'Αγχίση, Hymn., III, 108, 193, Χρύση, Πέρση, Hes., i, 17, &c. So also 'Ερμῆ, Hymn., XVII, 12.*

## § CLXXIX.

### DECLENSION OF THE DUAL AND PLURAL.

31. Of the dual there occurs only the form in α: 'Ατρεΐδα, προφανείσα, Π., 2, 378. Here, and in the plural, the masc. and feminine words agree, and, in the plural, the nom., acc., and voc., do not differ from the common forms; consequently the gen. and dat. are to be considered.

32. The genitive adds ΩΝ, properly FΩΝ, to the root, whence the termination AFΩΝ, AΩΝ, and by contraction after vowels ΩΝ, after consonants, with E prefixed, EΩΝ: τρυφάλεια (τρυφαλειᾶν), τρυφαλειῶν, but ἄγορή, ἄγοράων, Π., 3, 275, and ἄγορέων, ib., ι, 441, αὐτή, αὐτάων, ib., ε, 752, &c., αὐτίων, ib., μ, 424, ἄλφηστᾶων, ἀσπιστάων, &c. The prefixed E forms a short syllable in ἐξ ἁρέων, Π., ι, 566, εἰπὼν πυλέων, ib., η, 1. *Comp. μ, 340, ἐκτὸς θυρέων, Od., φ, 191.*

33. If the pronominal forms FΙΣ, FΕΟ, FΙΝ, were suffixes for the inflection of the singular, the plural ΣΦΕΕΣ, ΣΦΕΩΝ, ΣΦΙΣΙΝ, ΣΦΕΑΣ, or, without the auxiliary sound Σ (φιν for σφίν was Laconic \*), and with the original

\* *Comp. Sylb. ad Etym. M., p. 702, l. 43.*



labial FEEΣ, FEΩN, FIZIN, FEAΣ, would form suffixes for the plural. FEEΣ shows itself in the nom. as FEΣ, EΣ, clearly in the third decl., FEΩN as FΩN, ΩN, in the gen. of all the declensions. So also FIZIN and FEAΣ as FIZIN, IZIN, ΣIN, and FAΣ, AΣ, in dative and accusative, since in process of time the digamma and the first vowel disappeared.

34. *Examples of the genitive in AΩN, ΩN.* Feminine subst. *Διάν*, Π., δ, 7, *Δειῶν*, H., III, 32, *κλισιάων*, Π., β, 91, &c., *κλισιῶν*, ib., ψ, 112. The form *κλισιέων*, in some editions, is but weakly supported. Nor is it right to read *γαιέων*, H., I, 46, but *γαιῶν*; in *Od.*, 9, 284, &c., we find *γαιάων*.—*Μουσῶν* appears in the *Batrachom.*, v. 1, and *δῆμος Ἀθηνῶν* in H., I, 30.—*Μαλειάων*, *Od.*, γ, 287, &c., *Μαλειῶν*, ib., τ, 187, *παρειάων*, ib., α, 334, &c., *παρειῶν*, Π., ω, 794, &c., *ῥοάων*, ib., γ, 5, &c. Feminine adjectives: *άλιάων*, *δμωάων*, *Od.*, α, 435, *δμωῶν*, ib., τ, 121, *Σκαιάων*, Π., χ, 6, *Σκαιῶν*, ib., γ, 263, &c., *εὐρειάων*.

35. *Examples of the genitive in AΩN, EΩN.* Feminine substantives: *ἀπειλάων*, *ἀράων*, Π., ο, 378, &c., *ἀρέων*, ib., ι, 560, *ἀφροσυνάων*, *βολάων*, *Od.*, ρ, 283, *βουλέων*, Π., α, 273, &c., *ἑδράων*, *εὐνάων*, *ἑφετμέων*, *κεφαλέων*, *Νυμφάων*, ib., υ, 8, &c., *Νυμφέων*, *Od.*, μ, 318, H., II, 98, *ἱππείων ὀπλέων*, Π., λ, 536, υ, 501 (*where read ἱππειῶν, since ἱππεΐη, id.*, κ, 568, shows that this adj. has three terminations), *κυλάων*, ib., χ, 6, *κυλέων*, ib., η, 1, *πηγέων*, *πληγέων*, *χαιτάων*, *ψυχέων*, *ᾠτειλέων*. For *ρίζων*, ib., φ, 243, read *ρίζεων*.—

Feminine adjectives: *ἀπαλάων*, *ἀργεννάων*, Π., γ, 198, &c., *ἀργεννῶν* (read *ἀργεννέων*), ib., σ, 529, *ἀπασέων*, *πασέων* (*πασῶν is given as a various reading*), *αὐλιζομενάων*, *εὐποίητάων*.

Masculine substantives: *ἑρετάων*, *Λαπιθάων*, *κυνοραιστέων*, *ναυτάων*, *Od.*, 9, 162, *ναυτέων*, ib., ι, 138.

Masculine adjectives: *ἀλφηστιάων*, *ἀσπιστιάων*, *βυκτιάων*.

36. *The dative ends universally in -ησιν, -ησι, -ης, and it has been already shown (§ CLXIV, 5,) that the abbreviated form -ης appears in very few instances, and was probably strange to Homer.*

37. The suffix of the dative, FIZIN, joined with the root,



e. g. with that of *κλισια*, gives as the original dative form *κλισιηφισιν*, and after the ejection of digamma *κλισίησιν*.

38. The Etym. M., p. 166, l. 30, proceeding on the false supposition that the dative originally ended in *-αις*, and that *-ησιν* was formed out of it by extension and alteration, says, "we mark only two as not changing their *α* in the Poet, οἷτε *Θεαῖς ἀγάσασθε παρ' ἀνδράσιν εὐνηθῆναι* (Od., ε, 119), and — *λιμέσιν τε καὶ ἀπταῖς* (Il., μ, 284)." Hermann (*ad H. ad Aphrod.*, 191,) resting apparently upon this observation, and extending it, endeavours to show that *Θεῆς*, Il., γ, 158, should be altered. Must we then alter likewise *εἰκυῖα Θεῆσιν*, Il., θ, 305, τ, 286, where there is no trace of *Θεαῖσιν*?

39. *The accusative has universally α long*, since here the final *-α* of the root blends with *α* in the termination *ας*.

## § CLXXX.

### OF THE CONTRACTIONS OF THE FIRST DECLENSION.

40. Besides the contractions of the genitive there appear some others, but not of certain authority. *Ἐρμῆς* from *Ἐρμῆης* has been already considered. Like this is *Ποδῆς*, Il., θ, 575, *Ποδῆν*, ib., 590, which according to analogy comes from *Ποδέης*. We may add *συκαῖ*, Od., η, 116, as it now stands instead of the ancient *συκαί*, but *συκαῖ* itself is not quite satisfactory, and must be exchanged for *συκέας* of the Vat. ms., n. 915, the more so, because we find *συκέας τεσσαράκοντ'*, Od., ω, 341, and also *μηλέαι*, ib., η, 115, λ, 588, and even at the end of the verse, *μηλέας*, ib., ω, 339.

41. To *νηπιέη*, childhood, in *νηπιέῃ ἀλσγεινῇ*, Il., ι, 491, belongs as acc. *νηπιέας*, the contracted form of which (*νηπιᾶς*) and with the prefixed *α* *νηπιάας* appears as *childish play* in *νηπιάας ὀχέειν*, Od., α, 297. This again supplies an analogy for *Ναυσικάα*. Suidas (Vol. II, p. 600, Kuster,) derives it from *ναῦς* and *καίω*,\* of which the primitive form was *κίω*

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\* Προσφυῶς τῇ χώρᾳ· ἐπὶ ναυτικώτατοι ὄντες ἐπύκωνον ταῖς ναυσὶ τίσσαι πρὸς ἀσφάλειαν.

Etym. M., p. 498, l. 40), thus originally ναυσικία, ναυσία, and with α prefixed Ναυσικάα. Besides the nom. there appear, Ναυσικάα, Od., ζ, 276, Ναυσικάαν, ib., ζ, 49. <sup>(R)</sup>

42. For the sake of revision paradigms are here added. The numbers refer to the foregoing paragraphs of the first declension from 1 to 41, unbroken by the sections: the stars mark rejected forms.

## 1. Feminine.

Proper names in short α:

Πηνελόπεια, 1.

Πηνελοπείης, 2.

Πηνελοπείη, 2.

Πηνελόπειαν, 2.

Πηνελόπεια, 21.

in η:

Ἑλένη, 13.

Ἑλένης,

Ἑλένη,

Ἑλένην, 2.

Ἑλένη.

Other words in short α:

in η:

Nom. Δύελλα,

φρήτρη

ἐτίεσφι,

κεφαλῆφιν,

εὐνῆφι,

εὐνης,

Δύεσφι,

βίηφι,

βίη,

βίην.

Gen. Δύελλης,

Dat. Δύελλη,

Acc. Δύελλαν,

} 17, 18.

} 19.

Form in long α:

N. Δέα, 3.

G. Δεᾶς,

D. . . .

Acc. Δεάν,

V. Δεά.

## 2. Masculine.

Pure in ης:

N. Βορέης, 22.

G. Βορέας, } 23.  
Βορέαν,

D. Βορέη,

in ας:

Αινέας, } 22.  
Αινείας,

Αινείας,

Αινείω, 23.

Αινείω,\* 26.

Αινεία, 22.

Acc.	Βορίην,	Αἰνίαν, 22.
V.	...	Αἰνία, 22.

Mute in α, η :

N. αἰχμητά, } 22, 23.  
αἰχμητής,

G. ἰκέταο, } 23, 27.  
ἰκέτω,

D. Ἀτρεΐδην,

Acc. Ἀτρεΐδην,

V. Θοῶτα, 40.

Ἀτρεΐδην, 30.

Plural.

Pure :

N. κλισίαι,  
G. κλισιάων, } 35.  
κλισιῶν,  
κλισιέων,\*

D. κλισίησιν,  
ἀπταῖς, } 38.  
θιαῖς,

Acc. κλισίας.

Mute :

αὐταί,  
αὐτάων, } 35.  
αὐτέων,

αὐτῇσιν,  
αὐτῆς,\*

αὐτάς.

Masculines in the same way, n. 31.

## § CLXXXI.

### DIFFERENT FORMS OF THE SAME WORD IN THE FIRST DECLENSION.

43. Various forms arise partly from the extension of the final letter of the root : thus,

A into AIA (ΓΕΑ), γῆ (ΓΕΑΙΑ) γαῖα, as ΧΑΙΡ in χαίρω from ΧΕΑΙΡ, attested by the adj. ἰοχέαιρα; ΓΡΑ, ΓΡΑΙΑ, whence γραῖαν. ΓΡΑ itself is deduced from ΓΕΡΑ, visible in γεραιός.—AI into ΑΙΝΑΙ, θαί, θέαιναί, without any other case.—E into ΕΙ, Αἰνέας, Αἰνεΐας, &c.—EH into ΕΙΑ, Ἑρμέης, Ἑρμείας.—EA into ΕΙΗ, Ῥέα, Ῥεΐη.—E into ΕΙΗ, ἔγχος, ἔγχος (root ΕΓΧΕ), ἐγχεΐη, ἐγχεΐης, &c., ἔλεγχος, ἐλεγχεΐη (in the plur. ἐλέγχεα, Π., ω, 260).—H into ΑΙΗ, Ἀθήνη, Ἀθηναίη, ης, &c., ἀνάγκη, ἀναγκαΐη, Π., δ, 300, &c.

Comp. on the substantive use of this form, Schæfer ad Lamb., B, p. 534.)

44. Table of the forms of Ἑρμῆς, and γῆ, γαῖα (with rejection of γ), αῖα.

(Ἑρμῆς)		(Γαῖα)		
Ἑρμείας, 22.	Ἑρμῆς, 22.	Γῆ,	Γαῖα,	Αῖα,
Ἑρμείαο, 23.		γῆς,	γαίης,	αῖης,
Ἑρμείω, 26.	Ἑρμείαν,			
Ἑρμεία,	Ἑρμεία,*	γῆ,	γαίη,	
Ἑρμείη,* 28.	Ἑρμῆ,* 28.			
Ἑρμείαν, 29.	Ἑρμῆν,	γῆν,	γαῖαν,	αῖαν,
Ἑρμεία,	Ἑρμῆ.	γῆ.		

Plural.

Only the genitives

γαῖάων,  
γαίέων,\* 34.

45. Next stands the class of words which inflect some forms according to the third declension:† Ἀλή and dat. ἀλκί (also ἀλκη, Od., ω, 509).—Ἀπραί and acc. ἀπρίας always in the fourth foot of the verse (but ἀπρας at the end of the line, Π., δ, 425).—Αὐλή and acc. αὐλιν (also αὐλήν, Π., ζ, 316, &c.).—Ἰωνή, Π., ε, 740, ἰωνάς, ib., 521, but ἰωνά τε δακρυόισσαν, ib., λ, 601.—Ὑσμίνη, ης, η, ην, αι, ας, but ὕσμινι μάχεσθαι, Π., β, 56, whence are explained as accusatives of the 3rd decl. φύγαδε and οἴκαδε instead of φυγήνδε, οἴκονδε.

46. Independent forms of the first and third declension are found in, a. Ἀῖδης, b. Ἀρης, and c. Γραῖα:

a. Ἀῖδης.

N.	Ἀῖδης,	. . . .	Ἀῖδωνεύς,
G.	Ἀῖδαο,	Ἀῖδος,	. . . .
D.	Ἀῖδη,	Ἀῖδι,	Ἀῖδωνῆϊ,
Acc.	Ἀῖδην.		

The forms of Ἀῖδης are derived ultimately from FID (VID-

† Πλαγιάζεσθαι and μεταπλάζεσθαι; the distinction drawn by the Grammarians we learn from Eust. ad Π., p. 16. Ἀῖδι ἐπλαγιάσθη ἀπὸ τοῦ αἶς (was formed obliquely from the obsolete αἶς).—But if Ἀῖδης and Ἀῖδου are to be considered the only valid forms, then μεταπλάσθη ἀπὸ τοῦ Ἀῖδου,—in the one case πλαγιασμός, in the other μεταπλασμός.

EO), which with *a* negative gives the roots ΑΙΔ, ΑΙΔΑ, ΑΙΔΟΝΕ. <sup>(R)</sup>

	b. "Αρης.			
N.	"Αρης, (1.)	"Αρης,		
G.	"Αρειω,	(Αρητος)	"Αρηος,	"Αρειος,
D.	"Αρη, (2.)		"Αρηϊ,	"Αρει,
Acc.	"Αρην,		"Αρηα,	
V.			"Αρεις, (3.)	
			"Αρεις.	

(1.) The chief passage concerning "Αρης is cited from Herodian by Eustathius (*ad Il.*, ε, p. 518). Herodian supports the form "Αρειω, foreign to our editions of the Homeric text, by the usage of Archilochus παιδ' "Αρειω μισηφόριου, and produces in defence of the unwonted genitive "Αρητος the patronymic 'Αρητιάδης from Hes., α, 57, and the diminutive 'Αρητίων. According to this view, the forms "Αρηος, "Αρηϊ, "Αρηα, were produced by the elision of τ, and "Αρειος, "Αρει from them by abbreviation of the long vowel. Thus is removed the necessity of deriving both from the Æolic "Αρειν, which he cites from Alcæus. For "Αρειος there is found in many places (e. g. *Il.*, ξ, 485,) the variation "Αρειας, seemingly as little to be regarded as πόλεας for πόλειος.

(2.) Between "Αρη and "Αρει the reading varies, *Il.*, ε, 757, φ, 112, where the Townley Scholiast marks the form as contracted from "Αρηϊ, and hence must have read "Αρη. "Αρει alone is used in Pindar, *Ol.*, 9, 82 (116), ρ, 5, 85 (113), &c.

(3.) "Αρεις of twofold quantity in the line already quoted (§ CXLVII, 2), "Αρεις, "Αρεις βροτολοιγέ, μισαιφόνε τεχισιπλήτα, *Il.*, ε, 31, gave so much offence to Ixion (*Eustath.*, *ut sup.*), that he—especially since the repetition of a name in the vocative is rare—wrote "Αρεις ἀρείς, i. e. βλαπτικίς, supported by the vocatives following. Yet Ptolemy defended the repetition for the sake of its greater emphasis.

	c. Γρηύς (γραῖα).	
.....	Γρηῦς, (1.)	γρηῦς,
γραίης,	.....	
.....	γρηϊ,	
γραῖαν,	.....	
.....	γρηῦ,	γρηῦ.

(1.) The root of the forms is ΓΕΡΑΨ (γεραιός), ΓΡΑΨ (Germ. *grau*).

47. Double forms are found also in Ἀντιφάτης, Ἀντιφάτας, Ἀντιφάτην, but Ἀντιφατῆα, Od., κ, 114.—Ἐδωδή, ῆς, &c., and ἔδητύος (in 28 places for the sake of its dactylic rhythm in the fourth foot).—Δαῖδες, torches, δειαί, bundles (δέω) for burning,—Ἐλπίς and ἑλπωρή.—Ἐθιραι and ἐθειράδες, Od., π, 176; where, however, Aristotle (see *Schol. ad Theocr.*, 1, 33,) read γενειάδες.—Ἡμέρη and ἡμέραι with ἡμαρ, ἡματος, -τι, -τα, -σιν.—Κόνις, κόνιος, κόνι, κόνιν, and κονίη, ῆς, ῆ, ἡν, ῆσι.—Κριθαί, άς, and the ancient form κρι.—Πέλεια, αν, αι, and (out of Homer) πελειάς, whence πελειάδες, Π., λ, 634, πελειάσι, ib., ε, 778.—Πολῖται, πολίτας, Π., ο, 558, πολίητας, ib., β, 806.—Φειδώ and φειδωλή.—Φήμη, φήμην, and φῆμις, φῆμιν.—Φυγή, φυγῇ, and φύξιν.—Χροίη, whence χροίῃ, Π., ξ, 164, and χρώς, χροός, &c.; also χρωτός and χρωτα.—From the first and second declension come together θεά and θεός, goddess, also in the plur. θεαῖναι.—Θύρη, and θυρεόν, also θύρετρα, οἰς.—Κλισίη, and κλίσιον, Od., ω, 208, fence, enclosure.—Ὑπεράη, roof of the mouth, and ὑπεράϊον, upper story.—Σιδονίην, Σιδονιηθεν, and Σιδῶνος; also the inhabitants are named Σιδόνες and Σιδόνιοι.—Στειλειόν, handle of axe, and στειλειή (adj. with ὀπή understood), socket of axe.—Παρθενική, compared with παρθένος, is likewise an adjective (understand κόρη) used as a substantive; and after the same analogy πυρκαϊή (sub. ὕλη), the same as πυρή.

#### 48. Forms of ἡ δαίς, banquet:

Sing.	N.	. . . .	δαίς,
	G.	δαίτης, δαίτηθεν,	δαιτός, δαιτύος,
	D.	. . . .	δαιτί,
	Acc.	δαίτην,	δαῖτα,
Plur.	N.	. . . .	δαῖτες,
	G.	. . . .	δαιτῶν,
	D.	δαίτησι, Π., κ, 217,	. . . .
	Acc.	. . . .	δαῖτας.

Δαιτύος appears in the fourth foot Il., χ, 496. The root δαιτυ reveals itself also in δαιτυμόνες, ων, εσσι, ας, which occurs in the *Odyssey* alone.

*Obs. 1.*—Several feminines in *-ια* pass into the termination *-ητ*, but only in the post-Homeric epos: *ἡϋγενής*, H., III, 94, *Τριτογενῇ* H., XXVIII, 4, *Ἀφρογενής*, Pseudo-Orph. in *Εὐχ.*, 11, γ, which form should be restored also in Hes. Theog., 196. Likewise *Κυπρογενής* should be read in the acc. *Κυπρογενεία* in Hes. Theog., 199. It is the only form used in the part of Theognis first edited by Bekker.

*Obs. 2.*—The difference of forms penetrates even to the root in those which come from *ΟΠ* and *ΩΠ*.—The root *ΟΠ* (*offen, open*), visible in *ὄπ-τομαι*, (*ὄπ-μα*) *ὄμμα*, appears in *ἦνοπι χαλκῷ*, II., π, 408, *οἶνοπα πόντον*, *βόε οἶνοπι*, ib., ι, 703, *μήλοπα καρπὸν*, *χαροπαί τε λέοντες*; also in *ΟΠΗ*, which does not itself occur, but is visible in *στεροπή*, *ἀστροπή*, and gives the root *ΟΠΑ* for the adj. *εὐρύπα*, and the adverb *ἀνοπαῖα*, out of sight, Od., α, 320. So that here there is an extension of *η* into *αῖη*, plur. *αῖα*, as in some other adjectives: *ὄρφη*, *ὄρφναίη*; *ἀνάγκη*, *ἀναγκαίη*.—The root *ΩΠ* appears in the accusative: *εἰς ὦπα*, and adverbially *κατένωπα*, II., ο, 320; also in several plural adjectives: *ἰλκῶπις*, &c., and feminines in the sing. *γλαυκῶπις*, *κυνώπιδος*, II., γ, 180, *εὐώπιδα*, Od., ζ, 113, &c. According to this analogy is also derived from *βλέπω*, *παραβλῶπις*, II., ι, 503. Likewise *ΩΠΗ* in *ἐνωπή*, *περιωπῇ*, II., ξ, 8, in the adj. *κυνῶπα*, II., α, 159 (as *εὐρύστα* belongs to *ΟΠΗ*), with some in *ος* and *ον*: *εὐρυμέτωπος*, *πρόσωπον*, &c.

49. The patronymics follow the rules given (§ CXXXIX): *Ἰππότης* (*ἰπποτα*), *Ἰπποτάδης*; *Ἀσκλήπιος*, *Ἀσκληπιάδης*; *Ἀτύμνιος*, *Ατυμνιάδης*; *Πάνθο-ος*, *Πανθοΐδης*; *Θέστωρ*, *Θεστορίδης*, *Φέρης*, *Φέρητος*, *Φερητιάδης*; *Κέας* (*Κεα-ος*), *Κεαΐδης*; *Πείραιος* from *Πείρα-ος*, *Πειραΐδης*.\* Add to these *Νηληϊάδης*, *Περσηϊάδης*, *Αὐγηϊάδης* from the root *αὐγε*, whence *Αὐγέης*,

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\* So we should adopt *Ἀλκαῖδᾱν*, Pind., Ol., VI, 68 (115). Comp. Boeckh ad Pind., p. 379. *Ἀλκαῖος* has the root not pure, but extended from *ἄλκα* (*Ἀλκαος* like *Οἰνόμαος*, &c.).—Hence *Ἀλκαΐδης* is regular, but *Ἀλκιόδης* is from the abbreviated root *ἄλκ*, as on the other hand *Πελοπιδάδαι*, Nem., VIII, 12 (21), is from the root (*Πελοπι*) lengthened. An important passage on these forms occurs in Eustath. ad Il., α, p. 13.

**Αὔγιάς**, as **Ἑρμῆς**, **Ἑρμαίας**, *comp. n. 22.*—In **Αγχισιαῖδης**, **Θυεστιαῖδης**, **Κλυτίδης**, **Τερπιαῖδης**, **Λαερτιαῖδης**, **Μενοιτιαῖδης**, **Οἰλιαῖδης**, from **Ἀγχίσης**, **Θυέστης**, **Κλύτιος**, **Τέρπιος**, **Λαέρτης**, **Μενοίτιος**, **Οἰλεύς**, the terminations **ίδης** and **ιάδης** have displaced the final vowel of the roots **ἀγχισα—**, **θυεστα—**, **κλυτι—**, **τερπι—**, **λαερτα—**, **μενοιτι—**, **οἰλε—**; but **Ἰαπετιονίδης** in *Hes.*, *ῥ*, 528, combines both formations: **Ἰαπετός**, **Ἰαπετίων**, **Ἰαπετιονίδης**, like **Ταλαός**, **Ταλαίων**, **Ταλαϊονίδας**, in *Pindar*, *Ol.*, *VI*, 15 (24). On the other hand, of the second formation we find like **Ἡετίδης** in *Herod.*, *5*, 92, **Δευκαλίδης**, *Π.*, *ν*, 307, **Δευκαλίδας**, *Π.*, *μ*, 117; viz. both not from **Ἡετίων**, **Δευκαλίων**, but as if deduced from the simple forms **ΗΕΤΟΣ**, **ΔΕΥΚΑΛΟΣ**. Yet, that we must not treat these as real primitive forms, but only as *possible* forms supposed by the Poet, is proved by the foregoing series, and also by **Λαμπετίδης ὃν Λάμπρος ἐγένετο**, *Π.*, *ο*, 526, as if from **Λαμπέτης**. Finally, **Philoctetes** is named from his father **Ποίας** (*αντος*), not **Ποιαντιαῖδης** but **Ποιάντιος**, *Od.*, *γ*, 190; and so **Σθένελος Καπανήϊος ἀγλαὸς υἱός**, *Π.*, *ε*, 241; **Ajax** from **Telamon** not only **Τελαμωνιαῖδης** but also **Τελαμώνιος**, and the other **Ajax** not only **Οἰλιάδης** but also **Ὀϊλῆος ταχὺς Αἴας**,<sup>(B)</sup> *ib.*, *ν*, 66, &c.

## SECOND DECLENSION.

### § CLXXXII.

#### OF THE FORMS IN ΦΙΝ.

1. The universal primitive form of inflection by ΦΙΝ has, in this declension, chiefly through the influence of *quantity*, been retained more firmly than in the first. (*Comp. Apoll. Lex. under Διόφιν*, p. 416.)

2. In the *genitive* it stands in **Ἰλιόφι κλυτὰ τεύχεα**, *Π.*, *φ*, 295, which form has been rejected, at the expense of the



verse, in Ἴλῳ προτάροιθι (read Ἰλιόφι), Π., φ, 104, and the like, cited § CXLVIII, 2, ὑπὸ ζυγόφιν, ib., τ, 404, &c., ἀπὸ πασσαλόφιν, ib., ω, 268, ἐκ πασσαλόφιν, Od., 9, 67, 105, ἐκ ποντόφιν, ib., ω, 83, πλατεῖος πτυόφιν, Π., ν, 588, ἀπὸ χαλκόφιν, ib., λ, 351, ἀπ' ἰσχαρόφιν, Od., η, 169. Comp. Od., ε, 59.

*Obs.*—Besides this last form there appear, of the same word, only the feminine ἰσχάρη and ἰσχάρι, so that we must suppose an obsolete form ἰσχαρος, whence ἰσχαρόφιν, as in the case of ἰστίρα and ἰσπίρος.

3. In the *dative* we find adverbially used αὐτόφι with παρά and ἐπί instead of παρ' αὐτῷ or ἐπ' αὐτῷ, as well as αὐτοῦ, in that very place. Thus, νῆας ἐνιπρήσειν—πτενέειν δὲ παρ' αὐτόφι πάντας ἀρίστους (which passage decides also upon Π., μ, 302, ι, 42, υ, 140, ψ, 640, where the expositors hesitate), and πάντες ἐπ' αὐτόφιν εἶατο σιγῇ, Π., τ, 255.

4. In the *accusative*: ἐπὶ δεξιόφιν and ἐπ' ἀριστερόφιν, Π., ι, 307, 8 (comp. *Et. M.*, p. 800, l. 9, *Apoll. Dyscol. Excerpt. Reitz.*, p. 434, C., and περὶ ἐπιρρήμ. in *Anecdott. Bekk.*, T. II, p. 621), ἐπ' ἰσχαρόφιν, Od., τ, 389.

5. Also in the plural,

a. In the *genitive*: Δακρυόφιν, Π., ρ, 696, ψ, 327, &c., Διόφιν, ib., ψ, 347, ρ, 101, ἰκρίόφιν, Od., μ, 414, ο, 551, &c., ὀστέόφιν, ib., ξ, 134.

b. In the *dative*: Διόφιν μῆστωρ ἀτάλαντος, Π., η, 366, &c., and ἀμφ' ὀστέόφιν, Od., μ, 45, π, 145.

## § CLXXXIII.

### REMARKS UPON PARTICULAR CASES.

6. The genitive ends in -οιο as well as -ου, as ἀργυρέοιο βιοῖο, Π., α, 49, &c. Both terminations arise from the suffix FO, which was explained under the first declension; so that from the root BIO the primitive genitive was BIOFO, after the ejection of F, BIOIO, βιοῖο by *extension*, and BIOO, βιοῦ by *contraction*.

7. The dative, arising as in ΒΙΟΦΙ, ΒΙΟΙ, has retained its original *o* in several forms, as Ἴσθμοῖ, οἴποι, &c., which now rank as adverbs, in the rest it was changed into *ω*, βιῶ.

*Obs.*—The vocative has usually *ος* instead of *ς*. Thus φίλος, Il., δ, 189. Comp. ι, 601, κ, 169, &c. So ἥλιος, Il., γ, 277.

8. The nominative, accusative, and vocative dual, have the common ending, but the genitive and dative end only in ΟΙΙΝ, as, in the genitive: ἀμφοτέρωϊν, βλεφάροϊν, ἡμιόνοϊν, ἵπποϊν, ὀφθαλμοῖιν, τοῖιν, ὄμοιοϊν. These may be written more properly without diæresis: ὄμοιον, ὀφθαλμοῖν, &c., since the coalition of the sounds is here impossible.

9. In the dative we find only ὄμοιοϊν in Il., ο, 308, π, 40, 64, Od., κ, 262. The other termination in *-οιν* is *post-Homeric*, since ἀμφοτέροιν, Il., ε, 156, of the old editions is now corrected ἀμφοτέρω. Where the long forms in *-οῖιν* were not enforced by the verse, the plural are found, which have spread themselves at the expense of the other.

10. That the abbreviation of the dat. pl., of which the full form is *-οισιν*, prevails in this decl., so that *-οις* as well as *-οισιν* is found, has been already observed.

*Obs.*—The primitive forms of the plural must have been ΩΜΟΦΙ, ὄμοι, ΩΜΟΦΩΝ, ὠμόων, and this originally ὠμῶν as a *perispomenon*, to which the Doric genitives παντῶν, Τρωῶν, τουτῶν, bear witness (*Apoll. Alex.*, περὶ ἀντων, p. 293, B.), or (ὠμοων) ὠμῶων, to which βλεφάρων ἀπὸ κυανῶων, Hes., α, 7, and Θιοὶ δωτηῆρις ἰάων, ib., θ, 46, 111, &c. (said to be from ἰά, good gifts), direct us (*Heyne ad Il.*, α, 393, *Herm. Diss. de Gr. L. Diall.*, p. 5). In these it seems that *ω* was exchanged for the *α* common in genitive forms. The common form ὠμῶων has arisen from the ejection of the radical *ο* before *ων*.—Dative ΩΜΟΦΙΣΙΝ, whence ὄμοισιν, and without *σ* ὄμοιοῖν, which through the progress of the language and the division of relations was appropriated to the dual.—Accusative ΩΜΟΦΑΣ (ὄμοας), ὄμους.

## 11. Examples.

	Sing.	Dual.	Plur.
N.	ἄμος,	ἄμω,	ἄμοι,
G.	ἄμοιο, 6. ἄμου, χαλκόφιν, 2.	ἄμοιῖν, 8.	ἄμων, ἑάων, 10, οἷ. θεόφιν, 5.
D.	ἄμα, αὐτόφιν, 3.	ἄμοιῖν, 9.	ἄμοισιν, 10. ἄμοις.
Acc.	ἄμον, δεξιόφιν, 4.	ἄμω,	θεόφιν, 5. ἄμους.

## § CLXXXIV.

## CONTRACTIONS.

12. Contraction in this declension is unusual in the terminations -εος, -εον, and those pertaining to them; hence universally ὀστέον, ὀστέου, ὀστέω, ὀστέα, χρυσέος, χρυσέη, χρυσίον (and, where necessary, a synizesis of the two last syllables: χρυσέω, Π., α, 15, χρυσέη, χ, 470). So Πανδαρέου, Τυνδαρέου, &c. (but Λυκούργου, Π., ζ, 134, from Λυκοέργου, and again resolved Λυκόεργος, ib., η, 142, 144, 148).

13. The contraction of οο occurs in the single place: αὐτὰρ νοῦς ἦν ἔμπεδος, Od., κ, 240, in opposition to νόος, νόου, νόω, νόον, Ἀντίνοος, ἀγχίνοος, &c. Comp. πλόον, Od., γ, 169, διπλόον, Il., δ, 133, &c., and ὀγδόον, Od., ξ, 287, but διπλῆν, Il., κ, 134, Od., τ, 226.

14. The names, which come from θεός, remain equally open, as Πειρίθεος (περι-θεος), Πρόθεος, except the gen. and dat. of Πάνθεος, which are contracted, or rather, since they do not alter the accent, which have thrown out ο before the termination. Πάνθου, Π., α, 522, &c.,<sup>(B)</sup> Πάνθα, ib., ρ, 40, but Πάνθοον, ib., γ, 146.

15. Also -αο resists contraction in Ἀρκεσίλαος, Ἴλαος, Μενέλαος, Πρωτεσίλαος, &c. It changes α into η in Εὔηρος, Π., η, 468, ψ, 747, and Ἀμφιάρεος, Od., ο, 253, which is supported against the now admitted Ἀμφιάραος by the example of Pindar—Nem. 9, 13 (30)—. Perhaps, as formerly

remarked, the same method should be followed with ἱλᾶος, when its middle syllable is made long, as in Π., α, 583, Hymn. ad Cer., 204, Hes., ε, 313, and ἱλῆος, ἱλῆον, be written.—As in ἱλᾶος, so the α is short in Οἰνόμαϊόν τε, Π., ε, 706, μ, 140. But instead of ἀγήραος, Π., β, 447, 3, 539, Od., ε, 136, &c., Aristarchus wrote ἀγήρας (*Schol. ad Π., β, 447, Schol. Harlei. ad Od., ε, 136*), which appears at the end of the verse in Od., ε, 218. See also Od., η, 94, Π., μ, 323, ρ, 444, and (ὕψικέραν,) ὕψικέρων ἔλαφον, Od., κ, 158.

16. Contraction with ε prefixed is found in : 'Αναξισίντας, Od., 3, 113, 'Ακρόντας, ib., 111. In both shapes occurs 'Αγέλαος, Od., χ, 212, 241, and 'Αγέλεως, ib., 131, 247, which forms supply the analogy for similar words of this declension.

17. Forms of Πηνέλεως :

N. Πηνέλεως, Π., ρ, 597, &c. (1)

G. Πηνελεῶο, ib., ξ, 489, (2)

D. Πηνέλεω, ib., ξ, 487,

Acc. Πηνέλεων, ib., ν, 92. (3)

(1) From Πηνέλαος. As a variation there is Πηνέλεος, whence also other later forms, Πηνελέοιο, &c., were deduced.

(2) From ΠΗΝΕΛΑΟΦΟ, comp. n. 6, (πηνελ-ω-ο) Πηνελεῶο. So the genitive form Πετρεῶο, Π., δ, 327, 338, μ, 331, 355, β, 552, ν, 690, the only case of the word which occurs, must be derived from Πέταος, contracted Πέτεως.\*

(3) So likewise Βριάρεων, Π., α, 403, from Βριάραον, which is nowhere found resolved.

18. Hence we may explain the obscure and often cited form ἄνω, Π., β, 323, γ, 84, ι, 30, 695, Od., β, 240, η, 144, κ, 71. The context in these passages evinces, that the meaning of the word is—silent, speechless, and the forms above given show that it is contracted from ἄναοι. Thus the word is ἄναος (ἄναφος, ἄναυος), the original of ἄναυδος (Od.,

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\* Comp. Hephaest. Enchirid. περί κωνῆς, p. 4, where 'Αρχίλιος is cited out of Sophocles—ἦν γὰρ σύμμετρον οὕτω—for 'Αρχέλαος, with the addition, διὰ τοῦτο καὶ παρ' Ὀμήρῳ συστέλλομεν τὴν Πηνελεῶοιο ἄνακτος.

ε, 456, κ, 378), as αὔω is the original of αὐδάω (*comp. Et. M.*, p. 105, l. 26, and Ἀπολλ. π. ἐπιρρήμ., p. 555, l. 10), and αἶω, αἰώ, the original of audio.

*Obs.*—This word is examined by Apollon. Alex. π. ἐπιρρ., p. 554, who concludes by stating ἄνω, to be the original form.

19. In the same way the name Πείροος, Π., β, 884, &c., and hence the gen. Πείρειω, ib., υ, 484, must be referred to Πίραος (*extended* Πίραιος, Od., ο, 544, &c.). Thus Πίραος, Πίραις, and with ω resolved, Πείροος, as the name Εὔραος (changed into Εὔνηος,) passed through Εὔραιος (Eustath. ad Π., η, p. 1451, l. 11, Od., λ, p. 1681,) into Εὔνοος.

20. The same change takes place in σάος (which appears in σαόφρων), σῶς, and hence σόος.—Σῶς, Π., ν, 773, &c., σόος, Od., τ, 300, which form produces σόα, σόη, σόοις, and other cases, as well as the verb σόειν. Moreover the root ζα produces the adj. ζαός, ζῶς, Π., ε, 887 (from ζαός, and hence wrongly written by some ζῶς), and with ο inserted, ζωός. Κολωός and λαγωός arise, as was shown before, from κολοφός, λαγοφός. The same analogy is followed in (δαμα, δμα, δμαός,) δμάς, Od., ω, 256, and ὑποδμάς, ib., δ, 386, which however passes into the 3rd decl. δμῶς, δμῶας, and has retained the lengthened form δμῶός, δμῶή only in the fem. plur., δμῶαί, δμῶῃσι.

21. Where ω comes from double ο in the root, the cases are otherwise formed: (ἄθοφος, ἄθοος,) Ἄθος, gen. (ἄθοος) Ἄθω, Π., ξ, 229.—Ἡ (γαλοος,) γάλας, sister-in-law, plur. nom. (γαλοοι, γάλας,) γαλόας, Π., χ, 473, gen. γαλόων, ib., ζ, 378, &c., like θῶκος, θῶκους, and θῶακος, Od., β, 26, θῶακοι, ib., μ, 318.

## § CLXXXV.

### VARIOUS FORMS.

22. The second declension also has often various forms of the same word; first such as are not at all different in their shades of meaning, but vary by an easy change their gender or inflection, as δάκρυ and δάκρυον — (δένδρον in opposition

to δένδρεον is un-Homeric, also ἀδελφός in opposition to ἀδελφεός)—δεσμός, δεσμοί, and δέσματα—κέλευθοι and κέλευθα—ὄνυρος, nom. ὄνυρον, ὄναρ (indecl.), ὄνυροι, and ὀνείρατα—πηδάλιον, πηδαλία, and πηδῶ—πρόθυρα and προθύραια, Hymn., II., 384—πρόσωπον, πρόσωπα, and προσώπασι, in the fourth foot, II., η, 212, also προσώπατα admitted by Wolf for πρόσωπά τε, Od., σ, 192. Έως in opposition to έρος has been already marked as un-Homeric.

### 23. Forms of ἀρνιός.

Singular.		
N.	.....	ἀρνιός,
G.	.....	ἀρνιοῦ,
D. Abl.	.....	ἀρνιῶ,
Acc.	ἄρν', (1)	ἀρνιόν.
Dual.		
Acc.	ἄρνε, ἄρν', II., γ, 246, 103.	
Plural.		
N.	ἄρνες,	.....
G.	ἀρνῶν,	ἀρνιῶν,
D.	ἀρνισσιν,	ἀρνιοῖς,
Acc.	ἄρνας,	ἀρνιούς.

(1) Ἄρν', i. e. ἄρνα, II., γ, 119, χ, 310. The dual acc. is of both sexes in II., γ, 103. The nom. is obsolete. From this word comes ἀρνιός, originally an adjective, as which it still appears in οἶν ἀρνιὸν ῥέζειν, Od., κ, 527, &c. Then used as a subst., meaning—a ram.

### 24. Forms of ἥνιοχος and ἡτρός.

ἥνιοχος, &c. ἡτρός, ἡτῆρ, II., δ, 190,  
ἡτῆρος, ib., δ, 194, &c.  
ἥνιοχον, ἥνιοχῆα, II., θ, 312, &c. ἡτῆρα, Od., ρ, 384,  
ἥνιοχοι, &c. ἥνιοχῆες, II., ε, 505, ἡτροί,  
ἡτροῖς.

### 25. Forms of υῖός.

Singular.			
	(υι)	(υῖ)	(υῖε)
N.	υῖός, (1)		
G.	υῖοῦ,	υῖος,	υῖέος,
D.		υῖι,	υῖεῖ, υῖεῖ, (2)
Acc.	υῖόν,	υῖα,	υῖέα. (3)

N. Acc.		Dual.	
		υῖα.	
		Plural.	
N.		υῖες,	υῖέες, υῖέϊς,
G.	υῖῶν,		υῖέων,
D.	υῖοισιν,	υῖάσι,	
Acc.	υῖούς,	υῖας,	υῖέας,
V.		υῖες,	υῖέϊς. (4)

(1) Υῖός with short υῖ was remarked above, § CLXVIII, 13. But it is not allowable to make the forms of the second series short, as Hermann (H. ad Apoll., 51,) does with υῖος. These, as well as the forms of the third series, are uniformly long.

(2) Hermann hesitates as to the form υῖέϊ; but it is conformable to analogy, and cannot be impugned in three places, Π., σ, 144, φ, 34, Od., ξ, 435.

(3) According to Buttmann, "the accus. υῖέα is erroneous;" yet there is apparently no ground for this assertion. It stands in Ἀλλὰ Θέτιν κύδαινε καὶ υῖέα καρτερόθυμον, Π., ι, 350, supported against υῖόν by euphony and rhythm.

(4) Υῖέϊς as voc. only in Π., ε, 464. The Hymn III to Venus, v. 51, contracts also the nom. υῖέες into υῖέϊς.

26. Several proper names also belong to this class :

N.	Πάτροκλος,	Μελάνθιος, (2)	Μαλανθείς,
G.	Πατρόκλου, οιο,	Πατροκλῆος,	
D.	Πατρόκλη,		
Acc.	Πάτροκλον,	Πατροκλήα,	Μελάνθιον,
V.	Πάτροκλε,	Πατρόκλεις, (1)	Μελάνθιε, Μελανθεῦ,
	Πάτροκλ'.		Od., χ, 195, ib., φ, 176.

(1) The form Πατρόκλεις is from Πατρόκλεις from the root κλει with double ε; hence it belongs to the 3rd decl., with the obsolete nom. Πατροκλῆς like Σοφοκλῆς, Περικλῆς, &c.

(2) The forms in ιος in the fourth place of the verse, on account of their dactylic rhythm, the other forms at the end of the verse. So also Ἀλκιμέδων, Π., π, 197, but Ἀλκιμος, ib., τ, 392, ω, 474, 574.

Obs.—Some names belong in different forms to different persons: as

Ἑρχθῆνος, son of Dardanus, Π., ι, 219, &c., and Ἑρχθείς, the king

of Athens, *ib.*, β, 547. Comp. *Od.*, η, 81. Μενεστιάς, king of the Athenians before Troy, Μενίσθης (whence the acc. Μενίσθην, *Il.*, ε, 609), slain by Hector, and Μενίσθιος, the Boeotian prince, slain by Paris, *Il.*, η, 9, &c.

27. The class of words in *ιον*, derived from others by extension (παραγωγή,) of the termination, is worthy of notice, as ἵχνος, ἵχνιον, εἶρος, εἶριον, &c. In several of these no difference of meaning is discernible, as ἔλωρα, *Il.*, σ, 93, from ἔλωρ, and ἐλώρια, *ib.*, α, 4, from ἐλώριον. From ἵχνος comes ἵχνισι, *Od.*, ρ, 317, expressing the track of game; ἵχνια denotes the same thing in *ib.*, τ, 436 (where ἵχνι' is admitted instead of ἵχνη), and, the track of a man, in *Il.*, σ, 321. So also there is no perceptible difference of signification between εἶρος, εἶριον, and εἶριον, nor between σκῆπτρον and σκηπάνιον, σκύμνος and σκύλαξ.

28. On the other hand the *derived* word in some instances stands to the *radical* in the relation of a *particular* to an *universal*: as ἔρκος, an enclosure, ἔρκιον, a court-wall, *Il.*, ι, 476.—Θριγκός, *Od.*, η, 87, Θριγκοῖσι, *ib.*, ρ, 267, and μέγα Θριγκίον αὐλῆς, *ib.*, π, 165, where the *gloss* τερχίον has crept into the text.—Θῆρ, a beast, Θηρίον, beast of chase. Thus the word κλισίον, noticed under the first declension, differs from κλισίη, θυρεός from θύρη, ὄρνειον from ὄρνις.—Μέτωπον, forehead, and μετάνπιον, part of the forehead between the eyes (μεσόφρυον), *Il.*, π, 739. *The sense of diminutives attached to this form is post-Homeric.\**—Μηρός, μηροί, thighs, and μηρία, also μῆρα, the parts cut out of the thighs and reserved for sacrifice, always in an apostrophized form—μῆρ' ἐκάη, *Il.*, α, 464, &c. Concerning the accent and meaning, consult *Schol. ad Il.*, *ut sup.*—Ὀγκος, bending out (*tumour*), applied to arrows, barbs, *Il.*, δ, 151, 214, ὄγκιον, hollow vessel, chest for keeping iron &c. in, *Od.*, φ, 61.

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\* Comp. Spohn. *de extr. parte Odys.*, p. 138. In modern Greek also, which, although a popular dialect, has preserved no small portion of the oldest forms of the language, παιδί for παιδίον, θηρί for θηρίον, &c., have not the sense of diminutives.



29. Of different but cognate meanings are, ζυγός, cross-piece of the lyre, to which the strings are fastened, Π., ε, 187, ζυγόν, the yoke for beasts of draught, ζυγά, the cross-beams of a ship.—Λαίγγες, little pebbles, λαῖς, a large stone. In a like relation stands λίθος to λιθάδες, small stones for throwing, Od., ξ, 36, and hence the adj. λίθαξ, ib., ε, 415, jagged, pointed.—Νέκυς, νέκυες (νεκυροί), νεκροί, dead, corpses, νεκᾶδες, Π., ε, 886, heaps of dead.—Νιφετός, snowy weather, νιφαδες, snow-flakes, snow-shower, also in the sing. νιφὰς ἢ χάλαζα, Π., ο, 170, and νίφα, acc., snow, without the nom., Hes., ι, 505.—Οἰήιον, rudder, οἷηξ, hook, ring, in Π., ω, 269, εἰ οἷηκισσιν ἄρηρός, according to Eustathius, the rings (κρίκοι) through which the reins pass.—Ὀρχατος, plantation, garden, Eng. *orchard*, ὄρχος, row of trees in a garden or vineyard.—Ποτόν, ποτοῖο, Π., α, 470, and ποτήτος, ib., λ, 779, &c., differ, as *drink*, and *the act of drinking*.—Ῥᾶπτες, twigs, Od., κ, 166, &c., and ῥαπήϊα, Π., ν, 199, &c., thickets.

30. We should remark also the feminine gender of Πέργαμος and Ἴλιος, except in one place, Ἴλιον αἰπὺ ἔλοιεν Ἀθηναίης διὰ βουλᾶς, Π., ο, 71.

### THIRD DECLENSION.

#### § CLXXXVI.

#### OF THE SUFFIX ΦΙΝ.

1. The affixed pronoun φιν has here remained in an inconsiderable number of genitive and dative forms of the plural number, which are altogether *pure*, or *mutes* in *ος*, gen. *εος*, except κοτυληδόνοφιν for κοτυληδόνων, Od., ε, 433.

2. These forms take between the radical vowel and φι the strengthening σ, as ὄχος, (οχι) ὄχισφι (as σακίσπαλος, φερίσκιος, &c.). There occur,

a. Ὀχισφι, *gen.*, Π., ε, 107, *dat.*, ib., π, 811, χ, 22, ψ, 518, &c. It is remarkable that the form Ὀχισφι has everywhere maintained its place without being supplanted by the later Ὀχισσι.

b. Ὀρισφιν, *gen.*, Π., δ, 452, *dat.*, ib., λ, 474, χ, 139, 189. In other places Ὀρισφι has passed into Ὀρισσι.

c. Στήθισφιν, *gen.*, Π., ξ, 214, ε, 41, 57, ϑ, 259, &c., not for στήθιος but στήθειον, *comp. ib.*, κ, 95. In the *dative* στήθισφι has passed universally into στήθισσι, and the latest traces of it in Π., μ, 151, 401, according to the old editions, have vanished from the more recent.—It seems evident that the *dative* in -ισσιν in other words also is a mere alteration of the primitive ισφιν.

3. The termination σφιν, which frequently unites itself with ε prefixed, is found added to the root κρατ, κράτισφι, Π., κ, 156, for κρατός.\*

4. Another irregular form is ἐρέβισφιν, Π., ι, 572. *Comp.* Hes., ϑ, 669, where the contracted genitive (Ἐρεβος, -ος, -ους,) is united with the pronoun. Perhaps originally this form was ἐρεβίσφι, which a Vatican ms. gives in the place cited from Hesiod.

5. Finally, we must remark ναῦφιν as a *genitive* in Π., π, 246, β, 794; as a *dative* in Π., ν, 700. *Comp.* Π., π, 281, &c. The form is ναῖ-φιν weakened into ναῦφιν.

## § CLXXXVII.

### OF THE DATIVE PLURAL.

6. The *dative plural*, arising from σφιν after the ejection of φ, ends here also in σιν: λαμπτήρσιν, νέκυσιν, τείχεσιν, &c., varied however in many ways.

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\* Supposing that this form is well founded, and that the lesser Scholia, which have ὑπὸ κρατίσφιν, do not point to the real form, this would then be ὑπὸ κρατός φιν; and in φιν we should have a trace of the old *dative* ῖν or ῑν for ᾧ, of which hereafter.

7. Σφιν after a vowel has remained, as we have seen, in a few forms, ὄχισφιν, &c.; but in most the φ has been exchanged for σ, and so σσιν has arisen from σφιν: as, χείρσιν, τεύχεσσι, τέκισσι, νέφισσι, &c.

8. E before σσι doubles itself where the verse requires an extended form, thus not στηθείσσι (---), but ὀχέεσσι, and from ἔπος, ἔπισσι, ἐπίεσσι, βέλος, βέλσσι, βέλεσσι, βελέεσσι.<sup>(1)</sup>

9. If we take from βελέεσσι and the like the root (βέλε), there remains as termination εσσι, and this is affixed, not only to forms in ε, to which it originally belonged, but also to other forms: e.g. κύων, κυν-ός, dat. (κυνσι,) κυσί and κύωνσι, νέκυσι, νεκύεσσι, δέπας, δέπαος, δεπάεσσιν, παν-τός, πᾶσι, and πάντεσσι.\*

10. Thus the dat. plur. has besides σφιν three terminations, σιν, σσιν, and εσσιν, and their use is limited only by the quantity of hexameter verse, which the forms could not oppose, as, e.g. δαιμόνεσσι, ἐλπίδεσσι, ψευδέεσσι, κυμάτεσσι, would do, which Pindar has adopted as trochaic series (Isthm., 8, 26 (49), Pyth., 2, 49 (89), &c.). Concerning the admissibility of the termination ασσι, see below, § CXCVII, 54.

11. Together with these two terminations σιν (or σσιν,) and εσσιν, traces remain of another, εσι, in the dative, ἀνάκτισιν, ἴνεσι, οἷεσι, χείρεσιν. This last is found in some inaccurate editions in χείρεσιν ἀμφοτέρησιν, Il., μ, 382, where the common reading was χεῖρὶ γε τῇ ἐτέρῃ, and that of Aristarchus χείρεσσ' ἀμφοτέρης, so also χείρεσιν ἀθανάτησιν, Il., π, 704, which has been exchanged for χείρεσσ' ἀθανάτησιν, but in Od, ο, 462, χείρεσιν ἀμφαφώντο has been retained against the authority of the Harleian ms. It is undisputed only in Il., υ, 468. Ἀνάκτισιν is found in Od., ο, 557, ἴνεσιν, Il., ψ, 191, and οἷσιν (perhaps οἷσιν,) in Od., ο, 386. These are the first efforts of the language to relieve itself of the double σ, original in this case, and grounded upon a sure analogy, by the ejection of one σ, and thus to acquire new forms, which, on

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\* The form in ΕΣΣΙΝ is retained, out of verse, in the Æolic dialect, as ΕΥΕΡΓΕΤΗΣΑΝΤΕΣΣΙ, ΠΙΑΝΤΕΣΣΙ ΤΟΙΣ ΑΓΩΝΕΣΣΙΝ, &c., in *Caylus Rec. d' Antiq.*, T. II, Pl. 56.

Count of their softness, were established in the Ionism of prose, e. g. in Herodotus.

12. In the dual there appears here also the original *ουν*, - g. gen. *Συγρήνοιν*, Od., μ, 52, 167, dat. *ποδοῖν*, Il., ξ, 228.

## § CLXXXVIII.

### NOUNS—MUTE AND LIQUID.

13. Of mutes standing at the end of the root, the following are ejected in Homer :

Δ. Πάρις, (Πάριδος) Πάριος, and analogous to this, acc. Πάριν. According to this analogy Θέτις, Θέτιι, Θέτι, Θέτιν, although Θέτιδος retains its δ, Il., θ, 370, &c., as ὄπις, ὄπιδος, ὄπιδα. Θέμις (Θέμιδος, Θέμιτος,) takes for the strengthening of its weak syllable σ before τ: Δέμιστος, Δέμιστι, Δέμιστα, Δέμιστες, Δέμιστας.

Θ. Κόρυς, κόρυθα, and, as if from κόρυς, κόρυος, also κόρυν, Il., ν, 131, π, 215.

Τ. Κέρας, whence κέρα (read κέραι), Il., λ, 385, (κέρατα, κέραα,) κέρα, Il., δ, 109, &c., κέραων, κέραεσσι, together with κέρασι.—Κρέας, (κρέατα, κρέαα) κρέα in κρέα ὅπτων, Od., γ, 33, &c.; hence synizesis prevails in κρέα πολλά, Il., θ, 231, &c. In the Odyssey, however, it is found with apostrophe: κρέ' ὑπέριτρα, γ, 65, &c.; whence it would appear that κρέαα threw away the latter α and had κρέα short. But it is remarkable that synizesis keeps its ground in all places which have κρέα.—Genit. (κρέατων) κρέαων, H., Il, 130, κρεῶν, Od., ο, 98, κρεῶν, ib., π, 49. Dat. κρέασιν.—Τέρας, τέρατα, as once read in Od., μ, 394, but now τέραα from the Harleian ms., also τεράων, τεράεσσι. From this source, likewise, is τείρεα, Il., σ, 485; thus τείραα, τείρα, and passing over into the inflection of those in -ος, -ιος, τείρεα and τείρεσι, H., VII, 7.—Γέλας, (γέλωτα, γέλωα) γέλω, Od., σ, 100, or according to Bekker, p. 132, rather γέλῳ. Γέλω, Od., υ, 8 and 346, where γέλον was once read.—Ἰδρας in ἰδρῶ, Il., ρ, 385, ἰδρῶ, ib., π, 572, λ, 621, for ἰδρῶτα.

14. Another class of mutes in  $\tau$  take  $\rho$  to the root in the nom., and retain  $\tau$  in the other forms, where these occur:  $\alpha\lambda\upsilon\phi\alpha\rho$ , Hes.,  $\vartheta$ , 553,  $\alpha\lambda\epsilon\acute{\iota}\phi\alpha\tau\omicron\varsigma$ ,  $\tau\iota$ ,  $\tau\alpha$ , Π.,  $\psi$ , 170, Od.,  $\mu$ , 45, &c. —  $\alpha\lambda\kappa\alpha\rho$ , Π.,  $\epsilon$ , 644,  $\lambda$ , 822. —  $\epsilon\acute{\iota}\delta\alpha\rho$  ( $\epsilon\acute{\iota}\delta\omega$ ), Π.,  $\iota$ , 369,  $\epsilon\acute{\iota}\delta\alpha\tau\alpha$ , Od.,  $\mu$ , 252, &c. —  $\epsilon\acute{\iota}\lambda\alpha\rho$  ( $\epsilon\acute{\iota}\lambda\omega$ ), Π.,  $\eta$ , 388, &c. —  $\eta\mu\alpha\rho$ ,  $\eta\mu\alpha\tau\omicron\varsigma$ , &c. —  $\eta\pi\alpha\rho$ ,  $\eta\pi\alpha\tau\iota$ , Od.,  $\chi$ , 83,  $\eta\pi\alpha\tau\alpha$ , Batrach., 37. —  $\omicron\nu\iota\alpha\rho$ , Π.,  $\chi$ , 433, &c.,  $\omicron\nu\epsilon\acute{\iota}\alpha\tau\alpha$ , Od.,  $\alpha$ , 148, &c. —  $\omicron\upsilon\theta\alpha\rho$ , Π.,  $\iota$ , 141,  $\omicron\upsilon\theta\alpha\tau\alpha$ , Od.,  $\iota$ , 440. —  $\pi\epsilon\acute{\iota}\rho\alpha\rho$  ( $\pi\acute{\epsilon}\rho\alpha\varsigma$ ), as it is in several places (but  $\pi\acute{\epsilon}\rho\alpha\varsigma$  is sometimes given as a variation),  $\pi\acute{\epsilon}\rho\alpha\tau\alpha$ ,  $\pi\acute{\epsilon}\rho\alpha\varsigma\iota$ . — From  $\sigma\tau\acute{\iota}\alpha\rho$  comes  $\sigma\tau\acute{\epsilon}\alpha\tau\alpha$ , Od.,  $\phi$ , 178, 183, and with the common form  $\kappa\tau\acute{\iota}\alpha\tau\iota\sigma\sigma\alpha$ , which, according to this analogy, requires the nom.  $\kappa\tau\acute{\epsilon}\alpha\rho$ , is found  $\kappa\tau\acute{\epsilon}\rho\alpha\varsigma$ , Π.,  $\omega$ , 235.

Obs.—Of the other mutes in a  $t$  sound,  $\kappa\lambda\eta\tau\epsilon\varsigma$  is always open and with long  $\iota$ ; hence  $\kappa\lambda\eta\tau\omicron\varsigma$  (not  $\kappa\lambda\eta\tau\acute{\iota}\omicron\varsigma$ ),  $\kappa\lambda\eta\tau\acute{\iota}\delta\iota$ ,  $\kappa\lambda\eta\tau\acute{\iota}\delta\alpha$ ,  $\kappa\lambda\eta\tau\acute{\iota}\epsilon\iota$ ,  $\kappa\lambda\eta\tau\omicron\upsilon$ . So also  $\lambda\eta\tau\epsilon\varsigma$ , but with short  $\iota$ ; thus  $\lambda\eta\tau\omicron\varsigma$ , &c.

15. Out of liquid words are sometimes dropped,  
P:  $\acute{\iota}\chi\omega$ , acc. of  $\acute{\iota}\chi\acute{\omega}\rho$ , Π.,  $\epsilon$ , 416.  
N:  $\kappa\upsilon\kappa\epsilon\acute{\omega}$ , acc. of  $\kappa\upsilon\kappa\epsilon\acute{\alpha}\nu$ , for  $\kappa\upsilon\kappa\epsilon\acute{\omega}\nu\alpha$ , Od.,  $\pi$ , 290, &c.,  $\kappa\upsilon\kappa\epsilon\acute{\omega}$ , Π.,  $\lambda$ , 624, comp. 641.  $\Pi\upsilon\theta\omega$ , acc. of  $\Pi\upsilon\theta\acute{\omega}\nu$  in  $\Pi\upsilon\theta\acute{\omega}\delta\ \epsilon\rho\chi\omicron\mu\acute{\epsilon}\nu\eta\eta$ , Od.,  $\lambda$ , 581.

Obs.—Different from these are several forms of nouns from the radical syllables:  $\acute{\alpha}\lambda\phi\iota$  for  $\acute{\alpha}\lambda\phi\iota\tau\omicron\upsilon$ , H., IV, 209,— $\gamma\lambda\acute{\alpha}\phi\upsilon$  for  $\gamma\lambda\alpha\phi\upsilon\acute{\epsilon}\nu$ , Hes.,  $\iota$ , 503,— $\delta\acute{\omega}$  for  $\delta\acute{\omega}\mu\alpha$ , Π.,  $\eta$ , 363, &c., and even in the plural  $\chi\rho\acute{\iota}\sigma\iota\alpha$   $\delta\acute{\omega}$ , Hes.,  $\vartheta$ , 933,— $\kappa\epsilon\tau$  for  $\kappa\epsilon\tau\acute{\eta}$ , Π.,  $\epsilon$ , 196.

16. The termination  $-\acute{\alpha}\omega\nu$ , gen.  $-\acute{\alpha}\omicron\nu\omicron\varsigma$ , with long  $\alpha$ , remains open, when the word begins with one or more short syllables:  $\Delta\acute{\iota}\delta\upsilon\mu\acute{\alpha}\omega\nu$ ,  $\acute{\iota}\kappa\epsilon\tau\acute{\alpha}\omega\nu$ ,  $\Lambda\upsilon\kappa\acute{\alpha}\omega\nu$ ,  $\text{Μαχ}\acute{\alpha}\omega\nu$ ,  $\text{Ποσειδ}\acute{\alpha}\omega\nu$ ; but is contracted with  $\omicron$  prefixed:  $\alpha\omega\nu$ ,  $-\omega\nu$ ,  $-\omicron\omega\nu$ ; when the word begins with a long syllable:  $\Delta\eta\acute{\iota}\kappa\acute{\omicron}\omega\nu\tau\alpha$ ,  $\Delta\eta\mu\omicron\kappa\acute{\omicron}\omega\nu\tau\alpha$ , Π.,  $\epsilon$ , 534,  $\delta$ , 499.  $\acute{\iota}\pi\pi\omicron\kappa\acute{\omicron}\omega\nu\tau\alpha$ , Π.,  $\pi$ , 518.

Obs.— $\text{Κ}\acute{\iota}\alpha\rho$ , the heart, is in Homer always contracted  $\kappa\acute{\eta}\rho$ ,  $\kappa\eta\rho\acute{\iota}$ , and  $\kappa\acute{\eta}\rho\iota$  as a *properispomenon*; the latter always for the expression of that which lies at the heart or comes from the heart, commonly united

with *πίρι*: see *Π.*, δ, 46, ι, 119, &c., except in *ἀνὴρ ὅτι Ζεὺς κῆρι* (perhaps *ἐν Ζεὺς πίρι κῆρι*) *φιλήσῃ*, *Π.*, ι, 117.—On the contrary, *ἱαρ*, which occurs only twice, and each time in the gen., *ἱαρος*, *Π.*, ζ, 148, *Od.*, τ, 519, has remained *open*; also from *στίαρ*, *στίατος*, *Od.*, ρ, 178, 183.—*ἄρ* retains its *α* only in the nom., and changes it in the dactylic forms of the other cases, *ῥέρος*, *ῥέρι*, *ῥέρα*. Comp. § CLXVI, 1.

17. *Κρονίων* (always *˘ ˘ ˘*) has in the gen. I and O long or short, according to the exigence of the verse: *Κρονίων*, gen. *Κρονίανος*, *Π.*, ρ, 184, and *Κρονιόνος*, *Π.*, ξ, 247; but the dat. and accus. have always *Κρονίανι* and *Κρονίωνα*. The vocative does not occur.

*Obs.*—Of the adjectives derived from *φρον*, we find with a short syllable in the voc. *κρηδαλέφρον*, *Π.*, α, 149, δ, 339, but with a long syllable *περίφρον* *Εὐρύκλεια*, and even *περίφρον* *Πηλεόπεια*, *Od.*, α, 329, without metrical necessity; however, it stands right in *περίφρον* *Πηλεόπεια*, *Od.*, τ, 435, σ, 284, ρ, 321.

## § CLXXXIX

### OF PURE WORDS IN *α*.

18. The *genitives* of pure words in *α* are always open: *γῆραος*, *κρίφαος*, *Od.*, σ, 370.—The *datives* remain open as the verse may require: *γῆραι*, *Π.*, ε, 153, &c. When a vowel follows, the *iota* should not be elided: *γῆρα' ὑπὸ*, *Od.*, λ, 136, *δέπα' ὄφρα*, *ib.*, κ, 316, nor yet subscribed as *κέραι* (which after the ejection of *τ* belongs to this class), *Π.*, λ, 385, *σίλαι*, *ib.*, θ, 563, *Od.*, ρ, 246, since the *α* being short admits of no *subscription*. Hence it remains to *adscribe* it, so that *γῆραι*, *δέπαι*, *κέραι*, *σίλαι*,\* stand together with the

\* The Venetian Scholiast upon *Π.*, λ, 385, recognises the *iota*. *Σὺν τῷ ἰῶτα ἔγραψάν τινες τὸ κέραι, ἵνα ᾗ δοτικὴ ὁμοίως τῷ δέπα μελιηδίοσ αἴνου (where?) καὶ γῆρα ὑπὸ λιπαρῷ. οὕτω δὲ καὶ δεσπεύειν παρὰ τὴν ἢ παράδοσιν, ὡς καὶ Ἀλεξίων ἀξιοῖ.*

open terminations γήραι, δέπαι, κέραι, σέλαι. — In the *ph* the two alphas fall together: (δέπαα) δέπα, Od., τ, 67, σφέλα (from σφέλας), ib., ρ, 231; or the latter α is dropped so that the remaining one is short, only however in γέ, γέῃ, Π., β, 237, ι, 334, &c. The gen. and dat. of δ occur: δειπάων, Π., η, 480, δέπασσιν, ib., ο, 86, δειπά, δειπάεσσιν.

19. Forms of λαῖας, a stone, φάος, ΔΑΣ, οὔδας.

a. Sing.	N.	λαῖας, Π., δ, 321, Od., λ, 598.
	G.	λαῖος, ib., μ, 462, ib., ϑ, 192.
	D.	λαῖϊ, ib., π, 739.
	Acc.	λαῖαν, ib., β, 319, &c.
Dual.		λαῖε, ib., ψ, 329.
Plural.	G.	λάων, ib., μ, 29.
	D.	λάεσσι, ib., γ, 80.

The root λα, compared with *lāpis*, is of itself short, but tended by means of the digamma, afterwards ejected, λαυ, λαῖ, and admits the second α as the verse require. The cognate name of a town, Λαῖς, has in the accusative short α prefixed: Οἷτε Λάαν εἶχον, Π., β, 585.

b. Φά-ος and (φως) φάος. Dat. φάει, acc. φάος, φάωσδε, to the light. Plur. φάια, eyes, Od., π, 15, ρ, τ, 417.

c. Of δας, δαος, which must be supposed as a root, occur only δαῖ in ἐν δαῖ λυγρῇ, Π., ν, 286, &c., which quality and meaning forbid us to derive from δαῖδι. From with the termination ιος comes δῆιος.

d. Οὔδας, the ground (different from οὔδος, thresh) changes α into ε: gen. οὔδεος, dat. οὔδει, Π., ψ, 283, ι, 459, and οὔδι, Π., ε, 734; acc. οὔδας, οὔδασδε, il 457, Od., κ, 440.

## § CXC.

### PURE WORDS IN IOTA.

20. The pure words in iota retain their iota, with exceptions, through all cases; whence the dat. sing.

says both iotas combined in one long: "Ἰδεις, παράκοιτις; ἰ. λύσιος, μήνιος; dat. κνήστῃ, μήτῃ, παρακοίτῃ; acc. παράκοι-; voc. μάντι, &c.—Plural, "Ἰδεις, νήστις, παρδάλις; gen. παρδαλίων; dat. ἴρισσιν; acc. νήστιας, πόλιας, &c., and also contracted into *ις* in ἀκοίτῃς, Od., κ, 7, from the Harleian MS., instead of ἀκοίτας, and ὄϊς for ὄϊας.

21. The change of *ι* into *ε* makes a faint appearance in *νις*, husband, πόσιος, Od., κ, 75, &c., πόσιν, πόσιας, Il., ζ, 6, which has in the dat. πόσει, Il., ε, 71; inclining to the loss of words in *ε*, and probably occasioned by the feeble sound of the double iota in πόσιι. Hence also πόσει, Od., λ, 19, ε, 555, τ, 95. Likewise, by this *ε*, these forms are distinguished from those of ἡ πόσις, drink, which displays no trace of *ε*.—Κόνει, which some would put for κόνι, Od., λ, 191, not worthy of notice.

22. The *ε* is unopposed in νεμέσσει, Il., ζ, 335, from νέμεσις, so in ἔπαλξις, of which the following forms are found: ἑάλξιμος, ἔπαλξιν, ἐπάλξις, and likewise (ἐπάλξεις) ἐπάλξεις, ἑάλξεσιν. So μάντις, μάντιος, μάντις, but μάντει, Il., ν, 69,\* and in ὄϊς.

23. Forms of ὄϊς:

N.	ὄϊς,
G.	ὄϊος, οἴος,
D.	. . .
Acc.	ὄϊν,
N.	ὄϊες,
G.	ὄϊων, οἴων,
D.	ὄϊ-εσσιν, οἴεσιν, ὄεσσιν,
Acc.	ὄϊς.

24. This *ε* is exchanged for *η* in a series of forms of the word πόλις, of which the following are found:

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\* By comparing βασιλεύομαι, βασιλεύς, with μαντεύομαι, μάντις, we are induced to suppose in the nominative an obsolete form μαντις, the genitive of which should perhaps be restored in Μαντῆος ἀλαοῦ, Od., κ, 13, μ, 267, instead of μάντιος ἀλαοῦ.



πόλις,		
πόλιος,	πόλιος,	πόλιος,
πτόλιος,		
. . . .	πτόλει,	πόληϊ,
	πόλει,	
πόλιν,		πόληα, Hes., α, 11
πτόλιν,		
πόλιες,		πόληες,
πολίων,		
πολίεσσι,		
πόλιας,	πόλεις,	ποληας.

The form with πτ is explained by the Venet. Schol. to ψ, 1, as a Cyprian mode of writing. — The *genitive* τί (for which the Attic πόλιως is here and there recommended) is exchanged with πόλιος in Il., β, 811. The *dative* is only in Il., ρ, 152, otherwise πόλει; πόλιες only Od., ε, 4 and the acc. πόλεις from πόλιας in Il., β, 648, Od., θ, 5 Il., ι, 328, σ, 342, 490, with πόλιας, ib., δ, 308, Od. 560.

## § CXCI.

### OF PURE WORDS IN υ.

25. The pure words in υς, ους, have the *genitive*, ε νέκυος, νεκύων, universally open, and, where the verse requires synizesis, as προπάροιθε νέκυος, Il., π, 321, according to Harl. ms., instead of the common reading πρόσθεν νέκυος; the *dative* is open (υϊ) only in ηδυϊ, Il., υ, 486, which indeed, is now changed for the other lection πνεύμονι. In other examples it is shut: ἀμφὶ νέκυι, Il., π, 526, &c., εἶσεσθαι οἴζυϊ, Od., η, 270, ὄρχηστρυϊ, πληθυϊ. (When the sounds υϊ are combined into a diphthong, as in πληθυϊ, the circumflex belongs to it as much as in ἡοῖ, ἡοῖ, &c.)

26. The plural υες is always open and dissyllabic, υῖα always trisyllabic (Δημιοτεύοντα νεκύεσσιν, Od., λ, 568, having been corrected out of Strabo into νέκυσσιν). — The *accusative* is always open in νέκυας, shut in γένυς, Od., λ, 320, δρυς,

494, comp. ψ, 118. Those which begin with a long lable, retain *υας* open only where the rhythm supports it, in the fourth foot *ἰχθύας*, Od., χ, 384, *ὄφρυας*, ib., ι, 389. On the other hand, *ἰχθῦς*, Od., ε, 53, &c., at the beginning of the verse, *κλιτῦς*, *ὄφρῦς*.

### 27. Examples.

	In α :	In ι :	In υ :
N.	Γῆρας,	Ἰδρις,	Νέκυς,
G.	γῆραος,	λύσιος, 20.	νέκυος,
D.	γῆραιῖ, γῆραι, 18. γῆραῖ,* γῆρα,*	μήτι, 20. πόσει, 21. πόσει, πόληϊ, 24.	νηδύῖ, νέκυι, πληθυῖ, 25. πληθύι,*
Acc.	γῆρας.	πόσιν, πόληα.	πληθύν.
Plural.			
N.	σφίλαᾶ, 18. Γέραᾶ, 18.	ἐπάλξεις, 22. ἐπάλξεις, πόληες,	νέκυες,
G.	δεπάων,	παρδαλίαν,	νεκύων,
D.	δεπάεσσι,	Ἰρισσι, ὄεσσι, 23.	νέκυσιν, νέκυσσι, νεκύεσσι,*
Acc.	δέπαᾶ, γέραᾶ.	νήστιας, 20. ἀποιίτις, πόλεις, 24. πόληας.	νέκυας, γένυς, 26. κλιτῦς, 26.

## § CXCI.

### PURE WORDS IN ε, WITH A CONSONANT BEFORE ε AND εος IN THE GENITIVE.

28. Pure words of this description are of three sorts :  
 1. uters in *ος*, *εος*, substantives and adjectives in *ης*, *εος*, adjectives in *υς*, *εος*, e. g. *τείχος*, *τείχεος*; *Διομήδης*, *Διομήδεος*; *παῖς*, *εὐήκεος*; *ἡδύς*, *ἡδέος*. They have the *genitive* open when the verse allows it; e. g. *κάλλιος εἵνεκα*, Il., υ, 235, &c.;

so *νείκεος*, *στήθεος*, *τείχεος* in 28 places, &c. So also of the other sorts: *Εὐπείθεος*, *Διομήδεος*, *εὐήκεος*, *εὐμήδεος*, *εὐάδεος*, *ἀπηνέος*, *ἀτερπέος*, *ἡδέος*, *διῖπετέος*, *δυσηλεγέος*, *δυσθαλπέος*, *ἱερυδέος*, *ἱρισθενέος*, *εὐεργέος*, &c. Synizesis has no place in these words.

29. Instead of synizesis, contraction in *εως* occurs in the following with the termination *ος*, *ιος*: *Ἐρίβευς*, Π., 9, 368, Od., λ, 37 (where *Ἐρίβους* is a various reading); of *Ἐρίβουσφιν*, Π., ι, 572, we have already spoken, n. 4. Also *Δάμβευς*, *Δάρσευς*, *Δέρεις*, Od., η, 118, where *Δέρους* once stood. Instead of *γένευς*, Od., ο, 532, Wolf has admitted *γένος*, although the other form is well supported by mss., and *γένος* in the Harl. ms. is merely from the hand of a corrector.

30. The same rule of contraction as the verse may require, is followed in the dative *-εῖ*; so that we find both *ἔλκεῖ*, *Δέρει*, *κάλλεῖ*, *μένεῖ*, *τάχεῖ*, *τείχεῖ*, and *ἔλκει*, *Δέρει*, *κάλλει*, *μένει*, *τάχει*, *τείχει*. So likewise *λέχει*, *ξίφει*, *φάρει*, *χείλει*, *χῆτει*, and the adjectives *καταπρηνεῖ*, *πλατεῖ*, *προαλεῖ*, *κελαινεφεῖ*.

31. Somewhat more complicated are the rules for *εα* in the acc. sing. and in the plur. of neuters.

a. The acc. of substantives in *-ης*, *-εα*, is always open, with synizesis where required: *Διομήδεα*, *Πολυδεύκεια*, *Εὐπείθεια*.

b. Adjectives are also open: *ἀμφηρεφέα*, *ἀολλέα*, *ἀπευθεία*, *ἀπηνέα*, *ἀριπρεπέα*, *ἀριφραδέα*, &c.; there are found with synizesis, *Διοειδέα*, Π., γ, 27, &c., at the end of the verse, *ἄλλοειδέα*, Od., ν, 194, *ὑψερεφέα*, Od., δ, 757;—yet contraction occurs after two short syllables in *αἶνοπαθῆ*, Od., σ, 201, supported by the usage of Anacreon in *αἶνοπαθῆ πατρίδ' ἐπόψομαι*, which the Harl. Schol. quotes at Od., μ, 313. Add *πρωτοπαγῆ*, Π., ω, 267; although Wolf admits *πρωτοπαγέα* in that place.

c. Lastly, the plural termination *εα* is open in neuter substantives: *νείκεια*, *τεύχεα*, *τείχεα*, *βέλεια*; and even where the verse invites contraction: *καὶ πάθεν ἄλγεα*, Π., ω, 7. So *στήθεα*, *σάκεια*, and *ῶκα βέλεια Τρώεσσιν ἐφίει*, Π., ο, 444, probably from the edition of Aristarchus, who, according to the Harl. Schol., also read *τεμένια*, Od., λ,

184, where Wolf admits *τεμάτη*. Τεύχη is twice found, Π., χ, 322, η, 207.

32. The nom. *ες* is open or contracted as the verse requires : ὀμηγέρες, ἐπαρτές, κατηρεφές, κεναιχές, ὄξεις. Close together stand, πρωτοπαγείς νεοτευχές, Π., ε, 194. Contracted are, ἐναργείς, ἐπιδευείς, ηλιτεῖς, in the fifth foot, Od., π, 317, γ, 498, χ, 418.<sup>(R)</sup> Also πρηνεῖς, Π., λ, 179. Hence the synizesis is doubtful in ἀσκηθείς καὶ ἄνουσοι, Od., ξ, 255, and we should read ἀσκηθεῖς, did not the Harl. various reading ἑσκηθείς point to ἀσκηθείς.

33. The *genitive* is always open, as στηθείων, ἀλσίων, except where *ς* stands between two vowels. Comp. n. 35.

34. The *accusative* *ας* is equally open : ἀολλέας, εὐπλακίας, θαμείας, and with synizesis, πελέκας, Π., ψ, 114, &c. Comp. § CXLIX, 2. The contraction of *ας* into *εις* occurs (besides πόλεας, πόλεις, already mentioned,) only in πολέας, πολεῖς ὀλέσαντ' αἰζηούς, Π., ο, 66. Comp. Π., ν, 734, υ, 313, φ, 59, 131. However we find also πολέᾱς, Π., α, 559, β, 4, Od., γ, 262 : also at Π., φ, 131, the Ven. Schol. gives the open form.

### § CXCIH.

#### PURE WORDS IN *ς*, WITH *α* AND *ε* BEFORE *ς*.

35. Several adjectives have long *α* before *ς* at the end of the root : ἀκραής ; hence ἀκραίῃ, (ἀκραία,) ἀκραῖῃ, comp. n. 31, δ., ἀλκίαις.—Ζαής and Ζαῖῃ, Od., μ, 313, passing into the first decl. ; yet Ζαῖῃ also must have been read there, since the Harl. Schol. gives αἶνοπαθῇ as parallel.—Δυσαής, δυσαίος, and with double *ς*, δυσαήων, Od., ν, 99, also from ὑπεραής, ὑπεραίῃ, Π., λ, 297.—Ζαχρηής (i. e. Ζαχραής from χρα in ἔχραι, ἐπέχραι, and Ζα), whence (Ζαχρηέας,) Ζαχρηεῖς, (Ζαχρηέων,) Ζαχρηῶν, Π., ε, 525, formerly Ζαχρειῶν with *ει* after the analogy of Ζεῖδωρος. (Comp. Schæfer ad Hes., i, 560.)

36. Those which have *ς* before *ς*, are, besides the words derived from κλῖος, the following : σπῖος, δῖος, κλῖος, χρεῖος ; thus :

## Singular.

- N. σπείος,  
 G. σπείους, Od., ε, 68, 226, &c.,  
 D. σπῆϊ, ib., μ, 210, Π., σ, 402, ω, 83, &c.  
 Acc. σπείος, σπείος, Od., ε, 194.

## Plural.

- N. . . . .  
 G. σπείων, H., III, 264,  
 D. σπείσσι, Od., α, 15, &c.  
 σπῆισσι, ib., ι, 400.

## Acc. . . . .

viz. from the root σπει (from στείε, σπῆλα, comp. σπῆλαια, *spehlaia*), εῖ is combined into η in σπῆϊ and σπῆισσι, the one ε is dropped in σπείσσι (where σπῆισσι would be more analogous), and ε is extended into ει in σπείους from σπει-εος, σπειῖος, σπείους.—Nom. acc. δέος, gen. (δέεος,) δείους, Π., κ, 376, α, 4, the two genitive forms, σπείους, δείους, supporting one another, although the only genitives in ους in the Homeric dialect.—Of κλέος appears only (κλε-εα,) κλέᾱ, Π., ι, 189, comp. ib., 524, Od., ϑ, 74, and together with χρέος only the extended χρεῖος, Π., λ, 686, &c.

37. From κλει in κλέος are derived first a number of proper names, in which the terminations ος and ης are both found, as in Πάτροκλος, discussed under the second declension. So Ἰφίκλου, Π., β, 705, Φέρεκλον, ib., ε, 59. As a single Homeric *nominative* in opposition to those in ος stands, with ε extended, Οἰαλείης, Od., ο, 244. Add,

- N. Ἡρακλῆης, Hes., ϑ, 318,  
 G. Ἡρακλῆος, Π., ξ, 266,  
 D. Ἡρακλῆϊ, Od., ϑ, 244,  
 Acc. Ἡρακλῆα, Π., ξ, 324,  
 Ἡρακλία, Hes., ᾱ, 448,  
 V. Πατρόκλεις, Π., π, 49,

so that εῖ is contracted into η in (ῆρακλεα,) Ἡρακλῆα, but in Ἡρακλία one ε is dropped.—Ἡρακλῆϊ appears trisyllabic (Ἡρακλῆ,) in Hes., ᾱ, 458 (where all the MSS. agree in giving the dative); so Ὀδυσῆ, ἦρα, of which hereafter.

38. After this analogy appear Ἀγακλῆος, Βαθυκλῆα, Διοκλῆος, Διοκλῆα, Ἐπικλῆα, Ἐχεκλῆος (but Ἐχεκλον, Π., υ, 474,

π, 694), and those cases of Πάτρεαλος which pass into the third declension.

39. The adjectives derived from the same root vary in the use of *υ* and *η*.—From ἀκλῆς stands ἀκλῆϊς (or ἀκλαῖς), Π., μ, 319, for ἀκλαίς, which however is more aptly combined into ἀκλῆς. Add ἀγακλῆος Πριάμοιο, Π., π, 788, comp. ib., ψ, 529. With *υ* there are left εὐκλαῖας, with the adverbs, ἀκλαῖως, εὐκλαῖως.—Ἐὐρρεῖς (also εὐρρεός,) has in the gen. (εὐρρεός,) εὐρρεῖος. Lastly, the longer form κλαῖω, ἀγακλαῖνός (but τηλεκλήνός from καλέω), and from κλαῖω, gen. ἀπακλαῖνός.

40. A in Ἡρακλῆα, Hes., α, 448, is on account of the synizesis in that place of undetermined quantity; but ἀκλῆα, Od., δ, 728, and δυσκλῆα, Π., β, 115, ι, 22, have it long; so probably Ἡρακλῆα has it long too, it being not uncommon that where one vowel is dropped the remaining one is lengthened. Other forms, in which this *ε* has been dropped, cannot be pointed out, and ἀκλαίς, Π., η, 100, εὐκλαίς, ib., ρ, 415, are adverbs. The later forms of this sort, as ἀγακλαῖα, Pind. Pyth., 9, 110 (185), εὐκλαῖ, Ol., 10, 89 (101), are derived from the abbreviated root κλε, giving κλής, ἀγακλής, εὐκλής.

41. The adjectives derived from substantives with *αι*, double the first and extend the second, ηι, in the feminine termination, in which alone they are used: Ἰφικληίη, Ἰφικληίης, Ἐπικληίης. So

Ἡρακληίη, Π., λ, 690,

Ἡρακληίης, ib., β, 666,

Ἡρακληίη, ib., β, 658, ο, 640,

Ἡρακληίην, ib., ε, 638.

## § CXCV.

### PURE WORDS IN *ε* WITH THE TERMINATION *ως* IN THE NOMINATIVE.

42. Masculines in *ε*, with the tone upon this *ε*, have the nominative formed in *ες*, *ως*, βασιλεύς, Ἀχιλεύς, while, in those with toneless *ε*, it passed into *ης*, Διομήδης, Πολυδαίης.

43. Proper names still unformed, viz., ATPE, TVTE, AXLE, &c., for Ἀτρεΐς, Τυδεΐς, (Ἀχλεΐς,) Ἀχιλσεΐς, are seen upon votive cups and marbles, cut in the most ancient style. In the formation the terminations fluctuated between *ης* and *ως*, until they were separated in the manner above stated. A trace of this is found in Κισσῆς, Π., λ, 223, where Κισσεΐς was once read, with which Aristarchus placed Ποδῆς and Ἑρμῆς.

44. The substantives, which are not proper names, have, except in the nom. voc. sing. and dat. plur., universally : doubled into *η* : βασιλεύς, βασιλῆος, βασιλῆϊ, βασιλῆα, βασιλεῦ, βασιλῆες, βασιλῆων, ἱππῆων, βασιλεῦσι, ἱππεῦσι, βασιλῆας, ἱππῆας. Of ἀριστεύς, not found in the nom., but remaining in ἀριστήος, ἀριστήα, ἀριστήες, ἥων, ῆας, the dat. plur. is ἀριστήεσσιν, σι, Π., α, 227, ι, 334, &c., as νήεσσιν from νηῦς. In Hesiod first the vowel is shortened. *Comp. Brunk ad Hes.*, ε, 244, who writes βασιλείων, and *Schæfer, ib.*, 246, who writes, as voc., βασιλῆς. Of the proper names several have no doubling of the vowel, as Ἀτρεΐς, Τυδεΐς, Ἀτρεῖός, εἶ, ἱα, Τυδεῖος, εἶ, ἱα; some have the long and short vowels intermixed, of which more below.

#### 45. Examples.

N.	βασιλεύς,	Τυδεΐς,	Πηλεΐς,	Ἀχιλσεΐς,	Ὀδυσσεΐς, (1)
				Ἀχιλλεΐς,	Ὀδυσσεΐς,
G.	βασιλῆος,	Τυδεῖος,	Πηλῆος,	Ἀχιλῆος,	Ὀδυσῆος,
				Ἀχιλλῆος,	Ὀδυσσῆος,
			Πηλέος, (2)		Ὀδυσεῦς, (3)
					Ὀδυσσεῖος,
D.	βασιλῆϊ,	Τυδεῖ,	Πηλῆϊ,	Ἀχιλῆϊ,	Ὀδυσῆϊ,
				Ἀχιλλῆϊ,	
			Πηλεί,		
			Πηλεῖ, (4)	Ἀχιλλεῖ,	Ὀδυσεῖ,
Acc.	βασιλῆα,	Τυδέα,	Πηλέα,	Ἀχιλῆα,	Ὀδυσῆα,
		Τυδῆ,		Ἀχιλλῆα,	Ὀδυσσῆα,
					Ὀδυσσεῖα, (5)
					Ὀδυσῆ,
V.	βασιλεῦ,			Ἀχιλεῦ,	Ὀδυσεῦ,
				Ἀχιλλεῦ,	Ὀδυσσεῦ.

46. a. *Nominative.* (1) The original forms are those

with the single consonant, which is doubled in 'Οδυσσεύς and 'Αχιλλεύς—the only forms in which the duplication is retained in prose.

- b. Genitive.* (2) In Διογενὴς Πηλεὺς υἱός, Π., α, 489, and in ib., π, 21, Od., λ, 478, it would be more rhythmical to write Πηλῆος υἱός, Πηλῆος υἱέ. The short form would then remain, on account of its dactylic quantity, in σχέτλις Πηλέος υἱέ, Π., π, 203, comp. ib., υ, 2, φ, 139, &c. So we should write Μηιστῆος υἱός, Π., β, 566, ψ, 678, but Τυδέος υἱός, ib., ε, 163. Comp. β, 406, δ, 365, 'Αγρίου υἱόν, γ, 37, &c.—(3) 'Οδυσσεῦς stands in Od., ω, 397, and, according to the Harl. ms., δόμων προπάροιθεν 'Οδυσσεῦς, ib., 416, instead of προπάροιθ' 'Οδυσῆος. So, according to the Townleian Schol., some read 'Ιδομενεῦς, Π., ν, 424, but wrongly (see Bekk., p. 130, obs., Spohn, p. 155).
- c. Dative.* (4) Πηλεῖ, ὅς περὶ κῆρι, Π., ω, 61. So Πορθεῖ, Π., ξ, 115, in the first foot, in which also ἰχθυῖς, &c., n. 25, were contracted without metrical necessity. At the end of the verse we find 'Αχιλλεῖ, Π., ψ, 792, and formerly also 'Οδυσσεῖ ἐνὶ οἴκῳ, Od., ο, 157. The Harl. ms. has there 'Οδυσῆϊ ἐνί, and defends it by ἦρωι Λαομέδοντι (thus reading, according to our orthography, 'Οδυσῆ, ἦρω \*).
- d. Accusative.* (5) 'Οδυσσεῖα εἶσαν, Od., ζ, 212, is deemed an inferior reading to 'Οδυσσῆ' εἶσαν; yet the apostrophe, in this case, as in 'Οδυσῆ' ἐφάμην, Od., ν, 131, 'Οδυσῆ' ὄν, ib., τ, 267, and ἐς Πηλῆ' ἰκέτευσε, Π., π, 574, should be removed: not 'Οδυσῆ' from 'Οδυσῆα, but 'Οδυσῆ from 'Οδυσσεῖα, Πηλῆ from Πηλεῖα, as is shown by ἀλλ' 'Οδυσῆ παθίονσα, Od., τ, 136. Add Τυδέα, Π., ζ, 222, and Τυδῆ, ib., δ, 384, Μηιστῆ, ib., ο, 339. (Comp. *Herm. ad Greg. Cor. in Addendis*, p. 878.) On the other hand it must remain in 'Αχιλλῆ' ἴσχωσι, Π., υ, 139,

\* In that place, however, it is better to read κυχών for κιών, according to the marginal lection of the Vatican ms., so that 'Οδυσῆ would be the accusative: Αἱ γὰρ ἰγών εἰς Νηστήσας 'Ιθάκηδε, κυχών 'Οδυσῆ ἐνὶ οἴκῳ Εἴποιμι (cil. αὐτῷ).



Πατροκλῆ' ἐξαναρίζων, ib., χ. 381, since here we can admit no short form as lying at the basis of contraction, and we cannot take away the apostrophe, although inaudible between two vowels, when supported by the analogy of the forms.

## § CXCV.

### PURE WORDS IN *ο*.

47. Substantives in *ο* contract their forms with the exception of *χράς*. We have to consider *αἰδώς*, *ῥάς*, *Καλυψά*, *παμινά*, *Λητώ*, *χρεά* and extended *χρειά*.

G. (*ῥόος*,) *ῥοῦς*, *Καλυψοῦς*, *Λητοῦς*, Π., 9, 508, α, 9, &c.

D. (*ῥοῖ*,) *ῥοῖ*, *Λητοῖ*, *παμινοῖ*, *χρειοῖ*,

Acc. *αἰδῶ*, *ῥῶ*, *Λητῶ* (but *Λητῶ*, with grave accent, Od., λ, 580, as also *Θειανῶ*, Π., λ, 224),

V. *Λητοῖ*, H., I, 14, 62.

Obs.—*ῥῶς* from *ῥῶς* has *αω* changed into *ῖω* in *ῖωσφορος*, Π., ψ, 226.

48. The forms of *χράς* remain open: *χροός*, *χροῖ*, *χροά*, *ταμισίχροα*, *εὐχροίς*, Od., ξ, 24.

49. Of *βοῦς* the following forms appear:

N.	<i>βοῦς</i> ,	<i>βόε</i> ,	<i>βόες</i> ,
G.	<i>βόός</i> ,		<i>βοῶν</i> ,
D.	...		<i>βουσί</i> , <i>βουσίν</i> ,
			<i>βόεσσι</i> , <i>βόεσσιν</i> ,
Acc.	<i>βοῦν</i> , (1)	<i>βόε</i> ,	<i>βόας</i> .

(1) The form *βῶν*, Π., η, 238, is an adjective, and signifies, with *ἀσπίδα* understood, the buckler of bull's hide.

## § CXCVI.

### PURE WORDS IN *ω*.

50. *Ω* at the end of the root is often contracted out of *αω*: *δμαιο*, *δμῶς*, *Τυφαιο*, *Τυφῶς*, in Pindar, and in Homer extended

by ε, Τυφασίς, as πᾶς by α, nom. πᾶας. Of the former are found: Τυφασίος, Π., β, 783, Τυφασίῃ, ib., 782, Τυφασίη, Hes., Σ, 821, and from Τυφάων, Τυφάονα, Η., Ι, 306, 352, Hes., Σ, 306. From πᾶας, πᾶτα, πᾶσιν.

51. Forms of Τρώς, δμῶς, and the feminines and adjectives belonging to them.

N. (Τρώς, *father of the Trojan race*), δμῶς, Od., α, 257,

G. Τρώος, Π., υ, 231, Τρωϊάδος—ληϊδος, Od., ι, 263,

D. Τρωΐ, Π., ε, 265,

Acc. Τρώα, ib., υ, 230, δμῶ' ἐμόν, Od., δ, 736.

Plural.

N. Τρώες (*the people*), Τρωαί, δμωαί, Τρωάδες, Π., α, 704,

G. Τρώων, δμῶων, Τρωϊάδων, δμωαίων, δμωῶν, Od., τ, 121,

D. Τρωσίν, Τρωσί, Τρώεσσιν, Τρώεσσι, Τρώεσσ', δμῶεσσιν, -α, δμωῆσιν, -σι,

Acc. Τρώας, δμῶας, Τρωάς, Π., γ, 420, δμωάς, Τρωϊάδας, Τρωαδας.

Add also Τρώιοι, Τρώια, Τρωαί, Τρωοίς, Τρωϊκός, Τρωϊκόν, Τρώϊλος, Π., α, 257, &c.

52. Besides these there appear with ω: ἥρας, ἥρων, ἥραι, but ἥρα, Π., η, 458, ἥρα and ἥρῳ Ἀδρηστικοῦ—Μήτρας, μήτρα.—Μίνας, Μίναος, Μίναα, and Μίνα, Π., ξ, 322 (Aristarchus reads Μίαν, like Ἄρη, ζαῖν), according to which ἥρῳ also should be written without apostrophe.

## § CXCVII.

### WORDS OF VARIOUS FORMS.

53. Forms of,

N. ἀνής, θυγάτηρ, μήτηρ, πατήρ,

G. ἀνίρος, ἀνδρες, θυγατήρος, θυγατρὸς, μητέρος, μητρός, πατέρος, πατρός,

D. ἀνέρι, ἀνδρί, θυγατέρει, θυγατρει, μητέρει, μητρεί, πατέρει, πατρί,

Acc. ἀνέρα, ἀνδρα, θυγάτρα (θύγατρ', Π., λ, 740), μητέρα, πατέρα,

V. ἀνῆρ, ib., α, 725, θύγατερ, μήτηρ, πάτερ.

## Dual.

N. Ac. ἀνίρε, ἀνδρα.

## Plural.

N. ἀνίρες, ἄνδρες, θυγατήρες, θύγατρες,  
 G. . . . ἀνδρῶν, . . . . θυγατρῶν, πατέρων, πατρῶν.  
 D. ἄνδρασιν, ἄνδρεσσιν (Π., ε, 308), θυγατέρεσσιν, Π., ο, 197.  
 Acc. ἀνίρας, ἄνδρας, θυγατέρας, θύγατρες, μητέρας, πατέρας.

## 54. Forms of γόνυ and δόρυ.

N.	Γόνυ,	. . . . .	δόρυ,	. . . . .
G.	γουνός, (1)	γούνατος,	δουρός,	δούρατος,
D.	. . . . .	. . . . .	δουρί,	δούρατι,
Acc.	γόνυ,	. . . . .	δόρυ.	. . . . .

## Dual.

N. Ac. . . . . δοῦρε. . . . .

## Plural.

N.	γοῦνα,	γούνατα,	δοῦρα,	δούρατα,
G.	γούναν,	. . . . .	δούρων,	. . . . .
D.	γούνεσσι,	γούνασι, (2) γούνασσι,*	δούρεσσι,	δούρασι,
Acc.	γοῦνα,	γούνατα,	δοῦρα,	δούρατα.

(1) Γουνός, Π., λ, 547, Od., τ, 450. — According to the common opinion (*Eustath. ad Od.*, 2, p. 1606, l. 62), γουνός and δουρός arise by transposition from γονυος, δορυος; whence also we must admit that γοῦνα and δοῦρα came from γούνατα and δούρατα by abjection of τα. By comparing, however, γόνυ with *genu, genua*, we perceive the original γοννα, and this weakened out of γονφα; which form, after the ejection of the *f* and the consequent extension of *o*, gives immediately γοῦνα,—so δόρυ, δοῦρα. To both forms γουνός and δουρός stand in due relation, with respect to formation and accent, while γουν and δουρ are taken as roots; which are revealed also in γούνεσσι, δούρεσσι, and according to which, γούναν and δούραν should, by the law of analogy, be accented γουνῶν, δουρῶν. The other forms, γούνατος, δούρατος, &c. must be from lengthened roots γουνατ, δουρατ; the nominatives pertaining to which, γουνας, δουρας, if they ever existed, were obsolete in common use.

(2) Together with γούνασι, γούνασιν, Wolf has retained γούνασσι, Π., ι, 488, ε, 451, contrary to the reading γούνεσσι

enjoined by MSS. and Scholiasts, although the doubling of  $\sigma$  after  $\alpha$  in the dat. plural, after he has given up  $\tilde{\alpha}\nu\delta\rho\alpha\sigma\sigma\iota$  for  $\tilde{\alpha}\nu\delta\rho\epsilon\iota\sigma\sigma\iota$ , Il.,  $\rho$ , 308, has no sure ground to rest on; and  $\gamma\omicron\upsilon\eta\sigma\sigma\iota$  is certainly established both by its analogy with  $\gamma\omicron\upsilon\eta\alpha$ , and by the parallel forms  $\tilde{\alpha}\rho\eta\sigma\sigma\iota$ , Il.,  $\pi$ , 352, and  $\delta\omicron\upsilon\rho\epsilon\iota\sigma\sigma\iota$ , ib.,  $\mu$ , 303, Od.,  $\vartheta$ , 528. There is left only  $\delta\epsilon\iota\kappa\alpha\nu\omicron\omega\nu\tau\omicron$   $\delta\epsilon\pi\alpha\sigma\sigma\iota\nu$ , Il.,  $\omicron$ , 86, with a *disputed reading* (Zenodotus gives  $\delta\epsilon\iota\kappa\alpha\nu\omicron\omega\nu\tau'$   $\tilde{\epsilon}\pi\tilde{\epsilon}\sigma\sigma\iota$ , or rather  $\delta\epsilon\iota\kappa\alpha\nu\omicron\omega\nu\tau\omicron$   $\tilde{\epsilon}\pi\tilde{\epsilon}\sigma\sigma\iota\nu$ ), and *various* forms,  $\delta\epsilon\pi\alpha\sigma\sigma\iota$ , and  $\delta\epsilon\pi\acute{\alpha}\sigma\sigma\iota$ , to be read with synizesis.

55. Forms of  $\tau\omicron$   $\kappa\acute{\alpha}\rho\eta$ , the head. The root is  $\kappa\acute{\alpha}\rho$  (as acc. in Il.,  $\pi$ , 392), with the formal syllables  $\alpha\tau$  and  $\eta\tau$ ,  $\kappa\alpha\rho\alpha\tau$ ,  $\kappa\alpha\rho\eta\tau$ ; from the former come  $\kappa\rho\alpha\tau$  by the ejection, and  $\kappa\rho\alpha\alpha\tau$  by the transposition, of  $\alpha$ ; from the latter comes the nom.  $\kappa\acute{\alpha}\rho\eta$  by the abjection of  $\tau$ ; whence by a new addition of  $\alpha\tau$ ,  $\kappa\acute{\alpha}\rho\eta\alpha\tau$ , and of  $\nu$ ,  $\kappa\alpha\rho\eta\nu$ , which gives  $\kappa\acute{\alpha}\rho\eta\nu\omicron\nu$ .

Roots,	$\kappa\alpha\rho\alpha\tau$ ,	$\kappa\rho\alpha\tau$ ,	$\kappa\rho\alpha\alpha\tau$ ,	$\kappa\alpha\rho\eta\tau$ ,	$\kappa\alpha\rho\eta\alpha\tau$ ,	$\kappa\alpha\rho\eta\nu$ .
N.	.....	.....	.....	$\kappa\acute{\alpha}\rho\eta$ ,	.....	.....
G.	.....	$\kappa\rho\alpha\tau\acute{\omicron}\varsigma$ ,	$\kappa\rho\acute{\alpha}\alpha\tau\omicron\varsigma$ ,	$\kappa\acute{\alpha}\rho\eta\tau\omicron\varsigma$ ,	$\kappa\alpha\rho\eta\acute{\alpha}\tau\omicron\varsigma$ ,	.....
D.	.....	$\kappa\rho\alpha\tau\acute{\iota}$ ,	$\kappa\rho\acute{\alpha}\alpha\tau\iota$ ,	$\kappa\acute{\alpha}\rho\eta\tau\iota$ ,	$\kappa\alpha\rho\eta\acute{\alpha}\tau\iota$ ,	.....
Acc.	.....	$\kappa\rho\alpha\tau\alpha$ , (1)	.....	$\kappa\acute{\alpha}\rho\eta$ .	.....	.....

## Plural.

N.	$\kappa\acute{\alpha}\rho\tilde{\alpha}$ , (2)	.....	.....	$\kappa\alpha\rho\eta\acute{\alpha}\tau\alpha$ ,	$\kappa\acute{\alpha}\rho\eta\nu\alpha$ ,
G.	.....	$\kappa\rho\acute{\alpha}\tau\omega\nu$ , *	.....	.....	$\kappa\alpha\rho\eta\nu\omega\nu$ ,
D.	.....	$\kappa\rho\alpha\sigma\acute{\iota}\nu$ ,	.....	.....	.....
Acc.	.....	$\kappa\rho\acute{\alpha}\alpha\tau\alpha$ ,	.....	.....	$\kappa\acute{\alpha}\rho\eta\nu\alpha$ .

(1)  $\kappa\rho\alpha\tau\alpha$  as acc. in Od.,  $\vartheta$ , 92;—it is masculine, and so all the forms of the same series.  $\kappa\rho\acute{\alpha}\tau\omega\nu$ , Od.,  $\chi$ , 309,  $\omega$ , 185, should be written  $\kappa\rho\alpha\tau\tilde{\omega}\nu$ .

(2)  $\kappa\acute{\alpha}\rho\tilde{\alpha}$  from  $\kappa\acute{\alpha}\rho\eta\alpha\tau\alpha$  (as above  $\kappa\acute{\epsilon}\rho\tilde{\alpha}$ ,  $\kappa\rho\acute{\epsilon}\tilde{\alpha}$ ), only in H., IV, 12 (*ad Cerer.*, see there *Ruhnkenius*).— $\kappa\acute{\alpha}\rho\eta$  appears as  $\kappa\rho\eta$  in  $\kappa\alpha\tau\alpha$   $\kappa\rho\eta\theta\epsilon\nu$  or  $\kappa\alpha\tau\alpha\kappa\rho\eta\theta\epsilon\nu$ , Il.,  $\pi$ , 548, Od.,  $\lambda$ , 588. Concerning  $\kappa\rho\acute{\alpha}\tau\epsilon\sigma\phi\iota$ , comp. n. 3.

56. The forms of  $\nu\eta\tilde{\upsilon}\varsigma$  come from a double root  $\nu\alpha$  (*navis*,) and  $\nu\epsilon$ ; thus:

N.	$\nu\eta\tilde{\upsilon}\varsigma$ ,	$\nu\tilde{\eta}\epsilon\varsigma$ ,	$\nu\acute{\epsilon}\epsilon\varsigma$ ,	
G.	$\nu\eta\acute{\omicron}\varsigma$ ,	$\nu\acute{\omicron}\varsigma$ ,	$\nu\eta\tilde{\omega}\nu$ ,	$\nu\epsilon\tilde{\omega}\nu$ , $\nu\alpha\tilde{\upsilon}\phi\iota\nu$ , n. 5.
D.	$\nu\tilde{\eta}\acute{\iota}$ ,	$\nu\eta\upsilon\sigma\acute{\iota}$ ,	$\nu\acute{\epsilon}\sigma\sigma\iota\nu$ ,	$\nu\alpha\tilde{\upsilon}\phi\iota\nu$ , n. 5.
Acc.	$\nu\tilde{\eta}\alpha$ ,	$\nu\acute{\alpha}$ ,	$\nu\tilde{\eta}\epsilon\sigma\acute{\iota}$ ,	$\nu\acute{\alpha}\varsigma$ .

57. From τὸ (οας) or contracted οὗς we find,

N. . . . . οὔατα,

G. οὔατος, . . . . .

D. . . . . οὔασι, Π., μ., 442,

ἑσίν, Od., μ., 200 (from οατα),

Acc. οὗς, Π., λ., 109, ο., 473, οὔατα, Π., κ., 535, Od., μ., 177, &c.

The contraction of οα into ω is shown also in ὠτάεις (οατοικ), whence ὠτάιντα, Π., ψ., 264, 513.

58. Forms of Σαρπηδών with and without τ :

N. Σαρπηδών,

G. Σαρπηδόνης, Σαρπηδόοντος,

D. Σαρπηδόου, Σαρπηδόοντι,

Acc. Σαρπηδόνα,

V. . . . . Σαρπηῶν.

In the same way λέων, λέοντος, with τ, is related to the Latin *leo*, *leonis*, without this letter.

59. Forms of σῦς :

N. σῦς, σύες, ὕες,

G. συός, ὕός, συῶν, ὕῶν,

D. συῖ, συσί, . . .

σύεσσιν, ὕεσσι,

Acc. σῦν, ὕν, σύας, ὕας.

This word belongs to those which lose the initial consonant according to the demands of metre. Comp. § CLVIII, 12.

60. The following likewise are multiform or irregular :

Αἰθίοπες, ων, εἰσιν, Αἰθίοπας and Αἰθιοπῆας, Π., α., 423.—

Ἄνα, as voc., Π., γ., 351, &c., together with ἄναξ.—Ἄνδρα πῶδεσσι, Π., η., 475, in a suspected verse, where also Aristarchus read ἀνδραπῶδουσι from ἀνδράπεδοι, common out of Homer.

—Ἄος, ἄορι, as neuter, and ἄορας acc. plural, Od., β., 222,

vid. Pers. ad loc.—Ἀστής, ἀστήρι, ἀστήρα, and ἄστρα, Π., δ.,

555.—Γαστήρ (like πατήρ, n. 58), γαστήρος, γαστρός, γαστήρι,

γαστρί, γαστήρα, and γάστρην, Od., δ., 437.—Θηρητής, θηρη-

τῆρος, &c., θηρητῆρας, Π., μ., 170, but θηρήτορας ἄνδρας, ib., ι.,

544.—Λέων, λέοντος, λείουσιν, Π., ε., 782, &c., and λῆς, ib., λ.,

239, &c., λῆν', ib., λ., 480, where the apostrophe is now

removed.\*—Μάστιξ, μάστιγι, μάστιγα, μάστιγας, and from

\* The Grammarians who receive λῆς, λῆτος, λῆτα, have upon their side

~~μαστις~~—of which the root is visible in *μάστις*, Π., ε, 622, *μαστίσται*, ib., υ, 171—come *μάστι*, ib., ψ, 500, *μάστιν*, Od., α, 182.—"Οσσι, both eyes, used only in this form, from *οσ* with the insertion of *σσ*, before which *π* is dropped.—Πληθίς, gen. *πληθύος*, dat. *πληθυῖ*, Π., χ, 458, Od., π, 105, but *πλήθει*, Π., ε, 330, *πλήθει*, ib., φ, 218, ψ, 639, from *πληθος*, not found in the nom. in Homer; acc. *πληθύν*.—Σμαῖδιξ, and *σμάδιγγις*.—Σπινθῆρις, and *σπινθαρίδες*, H., I, 442, like *ἀγκάλιδεσσι*, Π., σ, 555, χ, 503, for *ἀγκάλης*, which by its quantity is excluded from Homer.—Without a nominative appear: *δαῖ*; *λιτὶ*, masc. *λίτα*; *νίφα*, Hes., ε, 505; *στιγρός*, *στίχες*, *στίχας*; *φύλακες* and *φυλακτῆρις*, and *Φῆρις*, the Centaurs; together with *θῆρις*, beasts.

## OF ADVERBS, ADJECTIVES, AND NUMERALS.

### § CXCVIII.

#### A D V E R B S .

1. Adverbs, as the signs of simple conceptions, have, except they arise from words already formed, the root pure, or with only a slight addition, as *λίπα*, *ὄχα*. Others are composed of the roots and adverbial syllables *θα*, *θεν*, *δοι*, *δις*, &c., or prepositions: *δη-θά*, *χαμά-δις*, *πρόχην*, *ἐπ'όνοσφι*, or spring from forms already produced, as *ἐγρηγορτίς*, *ἀνιδρατί*. We shall here collect together the most remarkable of the different classes, according to their terminations.

2. Ending in *α*: *ἄντα*, in front, against, with *ἔναντα*, *ἐναντα*;

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the analogy of *ῖς*, *ινός*, *ἴνα*. If *λίσσι* be quoted from Callimachus (comp. Heyne ad Il., λ, 480), this shows only that he, like Aristarchus, derived the cases from *λῖς*, *λός*, &c., and formed the dat. plur. on that supposition.

αἶψα, quick, with λ thrown away from λαιψ in λαιψη nimble; βρύχα in ὑπόβρυχα, beneath the wave; ἔπειτα. Ἦκα, root φακ in vac-illare, Germ. *wac-kehn*, hence—faint a little.—Θαμά.—Δίχα, twofold, without χ, διά; hence ἀνὰ (ἀναδύχα), διάνδυχα, and with θα, (δυχαθα) δυχθαί, as τρεῖ, τρεχθαί, (τετραχα) τετραχθαί, (ἐν) ἔνθα.—Ἔνεκα, εἵνεκα, and with the gen. τοῦνεκα, οὔνεκα. Ἔνεκεν stands Od., ε, 288, 310. Κούφα, lightly.—Λίπα, with fat, root of λιπαρός, with ἀλείφει λίπ' ἀλείψεν, Od., ζ, 227, otherwise always with ἐλαίῳ, with relation to the verb, ἀλείψαμένῳ λίπ' ἐλαίῳ, Il., κ, 571 comp. ξ, 171, &c. For ἀλείφειν by itself means—to rub, smear, and acquires the meaning *to anoint* by aid of λ (to smear with fat), so that ἐλαίῳ is not superfluous. also with χρίσθαι: χρισάμενοι λίπ' ἐλαίῳ, Od., ζ, 96.—Λί shrilly.—Μάλα, very, μὰ in adjuration; μέσφα, until; μίνν a little, for a short while.—Ὀχα, as giving force to the meaning of ἄριστος in ὅχ' ἄριστος, &c., and ἔξοχα, eminently, root from ἔχω.—Πτύχα in δίπτυχα, twofold; πύχα, frequently, telligently.—Ρέα and ρεία, lightly; ρίμφα.—Τάχα, quickly. Ὑπόδρα, from beneath, from downcast eyes, i.e. looking black from ὑπό and δρακ, the obsolete root of ἔδρακον, δέρομαι; that the original form was probably ὑπόδραξ, and ξ thrown away, as π from γύναι.—Χθιζά (χθισθα), yesterday, and πρῶν Il., β, 305.—With α extended: χαμαί, on the ground, together with χαμά-δισ, and (χαμα-Σ-δε) χάμαζε, to the ground πάλαι; and ναι in ναι μὰ τὸδε σκῆπτρον, Il., α, 234.

3. Α changed into η appears in ἀπάντη, πάντη, everywhere (without ground for subscribing iota<sup>(B)</sup>), ἄλλη, ἦ, τριπλῇ, τετράπλῃ.—With σ added to α: Ἀνδρακάς, one and all, Od., ν, 111, ἱεκάς, far; and with α also changed into η: (ἔμπα) ἔμπεης. With ν added to α: (ἄντα, ἀντί, ἀντία, ἀντιφία) ἀντιβίβω against.—Δα (whence δηθά, or elided δήθ'), δῆν, long.—μύχα in Pindar, μίγδα and μίγδην, and so βάδην, τμήδην, &c. Μά, μῆν, truly, usually weakened into μέν.<sup>(B)</sup>

Obs. 1.—From these must be distinguished adverbs which have the consonant after α from their roots: Ἀκῆν, root καν, κεν. Compare CANo, conCENtus, with α privative, voiceless, silent.—Ἀρ, root of ἀρπάζω, αἰρίω, with the meaning observable in RAP-tim, quick

in (σῆτ' ἄρ) εἴθαρ, (ἀπο-ἄρ) ἄφαρ. — Ἄρ root of ἄρω, fit, join, with the meaning of—fittingly, consequently, now; pure in the particle ἄρ, of which ἄρα is the lengthened and ῥά the transposed form, and which also lies at the basis of (γ' ἄρ) γάρ and (αὖτε ἄρ) αὐτὰρ, ἀτάρ. In like manner in ὄφρα, in which ὄ with the suffix φι, ὄφι (like ἴφι), and ρα, are combined into one form.

*Obs. 2.*—In the forms which by the addition of ν to α (η) have the syllable ην,—ἀντιζήην, μίγδην, &c., appears also the analogy for ἀπρι-άτην (πρια from πρίαμαι, τ as a formal letter before η); and so συνατγδην, Hes., δ, 189, which epic usage does not allow us to consider accusatives feminine as μακράν, and the like.

4. Forms in ις, ι; and, α. without abjection of σ: ἄμυδς from αμ, whence ἄμα, Æol. ἄμυ, with δς), ἄλλυδς (ἄλλο, Æol. ἄλλυ), ἱπαμοιζηδς;—b. ις and ι equally: ἄχρς, ἄχρι, and μέχρς, μέχρι; αὖδς, αὖθι; αὖτς, ἑξαῦτς, αὖτι; πολλάπς and πολλάπι, χαμάδς and χαμάδι στορέσας, Od., τ, 599, according to Eustathius, ib., p. 1879, who cites also χωρίς, ῥί.—c. Those formed with the adverbial syllable τι have ι alone: ἄρτι (αρ as in ἄρω), even now, ἔτι (ε from εἶναι), still being, still. Add to these ἑγρηγορτί, ἀναιμωτί, ἀνιδρωτί, and the like. Also ἔρι, very, the root of ἔρς, ἐρίζω, in compounds ῥέωλος, ἐρίγδουπος; ἦχι, where (needlessly written ἦχι), οὐχί, not, and the dative form ὕψι, on high (ὕψος), ἴφι (root of ἴς, strength, with the suffix φι); νόσφι, and probably also, though now written with σ, λικριφίς, obliquely.

*Obs. 1.*—The forms ἱκητι, with the will, ἀίκητι, against the will, have the root ἱ from ἱμω, aor. ἦκα, and may be considered datives of lost substantives.

*Obs. 2.*—Also the local θι belongs to this class: ὀθι, πτόθι, ποθί, ὀππτόθι, ττόθι, ἱκτοθι, ἀπτόπροθι, καῖθι.

5. Forms in ες, εν, ερ, ε, ει, υ, υς, ευ, χθίς, together with ῥιζά, περς in (δια-ανα-περς) διαμπερίς, ες with abjection of σ in ῥόσε (πο-σ-ες), κείσε. The local δε and θεν, θς: ἔραζε, θύραζε, ῥάμαζε, ἔνθεν, νέθεν, ὄθεν, ὄπισθεν, πρόσθεν, and πρόσσοθεν.—Ερ α ἄτιρ, whence ἄτιρθεν, ἀπάτιρθεν.—Ε in τε, δέ, and the local



δε, ὑσμίνηνδε, &c., of which class mark ὄνδε δόμενδε, Π., π, 442, &c., together with πρὸ φάωσδε, Π., π, 188; the one on account of δε-δε, the other on account of πρὸ-δε, — εἴθε, δεῦτε. — E extended: ἀθισί, εἰ, αἰσί, together with (αι) αἶεν and (αι) αἶς, the last Π., λ, 211, ψ, 648. — Υ in αῦ, αὖ, together with αὖτις, αὖθις, and αὖτως (not αὖτως\*), thus, again, even yet so, hence—without consequence, in vain, — (ανει) αἶνευ, whence αἶνευθεν, ὀπάεινευθεν (i root of ἴημι and ἀνά, hence—leaving behind), εἴ, εὔ, εὖ, ἤ, — (παρχυ) πάγχυ, after Homer's time with χ ejected πάνυ; χνυ (knee,) in πρὸχυν, kneewards, on the knee (χνυ developed becomes γόνυ); ἀντικρύ, front to front, Π., ε, 130, generally—through to the other side (χνυ developed κορυ, head, whence κορυφή), is according to Eustathius to be written with σ where the verse permits: thus also μεσηγύ, μεσηγύς, μεσσηγύ, μεσσηγύς.

6. Forms in ο, οι, ος, ον, ω, ως: δεῦρο, ἐνταυθαῖ, on this spot, Π., ρ, 122, formed as a dative like the non-Homeric ἐνδοῖ, παῖδι — Προϊκός (gen. of προῖξ, a gift), for nothing. — Διαπριδί, κλαγγηδόν, πυργηδόν. — Ἐπισχερά, in connexion, from σχῆν, σχερὸν, whence ἐν σχερῶ in Pindar; ἔσαι, εἶσω; ὀπίσαι, ὀπίσαι; πρόσαι, πρόσαι, προτέραι. — Ἐως, εἶως, and in correlation to these τίας, τείας; ὡς, ὥς, ὥσπερ, and derived adverbs in ως: ἐπιζαφελῶς, ἐπισμυγεῶς (i. e. ἐπι-Σ-μογεῶς), same as ἐκπύως, ημερτίως (ἁμαρτ), περιφραδίως from φραδῆ in περιφραδῆς; εἶως, ὁμῶς.

7. In ξ, added to the root, end ἀπαξ and καθάπαξ, γνίξ on the knee, κουρίξ, Od., χ, 188, explained by the Etym. M., p. 533, l. 55, as ἐκ κόρης τοῦτ' ἐστὶ τῆς κεφαλῆς, hence from κόρυ, κουρί, like γόνυ, γουνί, and with ξ, κουρίξ, i. e. by the head, μουνάξ, λάξ, πύξ, with which also may be classed μάψ, and its derivative μαψιδίως.

8. With respect to local terminations, θι, θει, we may remark, that the latter is often identical in meaning with the former, as Ἰδῆθαι μεδίαν, Π., γ, 276, ἐγγύθει ἦλθε, ib., ρ, 128,

\* Hermann *de pronomine αὐτός*, p. 74.—The Grammarians distinguish between αὐτως μάστιγιν and αὐτως αὐτως, e. g. Schol. Epid. ad Π., α, 123, without sufficient grounds.

~~παρόθεν~~ δέ οἱ ἦλθεν Ἀθήνη, Od., β, 267 (*Apoll. Alex.* π. ἀντ., 344, B.). Perhaps in such passages the termination was originally *θεν*, which afterwards dropped the *ν*, and where a long syllable suited the verse instead of *θεν*, was supported by

*Οἷα*.—The adjectival terminations *ον* and *α* are in Homer also adverbial: *πρῶτον*, *πρῶτα*, τὰ *πρῶτα*, *καλόν*, &c. To this class perhaps belongs as an adverb *ἀκίον*, Od., φ, 89, Il., δ, 22, as *ἐκόν* from the full root *καιν*, so this form from *κα* with *ν* thrown away, *ακα*, whence *ἀκίον*, *ἀκίον*, and this form again, according to the analogy of *ικόν*, *ικοῦσα*, *κρίον*, *κρίουσα*, becoming adjectival, as *ἀκίοντ'*, Od., ξ, 195, *ἀκίονσα*, Il., α, 565, and elsewhere.

## § CXCIX.

### FORMATION OF ADJECTIVES IN HOMER.

1. Several languages make no alteration on the root, which, remaining pure in the adverb, is to be increased to an adjective (and consequently in other tongues is endowed with the signs of gender, number, and case). Thus in the Armenian, the English, and in some cases also in the German.

2. In Greek, certain traces of the same method have remained in *πέτρη γὰρ λίς*, Od., μ, 79, developed *λίσσῃ* . . . *πέτρη*, ib., γ, 293. *τρέφει* from *τρεφ* (as *ῥα* from *ρχ*), undeveloped in *τρέφει κύμα*, Il., λ, 307, developed in *κύματά τε τρεφόμενα*, ib., α, 621, but retained in the former shape in the *non-Homeric* *εὐτροφίς*, and in *ἄνδρες τρέφεις* in Herod., B. 4, l. 9. *Βεῖ* for *βεῖθῦ* occurs in Hesiod, according to Strabo, p. 364, as the formerly quoted subst. *δαῖ*, *κρεῖ*, &c.

3. There is but little change on *ἦρα* from *ερα* in *ἔραμαι*, in *δυμῶ ἦρα φέροντες*, Il., ξ, 132, &c., whence *ἐπίηρα*, ib., α, 572, 578. Similar to this is *αρεν*, *αρεν* in *ἄρεα* with the dative form *πολύαρεν*, Il., β, 106.

4. Thus also the roots in *α* are frequently undeveloped, *αἰχμητά*, *εὐρύοπα*, all of which pass into the first declension,

except (τλα,) πολύτλας, of which no other case is found, and (πτα,) ἀπτής, of which the dat. plur. occurs in ἀπτήσι κασιῶσι, Π., ι, 323. The rest, which have α, are participles in ας, to which also belongs γηράντισσι τοκεῦσι, Hes., εἰ, 171 (γῆρ, Germ. *greis*, Eng. *grey*, whence γήρας part. aor. and γῆρας in the Etym. Mag., p. 231, l. 2, in γῆραις ἐν οἰκείουσι, perhaps γεραις ἐν οἰκείοις).

5. As in πολύτλας, ἀπτής, so with pure words in ε, ι, ο, υ, the addition of σ produces forms of the third decl., with the terminations ης, ις, υς, ως, in the nominative.—Ης from ε and σ in ἀκηδής, πολυκηδής, Διοιδής, εὐεργής, ἡδυεπής, ἡμιτελής, ποδώκης. Several of this class appear only in the plural, as ἐλεγχείς, θαμνίς, πλείς, πρυλές, from περύω for περάω,—πρυλῆς, πρυλής, pedestrian, πολυσπερίας, -έων, ταρφέας, &c.—In ις: πολυῖδρις, νῆις, Δίσις from Δισσι in Δισπιδάς. Among those derived from μῆτις the termination varies between ις and ης (the latter from α according to the first decl.), ἀγκυλόμητις and ἀγκυλομήτης, ἀγκυλομήτιω; δολόμητις, δολόμητιν, voc. δολομήτα; ποικιλομήτην, ποικιλομήτα, without any trace of ποικιλόμητις, and, on the other hand, πολύμητις in 84 places, πολυμήτιος, Π., φ, 355, with no trace of πολυμήτης.\* Of like formation are the epithets of Erinnyes, ἡερόφοιτις and δασπλήτις, Od., ο, 234, the *very* (δα or ζα, e. g. in δαφνοῖός, *very* bloody,) *near approaching* (πέλαω).—In υς: εὖς,

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\* Moschopulus, *ad Hes.*, εἰ, 38, p. 23, affirms that all derivatives of μῆτις are to be written in the nominative as paroxytons with iota, but form, in the other cases, ἀγκυλομήτου, &c., according to the first decl. “*The metre will prove the first point, if any one desire proof in such matters.*” But both assertions are wrong, since in βαθυμήτα Χείρων, Pindar Nem., 3, 53 (92), the metre would not admit βαθύμητις; and, in the second place, the inflections -ιος, -ιν, according to the third declension, are found as well as -ιω, -ην, after the first, e. g. πολυμήτιος Ἡφαιστεια, Π., φ, 355, and Αἰγισθον δολόμητιν, Od., α, 300, γ, 198, 308. Of such groundless observations the old Grammarians are full, and I should have passed over this, like others of the same kind, did it not appear to give support to Schæfer, one of the greatest German critics, in his opposition to me *ad Hes.*, εἰ, 38.

πλατὺς, ἄκικυς, strengthless, Od., ι, 515, ρ, 131, according to the Etym. M., p. 48, l. 24, from κίω, κίκυς, ἄκικυς, unfit to go, weak, and πολύδακρυς.—In *ος* the participles ἐπιπλῶς, μεμαῶς, &c., and from ταμείχρως, ταμείχροα, ταμείχροας.—

6. Of mute and liquid words there are of similar formation in *π* :—παρὰβλῶπις, Π., ι, 449 ; in *k* sounds : καλλιγύναικα, λινοθήρηξ, πολυαῖξ, -ικος, τριχάϊκες, πολυπίδακος, -ες, ἀπορρώξ, μάνυχες ; in *t* sounds : ἀκμηῆτες, ἐρυσάματες, -ας (from ἄρματ), προβλήτες. Thus too, ἀελλόπος and τρίπος, τρίποδος, ἀνάλκις, acc. ἀνάλκιδα and ἀναλκιν, μηκάδες, πολυδεираάδα, &c.—*Liquids*: ἐριαύχενες, πολύρρηνες, γέρον (as an epithet of σάκος, Od., χ, 184), ἐρίηρες.—Those mutes, which are formed by means of (εντς,) εις, have before this termination η, ο : βαθυδινήεις, μεσσήεις, τελέσσαις, λαχνηέντα, αἵματόισσα, ὀμφαλόεντα, νιφόεντα, παμφανόεντα, σκίοεντα, παιπαλόεντα, &c. A contraction of this form occurs in τιμῆς, Π., ι, 605, and τιμῆντα, ib., σ, 475. Where a long syllable appears before ο, this vowel is doubled in order to avoid the trochee in εὐράεντα, Π., υ, 65, κητάεσσαν, κηάεντι, κηάεντα, ὠτάεντα.

7. The termination *ος* is extended in various modes by means of vowels and consonants, thus by ε, ι, λ, μ, ν, ρ, σ, namely *ος*, *εος*, *ιος*, *λιος*, *μος*, *μειος*, *ιμος*, *νος*, *ινος*, *εινος*, *ρος*, *σιος*, *σειος*, with the verbal *τος*, *τεινος*.

It is sufficient, under this head, to cite a few remarkable forms ; e. g. (δορ) δοῦρος, (ἀγαφ) ἀγαυός, (ἀρα) ἀραιός, κρήγυον, delightful, from κέαρ, κῆρ, κρῆ, and a lost root, γαφ in *gavisus*, γαυ, γυ, thus, heart-rejoicing,—(ἀλε) in ἀλεύω, withdraw, avoid, ἡλίας, astray, distracted, φρένας ἡλεέ, Od., β, 243, and with one ε, φρένας ἡλέ, Π., ο, 128, οἶνος ἡλεός, Od., ξ, 464,—(ἀρκ) ἄρκιος, ταλαπείριος, (ἀντι, ἀντιφιος) ἀντίβιος, (ὄμο, ὀμόφιος) ὀμοίϊος and ὀμοῖος, ib., ρ, 218 (not ὁμοιος), γελοῖον, Π., β, 215 (later γελοῖον), ἀλλοῖος, παντοῖος,—(ζω) ζωρός, λυπρός (later λυπηρός), ἀνεμάλιος, ἀπατήλιος, ἀνδρόμεος, πάλλιμος, νήδυμος, ἥδυμος, (δια-προ) διαπρύσιος, ἀπειρέσιος.

## § CC.

### VARIOUS FORMS OF ADJECTIVES.

8. Adjectives frequently occur in various forms, since of

the terminations above enumerated several are sometimes attached to the same root, or the introduction of new syllables produces *extension*, or different roots lie at the basis of the forms, or one form is inflected according to different declensions.

9. *Extension* by means of *ιος, εος, εως* (*ηϊος*), *εινος, ιως, μος, ρος, τος*: *ἀγαθός* and *ἡγάθιος*, *κενός* and *κενός*, *λαΐνος* and *λαΐνιος*, *μείλιχος* and *μειλίχιος*, *ὀλοός* and *ὀλοΐιος*, *πάννυχος* and *παννύχιος*, *πολίπορθος* and *πολιπόρθιος*, *χάλκεος* and *χαλκήϊος*, *ξένος* and *ξένιος*, (*ξινεφια, ξινεια*) *ξινήϊα*, *ξυνά* (*κοινά*) and *ξυνήϊα*, Π., ψ, 806, &c., *κάλλιμος* and *καλός*, *δαμείς* and *δαμνοί*, *λυγύς* and *λυγυρός*. So *ταλασίφρονος*, Π., λ, 466, &c., *ταλασίφρονα*, ib., δ, 421, and *ταλάφρονα*, ib., ν, 300, *ὑψιπετής* and *ὑψιπετήεις*, *πυκνός*, *ἰρός*, with the fuller forms *πυκνός*, *ἰρός*, lastly *ἑὺξοος*, in the gen. *ἑὺξου*, ib., κ, 373, shortened by the rejection of *ο* before *ου*.

10. *Inflected according to different declensions*: *αἰπύς*, *αἰπύϊα*, *αἰπύ*, and acc. *αἰπύν*, also *αἰπὴν* and *αἰπά*, *αἰπυνό*, *αἰπυνῆς*, -ῆ, -ήν; *Δίσις*, *Δισπίσιος*; *εὐεργός*, treating well, *εὐεργής*, well-made; *εἰρήεις* *εἰταῖροι* with *εἰρήρος* *εἰταῖρος*, Π., δ, 266; *εἰβάλον*, ib., ι, 329, &c., and *εἰβάλακα*, ib., γ, 74, &c.; *εὐτείχιον*, ib., α, 129, &c., and *πόλιν εὐτείχεια*, ib., π, 57 (from *εὐτειχῆς*, so that according to analogy it should be written *εὐτειχία*); *λυγύς*, *λίγεια*, and *λυγυρή*, as *θαλερή* with *θάλεια*; *πολύτλας* and *πολύτλητοι*, Od., λ, 38, *πολυτλήμων*, Π., η, 152, Od., σ, 319; *πολύδακρυς*, Π., ρ, 544, abounding in tears, *πολύδακρυ* and *πολυδάκρυτος*, ib., ω, 620, much-bewailed. "Αδακρυς and ἀδάκρυτος are identical in meaning, see Od., δ, 186, ω, 61. "Ιδην *πολυπίδακα*, Π., θ, 47, &c., but *πολυπιδάκου* "Ιδης, ib., υ, 59, &c., where, however, Aristarchus wrote *πολυπίδακος*, which Wolf has received into the text: also from *πίδα*, *πιδήσεως*, ib., λ, 183; *πολύρρηνος*, Od., λ, 257, and *πολύρρηνες*, Π., ι, 154, 296, (also the already cited *πολύαρνι*) from *αρν*, *ρην*; *φοινός*, *φοίνιος*, and *φοινῆεις*; *δαφινός* and *δαφινός*.

11. *Difference arising from various roots*: *ἀργός*, (*ἀργεῖ*) *ἀργῆτι* and *ἀργέτι*, with (*ἀργυφ*) *ἀργυφα* and *ἀργύφειον*, (*argen* in *argentum*,) *ἀργεινός* and *ἀργινός*; *ἴφια* *μῆλα*, Π., ι, 556, &c., and *ἴφθιμος* from *ἴφι* and *τιμή*; *μέτασσαι*, Od., ι, 221,

middle-aged sheep, yearlings, from *μετά* (like *ἐπισσαι* from *ἐπί*, which the Etym. M. quotes from Hecataeus), and *μεσήεις*, Il., μ, 269, the warrior between *ἔξοχος* and *χειρότερος*, also *μέσος*; *νίος*, *ναιρός* (*ἀρ*, new-fitted), and *νηγάτιος* from *νηγά-τεος*, *νίος* and *γα*, rejoicing in newness, glittering with newness; *νήπιος* from *νι* and *επ*, speechless, infant, *νηπύτιος* from *νι* and *απυ* in *ἀπύω*, so also *νηπιάχος*; *νοσσοί* (*ὄσσι*), new-seeing, young, *νογνός*, new-born, young, from *γον*, *γνο*, and from the extended *γενε*, *νεγενείες*.

### 12. Forms of *εὔς* :

- N. *εὔς*, *εὖ*, Il., γ, 235, and *εὖ*, both adverbial,  
*ἡεῦς*, *ἡεῦ*, only in *μένος ἡεῦ*, ib., ρ, 456, &c., and in compounds,  
 G. *εἴῃος* (1) in *υἱὸς εἴῃος*, ib., ξ, 9. Others read *εἰοῖο*.  
 D. . . . .  
 Acc. *εὔν* in *υἱὸν εὔν*, ib., θ, 303,  
*ἡεῦν*.

(1) *Ἐῃος* still stands in Il., τ, 342, Od., ο, 450, ξ, 505, and, in these places, has arisen from *εὔς*, as *βασιλῆος* from *βασιλεύς*, &c.; on the other hand it has been exchanged for *εἴῃος*, from the pretended *εὔς*, *suus*, for *εἰός*, in Il., α, 393, ξ, 9.<sup>(B)</sup> So also Il., ο, 138, ω, 422, 550, in which the meaning of the second person is ascribed to *εἴῃος*. It is better to introduce *εἴῃος* universally, and, where the pronoun is required, to consider it as a representative of the pronoun, as is the case with *φίλος* in similar passages.

### 13. Forms of *πολλός* and *πολύς* :

	Masc.	Neut.	Fem.	Masc.	Neut.
N.	<i>πολλός</i> ,	<i>πολλόν</i> ,	<i>πολλή</i> ,	<i>πολύς</i> ,	<i>πολύ</i> ,
				<i>πουλύς</i> ,	<i>πουλύ</i> ,
G.			<i>πολλῆς</i> ,	<i>πολέος</i> ,	
D.	<i>πολλῷ</i> ,		<i>πολλῇ</i> ,		
Acc.	<i>πολλόν</i> ,	<i>πολλόν</i> ,	<i>πολλήν</i> ,	<i>πολύν</i> ,	
				<i>πουλύν</i> .	
			Plural.		
N.	<i>πολλοί</i> ,	<i>πολλά</i> ,	<i>πολλαί</i> ,	<i>πολέες</i> ,	
				<i>πολεῖς</i> ,	
G.	<i>πολλῶν</i> ,		<i>πολλάων</i> ,	<i>πολέων</i> ,	
			<i>πολλέων</i> ,		

D.	πολλοῖσιν, σι, πολλοῖς,	πολλῇσιν, σι, πολλέσσιν, σσ', πολέσσιν, σσι, σσ',	πολέσιν, σι, πολέσσιν, σσ', πολέσσιν, σσι, σσ',
Acc.	πολλούς,	πολλά, πολλάς,	πολέας, comp. 3rd decl πολλεῖς, n. 33.

Πουλύς and the forms connected with it point to an original πολλύς together with πολλός, so that after the ejection of one λ, in order to lengthen the short syllable thus produced, extension of the vowel was necessary: πολλύς, πουλύς, as βόλλομαι, βούλομαι, ὄλλος (ὄλος), οὔλος, &c. Πουλύ occurs only in compounds: πουλυδάμας, πουλυβότυρα, πουλύποδος.

## § CCI.

### FORMATION OF THE FEMININE IN ADJECTIVES.

#### 14. *Feminine terminations of adjectives:*

- a. In -ος. These are regular, except δοῦρος, of which the feminine is formed in -ις, -ιδος, -ιν.
- b. In -ης, fem. -ια: ἡδυπής, ἡδυπέαια, Hes., 9, 965, 1020, χαλκοβαρής, χαλκοβάραια. So also εὐρυοδείης, Π., π, 635, and τρυφάλεια, -ης, &c., without the occurrence of the masculine.—Of Κυπρογένεια, Hes., 9, 199, and commonly in later writers, there is a form Κυπρογενής, also feminine. See § CLXXXI, n. 48, obs. 1. A different accentuation prevails in ταρφείς, ταρφαιά, δαμείες, δαμειαί, δαμείας, δαμειάς.
- c. In -υς, fem. -ια. Forms with the usual accentuation, as εὐρύς, εὐρεῖα, are frequent. To δασύς, δασεῖα, belongs ἵπποδάσεια.—Of these adjectives ἡδύς has for the fem. the form in -υς: ἡδύς αὐτμή, Od., μ, 369, as well as ἡδεῖα, thus likewise πουλύς in πουλύν ἐφ' ὑγρὴν, Π., κ, 27, Od., δ, 709. There is a different accentuation in λυγύς, λίγεια, λυγείης, λίγειαν, together with λυγυρή, -ήν, -ῇσι.—Θῆλυς is feminine in Π., τ, 97, Od., ε, 467, ζ, 122, Π., κ, 216, ε, 269, together with Δήλεια, Δήλειαι, Δηλείας, and Δηλύτεραι, -αων, -ῃσι. Observe also the cognate form δάλεια, -η, -αν, belonging to δαλύς, which remains

only in *Θαλίῳ*, Π., χ, '504, *Θαλιρός* having been established in common use.—The orthography varies in the word *ἐλάχεια* (of the masc. of which, namely *ἐλαχύς*, the superlative alone appears in Homeric verse, H., II, 578). The orthography varies between *λάχεια* and *ἐλάχεια* in Od., ι, 116 (*consult the Commentators there and upon Hesychius under λάχεια and ἐλάχεια*), Od., κ, 509. Those who read *λάχεια* derive it from *λαχαίνειν*, *σκάπτειν*, so that it should mean *εὐσπαφος*, *εὐγυιος*, manifestly in opposition both to the rules of derivation and the meaning of the word as shown in H., I, 197, where *ἐλάχεια* is contrasted with *μεγάλη τε ἰδεῖν καὶ εἶδος ἀγνητή* in speaking of Charis.

- d. In -*ηρ*, fem. -*ειρα*, and -*ετρια*. From *ἀνὴρ κυδιάνειρα*, *βασιανίηρ*, Π., α, 155, from *πατὴρ εὐπατέρεια*. It is clear that the radical syllable *ερ* in *ἀνέρος*, *πατρός*, was changed into *ειρα*, *ετρια*, but *εὐπάτερεια* extended, on account of the rhythm, into *εὐπατέρεια*. According to the same analogy *μάκαρ* gives *μάκαιρα* with the extension of *αρ* in *αιρα*.

*Obs.*—*Πίειρα* as fem. of *πίων* is anomalous, and manifestly taken from an obsolete root *πειρ*, according to the above mentioned analogy *ειρα*. This root seems preserved in *piger* (the meanings of *fat* and *sluggish* being nearly related).—Thus too, *πρόφρασσα*, Π., κ, 290, &c., belongs not to *πρόφρων* (especially since this is itself feminine, Od., ι, 143), but must be considered analogous to the developed form *προφράζουσα*.—By form, and partly by signification, are distinguished *πρίσχυς*, old, *πρίσχυρα*, honoured, and *πρίσχα*, nom. and voc., Π., τ, 91, ι, 721, &c. Yet there is an evident affinity between the meanings *old* and *honoured*. All these forms have the radical syllable *πρις*, but their terminations as if *πρίσκηρ* and *πρίσχος* had also been used in the masculine.

15. *Gender of adjectives in -ος*. Of those in -ος we find two terminations the *privatives*, e. g. *ἀπόρρητος*, Π., μ, 11, except *ἀθανάτη*, *ἀδμήτη*, and *ἀπειρήτη*, H., III, 133, *ἀπειρισή*, I., υ, 58, &c., once *ἀερότη*, ib., ξ, 78 (but *ἄμειροτος* always



of two terminations), ἀσέεστη, yet φλογί—ἀσέεσται, ib., ρ, 89, βοή δ' ἄσβεστος, ib., ν, 169, ἀεικελίη, Od., ι, 503, yet ἀεικέλιον ἐνὶ κοίτῃ, ib., τ, 341.

16. Of two terminations are also those compounded with εὔ (except participles, as e. g. εὐκτιμένη). Exceptions are found in, εὐρρέιτη, Od., ξ, 257, εὐποιητάων, Π., π, 636, εὐποιήτησι, ib., ε, 466, where however the Harl. and Townl. mss. have εὐποιήτοισι, as εὐποιήτόν τε πυράγην, Od., γ, 434, and κλισίας εὐποιήτους, H., III, 75. Thus we find πλεκτή, γναμπτή, τυκτή; but εὐπλέκτους, Π., ψ, 115, εὐγνάμπτους, Od., σ, 293, εὐτυκτον, ξ, 276. From εὐξέστος are found both εὐξέστη, εὐξέστας, εὐξέστης, and on the other hand, εὐξέστοι δὲ τράπεζαι, Od., ο, 333, εὐξέστου ἀπ' ἀπήνης, Π., ω, 578, εὐξέστην ἐπ' ἀπήνη, Od., ζ, 75. So σανίδες—εὐξέστοι, Π., σ, 276, but κολλητῆσιν εὐξέστης σανίδεσσιν, Od., φ, 137, where, however, εὐξέστοις should be read on account of the very rare abbreviation of ησιν.

17. Thus with other compounds: Χαλκίδα τ' ἀγχίαλον, Π., β, 640, and ἀγχιάλη, H., I, 32, ἀρίζηλοι δέ οἱ αὐγαί, Π., χ, 27, comp. ν, 244, and ἀριζήλη, ib., σ, 219; ἰφθίμους ψυχάς, ib., α, 3, comp. λ, 55, and ἰφθίμη, ib., ε, 415, πολυφόρου, ib., ξ, 200, and πολυφόρον, ib., ι, 568, ἀντιθέη, ἀμφιελίσση, πολυμνήστη, ἀμφιρύτη, ναυσικλείτη, ἀγακλείτη, but κούρης τηλεκλειτοῖο, ib., ξ, 321.

18. Of those not compounded, which were given § LXIII as of two terminations, we find with a feminine termination: ἐρήμην, Od., γ, 270, comp. μ, 351, ἡμιονεΐη, χειμέριαι, Π., β, 294, ἀσπασίη, H., I, 63, but ἀσπάσιος γῆ, Od., ψ, 233, on the other hand we observe ἄλως πολιοῖο, ib., ε, 410, &c., αἰγανέης ῥιπὴ ταναοῖο, Π., π, 589, πρῆξις—οὐ δήμιος, Od., γ, 82, πιπρὸν—ὀδμήν, ib., δ, 406, ὀλοάτατος ὀδμη, ib., 442, ἄγριον ἄτην, Π., τ, 88, ὅπα χάλκεον, ib., σ, 222, κλυτὸς Ἴπποδάμεια, ib., β, 742. (Where the form is not yet decided, a certain feeling of propriety, or regard to euphony, sometimes decides the choice, e. g. πολλὰς δ' ἰφθίμους ψυχάς, Π., α, 3, although ἰφθίμας would have been possible according to ἰφθίμη ἄλοχος, ib., ε, 415. Eustathius (p. 16, l. 18,) properly remarks upon this place: ἐξίφυγε δὲ τὸ ἐν τρισὶ παρίσοις ἄκαιρον κάλλος.) The other verbals are regular: ἀκισταί, Π., ν, 115, γναμπτῆσι, λ,

416, γναμπτάς, σ, 401, γνωταί, ο, 350, δινωτήν, Od., τ, 56, έλειτή, Π., ι, 409, κολλητῆσι, Od., φ, 164, κολλητάς, ψ, 194, &c.

## § CCII.

### OF THE DEGREES OF COMPARISON IN ADJECTIVES AND ADVERBS.

19. In the Homeric degrees of comparison much is found in consonance with the rules already delivered on this subject: as, ὀξύς, ὀξύτατον, βαθύς, βάθιστον, βραδύς, (βαρ) βάρδιστον, μακάντιος, μακάρτιος, μακάρτατος, μελάντιον; or with a slender deviation, as ω instead of ο for the sake of the verse: κακοξυνάντιος, Od., υ, 376, λαγάντιος, ib., β, 350, ὀϊζυνάντιον, Π., ρ, 446, ὀϊζυνάτατον, Od., ε, 105. There are other words, as in the common dialect, either peculiarly irregular or multi-form.

20. Irregular: ἰθύντατα, Π., σ, 508, μισσάτω, ib., θ, 223, νάτη, ib., λ, 712, also νέεται and νείατα; such too as display their roots not in the positive, but still visible in other words, although these are not exactly at the foundation of the degrees of comparison: ἄλγος, ἄλγιον, βασιλεύς, βασιλεύτιος, βασιλεύτατος, κέρδος, κέρδιον, κέρδιστος, κύων (κυν), κύντιον, μυχός, μυχοίτατος, νέρ-θην, νέρτιοι, ὄπι-σθην, ὀπίστατον, πάροιθεν, παροίτιοι, πίων, πióτατον, Π., ι, 577, πρό (προατος), πρῶτος, ῥίγος, ῥίγιον, ib., α, 325, &c., ὑπέρ, ὑπέρτιος, ὑπέρτατος.—Many apparently belonging to this class have still their adjectives: κάρτιστος in κρατύς, ἐλέγχιστος in ἐλεγχείς, so that it is not necessary to make κάρτος and ἐλεγχος their roots.—From obsolete roots are derived, ὀπλότιοι, ὀπλότατοι, κύματος, ὕστιος.—A comparative form without a correspondent heightening of the sense is found in ἀγρότιος, δεξιτιόν, δηλύτιαι, ὀρέστιος, and with merely a faint expression of comparison in σαάντιος, Π., α, 32, θιάντιαι, Od., μ, 111.

21. Multiform: ἄσσον and in the second formation ἄσσο-τίων, Od., ρ, 572, τ, 506, and ἐπασσύτιοι; βραδύς, βραδίων, βράσων, and βάρδιστοι, and according to the same analogy, κρι (in κρίων, whence κρείων), κρίσων; ταχύς, θάσων, θᾶσων,

θάσσονας, and τάχιστα; παχύς, πάσσων; μακ in μακρός, and μῆκος, μαῖσσον, Od., δ, 203, μακροτέρην, Od., σ, 195, and μήκιστον, Π., η, 155; and from μεγ in μέγεθος, μείζων and μέγιστος. So ἀγαθός, βέλτερος, βέλτιον, Od., ρ, 18, where now, from the Harl. ms., is given βέλτερον, and ἀρείων, of which hereafter. Γεραίτερος and γεραῖντερος, κακός, κακίω, κάκιστος, and from χεῖρ, mean, little, bad, χερείων, χείρων, and from χείρων in the second formation, χειρότερος. Λοῖσθος, last, Π., ψ, 536, and λαισθήϊον ἔκφορ' αἰθλον, ib., 785, which decides upon ἡμιτάλαντον δὲ χρυσοῦ λαισθήϊ' ἔθηκεν, ib., 751, where some read λαισθήϊ as from λαισθειῦς, the opposite of ἀριστεῦς. Λαίϊον and λαιῖντερον. Of πλέον, πλείες, &c., below. From πρέσβυς, πρεσβύτερος, τατος, and πρεσβίστην, H., XXX, 2. Πρῶτος, and in the second formation, πρῶτιστος, like τρίτος, τρίτατος. Ῥητῖδιος from ῥα, ῥηττερος, ῥητστη, Od., δ, 565, ῥητται, ib., τ, 577, φ, 75, ὕστερος, ὕστατος, and ὕστάτιος; φαάντατος and φαυνότερος, which was probably φαιννότερος, since only from this (φαεν, φαῖν, φααν,) the other form could arise; φέριστος and φέρτατος; φιλίαν and φίλτερος, φίλτατος; ὤκιστος and ὠκύτατος.

22. Forms of πλε, whence in the singular πλέων and πλείον, in the plural:

N. πλείες, (1) Π., λ, 395,

G. . . . .

D. . . . .

πλέονες,

πλείονες,

πλείους, (2)

πλεόνων,

πλεόνεσσι, σι,

πλείοσιν, σι,

πλέονας, πλείονα.

Acc. πλέας, Π., β, 129,

(1) Πλείες from πλε without a comparative ending, as Germ. *mehre*, Eng. *more* (whence also ΠΛΕΗΣ, ΠΛΕΒΕΣ, *plebs*, properly—the majority of the people, the common people), and with a comparative termination, πλε-ιον, πλεῖον, also πλέον, πλέονες, &c.—(2) Πλείους, Od., ω, 464, in place of πλείονες. So also οἱ πλείονες κακίους, παῦροι δὲ τε πατρὸς ἀρείους, Od., β, 277.

23. Forms of χείρων, root χεῖρ, whence (χέρης) χέρηος, without comparative form, but with comparative signification. Χεῖρ with the comparative termination ιων, χερείων, and by transposition, χείρων.

N.	. . . .	χείων,	χείων,	χείων,
G.	χείνος,	χείονος,	χείονος,	
D.	χείνι,	χείονι,	χείονι,	
Acc.	χείνα,	χείονα,	χείονα,	
		χείων,		
N. plur.	χείνης,	. . . .	χείονες.	

The writing of the forms χείνος, &c., with ει, χείνος, χείνα, arises from the wrong supposition (e. g. of Herodian, Schol. ad Π., α, 80, B), that χείνα is abbreviated from χείονα. As χείων from χεί, so from ἀρει (whence also ἄρης, the apt, or *able*), ἀρείων, the fitter, the better, and ἄρειον, ἀρείονος, ἀρείονι, ἀρείονα, ἀρείων; plural, ἀρείους, Π., π, 557.

### § CCIII.

#### NUMERALS.

##### 1. Forms of εἷς :

N.	εἷς,	ἕν,	μία,	ἴα,
	εἷς, Hes.,	ἑ, 145,		
G.	ένός,		μῆς,	ἱῆς,
D.	. . .		μῆ,	ἱῆ,
Acc.	ἕνα,	ἕν,	μίαν,	ἴαν.

The compounds are ἑνδεκα, ἐνδεκάτη, η, η, and ἑνδεκα with a noun, ἐνδεκάτην, Π., θ, 494. The ordinal has its root in πρῶ, whence πρῶμος (*primus*,) and the common form πρῶτος, also with superlative termination πρῶτιστος.

##### 2. Forms of δύο :

N.	δύω, δύο, δοιά, δοιοί, δοιαί, δοιά,
G.	δύω, Od., κ, 515,
D.	δοιοῖς, δοιοῖσι,
Acc.	δύω, δύο, δοιά, δοιούς, δοιάς, δοιά.

The basis is δύο, Lat. *duo* (δφο, δwo, δwo, Germ. *zwo*).—Δύω (shortened δύο only where the verse requires,) seems to be the dual of δυος, δοος, υ and ο being interchanged, and from δυος is δοιά, δοιαί, &c., with οι for ο.—Numerals compounded of δύο: δυνάδεκα, and (from δο,) δάδεκα, and from this

δω-δεκάτη, Π., φ, 46, and δωδεκάτη, ib., ω, 781, with the cognate word δωδεκάβοιον, ib., ψ, 703; lastly, δυοκαίδεκα.

3. The root of τρεῖς is τρε (*tres*), and with a slight change of sound, τρι, for the adverb. Hence τρεῖς contracted from τρεῖς and τρίας for nom. and acc., Π., β, 671; and neuter, τρία, τρι, without any other form; and the adverb τρίς, thrice, τρίχα and τριχθά, τριπλή, threefold, and τριχάϊκες. The remoter forms arise out of the root of the adverb, namely, τρι: τριήκοντα (and strangely enough τριηκόντων ἐτίαν, Hes., εἰ, 641, apparently corrupted out of τριήκοντα *ἑτίαν*), τρισχίλαιοι: the *ordinals*, in the simple form, τρίτος, ου, φ, ον, η, ων; in the extended form, τρίτατος, φ, τριτάτη, ης, η, ην, τρίτατον, and τριηκόσιοι, 300: the *compound* numbers τρισκαίδεκα, τρισκαδεκάτη, ον; and the nouns compounded with τρίς: τρίακοντα, τριγλήνα, τριγλάνχηνα, τρίετες, τρίσπος, τρίπλακα, τρίπος, τρίπελα, τρίπτυχος, τριστορχαί.

4. The root for *four* is τεταρ, whence by transposition τετρα, the adverb τετράκις, and τισσαρ, whence τίσσαρες, τίσσαρας, τίσσαρα; also from τετορ, τίτορες, τίτορα, Hes., εἰ, 643, and from a root which more nearly approaches the German *vier*, namely, πισυρ, πίσυρες, Od., ε, 70, π, 249, and πίσυρας, Π., ο, 680, ψ, 171, ω, 233. From the root of the cardinal come τισσαράκοντα, τισσαράβοιον, Π., ψ, 705, and from the root of the adverb, τεταρ or τετρα, the *ordinals* τέταρτος, η, ον, and τέτρατος, τέτρατον, also the adverbial form τετραχθά and τετράοροι, Od., ν, 81.

5. From πέντε there arise πεντήκοντα, πεντηκόσιοι, πεντηκοντόγυον, Π., ι, 579. The forms πεντάετες, Od., γ, 115, πενταέτηρον, display α instead of ε, which vowel, even if it did not once stand in the root of the cardinal, as in ἑπτά, δέκα, yet belongs to the adverbial roots of the numbers, and from them has passed into the other forms. Thus from πεντα, πεντάκις (not Homeric), πένταχα, Π., μ, 87, and the above cited πεντάετες, πενταέτηρον. So in the following: ὀκτώ, ὀκτάκις, ὀκτάκνημος, &c. A fuller root, πεμπα, is shown in the verb πεμπάσσειται, Od., δ, 412, also in πεμπάβοια, Π., α, 463, Od., γ, 460, and πέμπτος, η, ον, whence πεμπταῖοι, ib., ξ, 257, *on the fifth day*, the only word of this sort in Homer.

6. The root of ἕξ is ἑκ. Hence ἑκρά . . . ἑκαίδεκαδωρα,

11., δ, 109, and ἔκτον, from ἔξ, ἐξήκοντα, ἐξῆμαρ, and from the adverbial root ἕξα the form ἑξάστις, Od., γ, 115.

7. To ἑπτά belong ἑπτακαίδεκα, and the derivatives ἑπταβόιον, ἑπτάστις, ἑπταπόδην, ἑπτάπορος, ἑπταπύλοιο. The ordinals from another root, ἑβ (as Germ. *sieben*, Thuring. *sében*), ἑβα, ἑβδο, in the short form, ἑβδομος, ον, and in the longer, ἑβδομάτη, Il., η, 248.

8. ὀκτώ appears again only in ὀκτωκαίδεκάτη; the other forms have as their basis either the adverbial root in α,—ὀκτάκνημα, Il., ε, 723, ὀκτάποδες, Batrach., 300,—or a root ογδ, ογδο (like ἑβα, ἑβδο), in ὀγδοος and ὀγδώνοντα, Il., β, 568, 652. The ordinal here also is found both in the short form ὀγδοος, ον, and in the longer ὀγδοάτω, Od., γ, 306, δ, 82, ὀγδοάτην, Il., τ, 246. These forms in ατος appear to have arisen by transference from τέτρατος, δέκατος, and remind us of the superlative the more, because every ordinal has in a certain respect the meaning of a superlative, since it expresses *the highest* of a given number. Thus, for example, the eighth is more than all the preceding numbers *one by one*, so the seventh, sixth, &c.

9. To ἑνρία appertains a considerable variety of forms. The radical appears to be ενα (NEVN). This reveals itself in the ordinal ἐνάτη, Il., β, 313, and its extension ἐνατος, ib., β, 295. Also in the adverbial ἐνάκις and in the derivatives: ἐνάστις, ἐνάνυχες; lastly, with repetition of the first syllable, in ἐνεήκοντα, Il., β, 602, which however is not certain.—Likewise we find the form ενα extended by an inserted ε into ἐνρία. From this arise ἐνεαβοίων, ἐνεάπηχυς, ἐνεαπήχες, ἐνεάχιλοι. Before a following ο, ω, the final α is dropped: ἐνεόργυιοι, Od., λ, 311, ἐνεώροιο, Il., σ, 351; besides which, in the sequence of η, contraction of εη also occurs: (ἐνεαημαρ, ἐνεημαρ) ἐνῆμαρ, through which form the reading ἐνήκοντα, Il., β, 602, instead of the peculiar ἐνεήκοντα, gains some support, especially since it stands in καὶ ἐνήκοντα πόλεις, Od., τ, 174, and is there enforced by the rules of quantity.

10. Δέκα lies unaltered at the root of all forms connected with it: δεκάκις, δεκάχιλοι (like ἐνεάχιλοι), since μύριοι does not occur in Homer, but only μυρίοι, μυρίαί, μυρία, numberless. Add to these δέκατος and δέκας, δεκάδες, Il., β, 128, δεκάδας,

ib., 126, the only word of this class in Homer, and δεκάτην.

11. The remaining cardinals are εἴκοσι, ἑκατόν, and χίλις. Of the first we find the forms εἴκοσι, and, in the Odyssey, apostrophized εἴκοσ' (not εἴκοσιν, except in the compound εἴκοσινήριτ' ἄποινα, Il., χ, 349), and as a digammated word (§ CLIII, 18,) with a prefixed ε: ἐεἴκοσιν and ἐεἴκοσι (not elided ἐεἴκοσ'). The adverb here also has α: εἴκοσάκις, and hence εἰκοσάβοιον, εἰκοσάβοια, and, with α ejected, εἰκοσόρου, Od., ι, 322. On the other hand, the forms of this kind without prefixure have ι: εἰκοσίμετρον and the above cited εἰκοσινήριτ'.

12. Ἑκατόν appears only in this form and in compounds: ἑκατόμβη, ἑκατόμβοιος, ἑκατόμποδον, ἑκατόμπολον, ἑκατόμπυλον, ἑκατόνζυγος.—Of χίλιοι there happens to be found merely the neuter χίλια, χίλι', and the abbreviated form in the compounds: ἐννέαχίλιοι, δεκάχίλιοι.

13. The derived numerals, marking *tens*, from 30 to 90, have, as we saw, as far as they occur, η in the middle: τρεῖς ἑκοντα, &c., except τισσαράκοντα, where rhythm prevents the duplication, and ὀγδῶκοντα, in which contraction from ὀγδοήκοντα takes place. The peculiarities of each are marked under their corresponding primitives.

14. The compound numbers from 11 to 19 are either joined closely together, e. g. ἑνδεκα, δώδεκα or δάδεκα, and so in the forms connected with them: ἑνδεκάτη, η, ἑνδεκάπηχυ, δωδεκάτη, δωδεκάβοιον; or united by means of καί: δυοκαίδεκα, τρισκαίδεκα, ἑκακαίδεκα, ἑπτακαίδεκα, ὀκτωκαίδεκα. That it is necessary to combine the three words by the accentuation into one, is evinced partly by the suppression of σ in ἑκακαίδεκα, partly by the transference of the form so combined into the compound ἑκακαιδεκάδωρα, Il., δ, 109.

15. But this sort of combination ceases when the numbers pass beyond 20: δύο καὶ εἴκοσ', Od., ι, 241, κ, 208, and even πίσυρς τε καὶ εἴκοσι, Il., π, 249 (here, however, we should read πίσυρς καὶ εἴκοσι, partly on account of the digamma in εἴκοσι, partly because τε καί would produce a sort of opposition between the numbers: *four and also twenty*, e. g. οὐδ' εἰ μὴ δεκάκις τε καὶ εἰκοσάκις τόσα δοίη, Il., ι, 379); however, combination appears again when the compound number is united

with a noun: *δυναμεικοσίμετρον*, ib., ι, ψ, 264. Other combinations of numbers than those cited do not appear in Homeric Greek.

*Obs.*—Peculiar to this dialect, however (*ξίνη ἡ σύνθεσις*, Ven. Schol. ad Π., α, 53), are, besides the above quoted *ἰξήμαρ*, *ἰνῆμαρ*, also according to the same analogy, *αὐτῆμαρ*, *πανῆμαρ*, *ποσσῆμαρ*.

## PRONOUNS.

### § CCIV.

#### SUBSTANTIVE PRONOUNS.

1. The following are the Epic forms :

##### Singular.

N.	ἐγών,	ἐγώ,	σύνη,	σύ,	. . .	
G.	ἐμέο,	ἐμεῖο,	σέυ,	σεῖο,	ἔο,	εἶο,
	ἐμεῦ,	μεῦ,	σεῦ,	σευ,	εὔ,	εὐ,
	ἐμέθεν,	σέθεν,	τεοῖο,	ἔθεν,		
D.	ἐμοί,	μοι,	σοί,	τοι,	έοι,	οἶ, οἶ,
			τεῖν,		ἴν,	
	ἐμέ,	με,	σέ,	σε,	ἔ,	έ, ἔε,
					μιν.	

##### Dual.

N.	(νά,)		σφά,	. . .
	ναῖιν,	ναῖι,	σφαῖιν, σφαῖι,	
G.	ναῖιν,		σφαῖιν,	
D.	ναῖιν,		σφαῖιν, σφαῖν,*	σφαῖιν,
Acc.	νά,		σφά,	σφα,
		ναῖι,	σφαῖι,	σφαε.

##### Plural.

N.	ἄμμες,	ὑμμες,	. . . .
	(ἡμέες,) ἡμεῖς,	(ὑμέες,) ὑμεῖς,	



G.	ἡμέων, ἡμείων, ὑμέων, ὑμείων, σφείων, σφείων,	
		σφείων,
		σφῶν,
D.	ἄμμιν, ἄμμι, ὕμμιν, ὕμμι, σφίσιν, σι, σφισιν, σι,	
	ἡμῖν, ἡμιν, ὑμῖν, ὕμμ', Π., σφίν, σφιν,	
	ἡημιν,	π, 551,
Acc.	ἄμμε, ὕμμε, σφείας, σφείας,	
	ἡμέας, ὑμέας, σφας, σφε,	
	ἡμας,	σφ'.

2. The forms ἐγώ, μοι, and ἄμμις, give as roots εγ, μι, αμ, of which the first two survive in the Germ, *ich*, Eng. *I*, and *mir*, Eng. *to me*; the third appears in the English *am*, the first person of *to be*.—To the root μι correspond in the other persons σι and τι, of which hereafter, and these three will be recognised as verbal suffixes; e. g. ἐμ-μῖ, ἐσ-σί, ἐσ-τί. From εγ arises by paragoge<sup>(R)</sup> (ωνη,) the form ἐγώνη, which was retained by the Dorians. From ἐγώνη is the abbreviated form ἐγών, which, however, has in Homer the ν only when supported by quantity.—Of the second person the radical form is τυ (*tu*, DV), the paragogic τύνη, Π., ε, 485, comp. ζ, 262, μ, 237, &c. Σύ and τύ sound like two forms of the same age, but of a different analogy; and in Homer τ is visible only in some dative forms.—For the third person ι is acknowledged by Apollonius Alex. (π. 'Αντ., p. 330, B, comp. *Herm. de pron. αὐτός* in *Actis Lips.*, Vol. I, p. 64, and *Schol. ad Il.*, α, 237.) and others. Some read it in ὥς ἰ ἅπαντα Ἴλιος (i. e. ὥς αὐτή, ἅπαντα Ἴλιος), Π., χ, 410, and *ib.*, Heyne. The Latin *is* evinces, that the full sound of this pronoun was ις. Moreover, that it had the digamma has been ascertained; and *ἴς* compared with Germ. *dies-er*, as δύω with (dswo) *zwo*, and with τίς, τί, and the third personal termination τι, demonstrates the original form to have been τῖς, from which τίς and ἴς proceed, as φῆς and θῆς from φθής or θφθής. For the other cases ι passed into ε, ῖο, ῖ, as in *die-ser*, *these*, so that ι remained only in certain forms, ἴν, μῖν, νῖν.

3. *Genitive*. The forms ἐμέο (στο), ῖο, compared with μι, σι, τι, show ι changed into ε, and the σ thrown away from ος, the universal sign of the genitive, as in the second declension, and some forms of the first (comp. *Apoll. ut sup.*, p. 356, A).

—**E** before *μεο* is to be treated as a prefixture,—to which we shall return under the verbs. The connection of the genitive forms, *ἐμέο*, extended *ἐμεῖο*, contracted *ἐμεῦ*, enclitic *μεν*, and with the rest, is very evident. The forms *ἐμέθεν*, *σέθεν*, *ἐθεν*, have the adverbial termination as a mark of case, as *Αἰσύμεθεν*, *Ἰδμεθεν*, &c.—The forms *ἐμοῖο*, *σοῖο*, for *ἐμεῖο*, *σεῖο*, are confined to places where they are really the genitives of *ἐμός*, *σός*.—*Τσοῖο* stands impregnable in only one place: *ὀδυσσαμένοιο*, *σοῖο*, *Il.*, *ῥ*, 37, repeated *ib.*, 468, “in a book which contains more of what is singular than any preceding one,” so long the cause of the explanation in Hesychius, *ἀμφὶ τσοῖο, περὶ οὔ*, is not detected elsewhere.—*Ἐεῖο*, given in Buttman (ῥ *XVII*, obs. 6, 7), stands not in Homer, nor is the form mentioned by Apollonius.—The apostrophe in the genitive *ἐμῷ* *ὀλίγον*, *Il.*, *ψ*, 789, *σεῷ* *ὅτε κεν*, *ib.*, *ζ*, 454, comp. *Od.*, 462, is, according to the general rule, inadmissible, since it can be avoided by the use of other forms, *ἐμεῦ*, *σεῦ*.

4. *Dative*. The original forms retained by the Dorians, *εμεφιν* (*εμεφιν*) *ἐμεῖν*, *ἐμίν*, *τεῖν*, *τίν*, *εῖν*, *ἴν*, with the old *ν* of the dative in the singular. Only *τεῖν* remains in Homer, and that only in the *Odyssee*, *δ*, 619, 829, *λ*, 560, *ο*, 119, supported by quantity, with which, on the other hand, *ἐμοί* and *σοῖ* correspond as well as *ἐμίν*, *εῖν*. After the rejection of *ν*, *εμε*, *τι*, *εῖ*, and *ι*, were extended by the assumption of *ο*, *ἐμοί*, *σοί*, *σοῖ*, *σοῖ* (*σοῖ* would be more accurate), and *οῖ*;—*μοι* and *τοι* are always enclitic. That *ἴν* is not foreign to the Epic language, is proved by the citation in Apollon. from Hesiod, *ἴν δ' αὐτῷ θανάτοιο ταμίης*, to which place the parallel is: *οἱ δ' αὐτῷ κακὰ τεύχεα ἀνὴρ ἄλλος κακὰ τεύχεων*, Hes., *ἔ*, 248 (comp. Ruhnken. *Ep. Crit.* I, p. 198, ed. second). To this class also belongs *σὺν δέ σφιν* for *αὐτῷ*, *H.*, *XVIII*, 19 (perhaps *σὺν δέ σφιν*), and *βρίθει μὲν σφιν ἄρουρα* for *αὐτῷ*, *H.*, *XXX*. Comp. ῥ *CLXXXVI*, 3.

5. *Accusative*. *Ἐε* (*sese*,) with accent thrown back, as in *ἔε*, *ἔεδνα*, in *ἔε δ' αὐτὸν*, *Il.*, *υ*, 171, comp. *ω*, 134. The accusatives, *μίν* of the Ionians, *νίν* of the Dorics and Tragics, arose from *φιν*, which had *ν* as a mark of the accusative, as in *τιν* for *σέ* (comp. *Apollon. ut sup.*, p. 365, *B*), and which, after the rejection of the *φ*, was, as a feeble syllable, supported

by  $\mu$  and  $\nu$ . Moreover, that  $\mu\acute{\iota}\nu$  and  $\acute{\epsilon}$  were employed not only for the masculine and feminine, but also for the neuter, is demonstrated by  $\sigma\kappa\eta\pi\tau\rho\omicron\nu$  . . .  $\pi\epsilon\rho\acute{\iota}$   $\gamma\acute{\alpha}\rho$   $\rho\acute{\alpha}$   $\acute{\epsilon}$   $\chi\alpha\lambda\kappa\omicron\varsigma$   $\acute{\epsilon}\lambda\eta\theta\epsilon$  . . .  $\nu\ddot{\upsilon}\nu$   $\alpha\ddot{\upsilon}\tau\acute{\epsilon}$   $\mu\iota\nu$   $\nu\acute{\iota}\epsilon\varsigma$   $\text{'Αχαιῶν}$ , κ. τ. λ.,  $\Pi.$ , α, 234; also stands for  $\alpha\ddot{\iota}\nu\acute{\alpha}\iota\varsigma$ ,  $H.$ , III, 268.

6. The *dual* of the first and second persons has the roots (which have survived in the Latin *nos*, *vos*.)  $\nu\omega$ ,  $\sigma\phi\omega$ , either unaltered,— $\nu\acute{\omega}$  in the accus.,  $Od.$ , ο, 475, π, 306, and  $\sigma\phi\acute{\omega}$ , nom.  $\Pi.$ , α, 574, λ, 782, ν, 47, accus. ib., ο, 146,—or with the suffix  $\varsigma$ , as *nobis*, *vobis*, so  $\nu\omega\varsigma$ ,  $\sigma\phi\omega\varsigma$ . These full forms reveal themselves only with  $\nu$  for  $\sigma$  (as  $\Delta\acute{\iota}\nu$  for  $\Delta\acute{\iota}\varsigma$ ), as nominatives, in  $\nu\acute{\omega}\nu$   $\delta'$   $\acute{\epsilon}\kappa\delta\ddot{\upsilon}\mu\epsilon\nu$   $\acute{\omicron}\lambda\alpha\theta\rho\omicron\nu$ ,  $\Pi.$ , π, 99, perhaps also  $\sigma\phi\acute{\omega}\nu$ ,  $Od.$ , ψ, 52, though this is not certain, since  $\sigma\phi\acute{\omega}$  there, may be the dative in relation to  $\eta\tau\omicron\rho$ :  $\nu\acute{\omega}\nu$  may be the accus. in  $\nu\acute{\omega}\nu$   $\acute{\alpha}\gamma\acute{\alpha}\sigma\alpha\nu\tau\omicron$ , κ. τ. λ.,  $Od.$ , ψ, 211. In  $\acute{\omicron}$   $\sigma\phi\acute{\omega}$   $\pi\rho\acute{\omicron}\tau\epsilon\iota$ ,  $\Pi.$ , α, 336, Zenodotus read, without metrical necessity,  $\sigma\phi\acute{\omega}\nu$ , in order to show that the form  $\sigma\phi\acute{\omega}\nu$ , in other cases besides the gen. and dat., rests upon ancient authority, and was limited to these merely by the later schools of the Grammarians. In other places the forms  $\nu\acute{\omega}\iota$  and  $\sigma\phi\acute{\omega}\iota$  without  $\nu$  are used for nom. and accus., and with  $\nu$  commonly for the dative.—The genitive with  $\nu$  stands in only two passages,  $\Pi.$ , χ, 88,  $Od.$ , π, 171. Iota is subscribed only in  $Od.$ , λ, 62, to which the ancient Commentators objected.\* Perhaps the dative without  $\nu$  should stand there:  $\sigma\phi\acute{\omega}\iota$   $\gamma\acute{\epsilon}\nu\omicron\varsigma$  for  $\sigma\phi\acute{\omega}\nu$   $\gamma\acute{\epsilon}\nu\omicron\varsigma$ , so that this  $\nu$  in the dual was not peculiar to any particular case, but stood or fell according to the demand of versification, and thus this inflection (full-written,  $\nu\acute{\omega}\phi\iota\nu$ ), has retained that uncertainty, which we have already ascribed to the application of the suffix  $\phi\iota\nu$ .—For the dative of the third person likewise, a form  $\sigma\phi\acute{\omega}\nu$  is found, but always enclitic, see  $\Pi.$ , θ, 402, α, 338, λ, 628, &c.—For the *accus. of the third person alone*  $\sigma\phi\acute{\omega}\acute{\iota}$  is equally enclitic, see  $\Pi.$ , α, 8, κ, 546, &c., and  $E\acute{\iota}$   $\mu\acute{\eta}$   $\sigma\phi\acute{\omega}$   $A\acute{\iota}\alpha\nu\tau\epsilon$ , ib., ρ, 531.†— $\Sigma\phi\acute{\omega}\acute{\iota}$  for the second

\* Apollon. Alex. π. 'Απ., p. 370, A. Valckenaer ad Phoenicæ, 171, alters the reading to  $\acute{\omicron}\ddot{\upsilon}$   $\gamma\acute{\alpha}\rho$   $\sigma\phi\acute{\omega}\nu$   $\gamma\acute{\epsilon}\nu\omicron\varsigma$ .

† Apoll. Alex. π. 'Απ., p. 373, C, cites also from the Thebais  $\tau\acute{\omega}$   $\kappa\alpha\acute{\iota}$

person, instead of σφῶϊ, was read according to Apollonius, p. 374, by Ixion, in Il., η, 280, to which form therefore σῶς for σῶϊ is parallel, cited by Apollonius out of Antimachus.

7. *Plural. Nominative.* The more ancient forms are ἄμμις and ὕμμις (both with the *spiritus lenis*, comp. Schol. ad Il., α, 335), the roots αμ and υμ with the symbol of connection ς (in ἔσ-α, within, thus AMEΣ, *I within or among a number*, consequently *we*), the other forms are extended: ἙΜΕΕΣ, ὙΜΕΕΣ, ἡμεῖς, ὑμεῖς. The corresponding form for the third person would be ΣΦΕΕΣ, σφεῖς (from ΤΦΙΕΣ, ΣΦΙΕΣ, *he among*), yet it is unknown to Homer, and was employed neither by the Æolians nor the Dorians. *Comp. Apoll., p. 378, B, 380, B.*

8. *Genitive.* The ancient forms ἄμμων and ὕμμων, being of the same quantity with the attenuated ἡμέων, ὑμέων, are on that account not visible in use. To ἡμέων, ὑμέων, belongs σφείων, σφῶν, which in τῷ σφείων, Od., γ, 134, is enclitic, but is not enclitic as σφῶν in Il., μ, 155, τ, 302.

9. The *dative* ἄμμῃσιν in Alcæus (*Apoll., ut supra, p. 383*), compared with σφίσιν, gives as ancient forms, AM-MEΣIN, HMEΣIN, &c., whence ἄμμι and ἡμῖν, &c., are abbreviated, as σφῖν from σφίσιν. (In this σφίσιν the radical *iota* appears again.)—By *enclisis* ἡμῖν becomes ἥμιν (some write it ἡμίν), and ἥμιν passes into ἦμιν, when the verse requires short *iota*, as in Od., λ, 344, υ, 272.—The parallel forms of ὑμῖν, namely ὕμιν and ὕμιν, do not occur, but in their place is found ὕμμι, as ἄμμι also has limited the reception of ἦμιν.—Σφῖν out of the reach of *enclisis*, and therefore *orthotone*, is cited by Apollonius, p. 385, A, from Hesiod: σφῖν δ' αὐτοῖς μέγα πῆμα, probably from ἔ, 46, where now stands σοί τ' αὐτῷ μέγα πῆμα. In Homer it occurs frequently as enclitic. Σφι is always enclitic. Σφ' for σφι, Il., ξ, 205, Od., γ, 440, may be delivered from apostrophe by *synizesis*.

10. *Accusative.* Together with ἄμμε, ὕμμε, shortened from ἄμμεας, ὕμμεας, as σφε from σφείας, there

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σφω γίνετο μήτηρ, i. e. σφῶ without ς (whence also in Il., ε, 531, the apostrophe should be removed), and from Book I, ἀπααίως τί σφω ἄγε οἶκαδε.

stands of like quantity ἡμας, Od., π, 372, nowhere υμας, but σφάς analogous to ἡμας in Π., ε, 567, supported by this analogy, and by Apollonius, Hesychius, and the Etym. M., against the now admitted σφιας. Ἡμίας, ὑμίας, σφίας, are always open, and, where necessary, submit to synizesis. Σφί is always enclitic.

## § CCV.

### OF THE ENCLISIS AND ORTHOTONESIS OF THE PRONOUNS

11. The enclitic forms are written in the paradigm without accent or with an altered accent; but in the present editions much in the use of enclisis is variable. *Universally, however, enclisis ceases when the meaning of the pronoun is by any means raised and strengthened.*

*Obs.*—Hence it follows, that the nom. ἐγώ, σύ, are never enclitic, since they are employed to strengthen the *personal expression*,<sup>(B)</sup> otherwise omitted. Concerning αὐτός, as representative of the third person, there is some doubt. In our Homer it has been retained as enclitic only in Π., μ, 204.

12. The strengthening takes place, 1st, when the case of the pronoun is governed by a preposition, adverb, adjective, or substantive: ἀμφὶ ἐ, ἐν σοί, ἐπὶ οἷ, σέθεν ἀντίον, ἴσον ἐμοί, ἄχος σέθεν, Π., δ, 169, regret for thee, ἄχος στυ, thy regret, would be enclitic, as χήρη στυ, thy widow, but χήρη σεῦ, bereaved of thee. Likewise the regimen of verbs removes enclisis; except when the case governed by the verb stands without relation to another word, or without any peculiar weight, as εἴ με σαάσεις, οὐδέ με πείσεις, οἱ πείθονται, &c.; although in precisely similar passages a stronger intonation is sometimes found: ἀπὸ θυμοῦ Μᾶλλον ἐμοὶ ἴσαι, Π., α, 563, εὐχέσθαι ἐμὲ νικῆσαι, ib., φ, 501, &c.

13. Also, 2nd, in comparative expressions: φέρτερός εἰμι σέθεν, σίω φέρτεροί εἰσι, ἴο μέγ' ἀμείνονα, ἐπεὶ εὖ φημί βίη πολὺ φέρτερος εἶναι (not εὔ), Π., ο, 165.

14. Likewise, 3rd, in oppositions of a different kind : ἐντιδιαστολή, ἀντιδιαστελλόμενον. Thus upon ἡ δ' ἐμὲ χειρὸς ἰλοῦσα, φίλων ἀπόνοσφιν ἑταίρων, Od., μ, 34. Apollonius (περὶ συντάξε., p. 119, Bekk.,) remarks : ὀρθοτονοῦμεν γοῦν τὸ ἡ δ' ἐμὲ . . . διὰ τὸ ἀντιδιαστελλόμενον πρόσωπον τῶν ἑταίρων.—So γαῖδα δ' ἐμοὶ λῦσαι τε φίλην, Il., α, 20, after the preceding ἱμῖν μὲν θεοί, κ.τ.λ., which the Grammarians call ἔμφασις τέρου προσώπου παραλαβομένη (ib., p. 121), or παρέμπτασις ἐντιδιαστελλομένου προσώπου. Hence not ὥς δ' αὐτὰς καὶ καῖνον —ὥς σε, γύναι, κ.τ.λ., Od., ζ, 168, but ὥς σέ, not Ζεὺς δ' κυτὸς νέμει ὄλβον Ὀλύμπιος ἀνθρώποισιν | καὶ πού σοι τάγ' ἰδαικεν, ib., 190, but καὶ πού σοί. So must we emend Il., ζ, 206, ι, 615, κ, 331, υ, 305, and not καλὸν τοι σὺν ἐμοὶ τὸν κῆδιν, ὅς κέ με κῆδῃ, but ὅς κ' ἐμὲ κῆδῃ.

15. Farther, orthotonesis prevails, when with the pronoun also αὐτοῦ, αὐτῶ, &c., or some other word referring to the pronoun, is placed : ἡ ἐμοὶ αὐτῶ, σοὶ δ' αὐτῶ, &c. Hence for τοι αὐτῶ, Od., ι, 187, write σοὶ αὐτῶ, and so in other passages. Likewise we find, ἐμεῦ ζῶντος, στυγερὴν ἐμέ, σέθεν . . χαομένης, l., θ, 477. Hence not γὰρ σὺ πατρὸς ἐνὶ μεγάροισιν ἀκουσα ἄρχομένης, Il., α, 396, but γὰρ σίε, and so correct ib., θ, 483, χ, 124, ψ, 70, Od., γ, 53, &c.

Obs.—If the meaning of αὐτός be not immediately connected with the substantive pronoun, but the one be only a closer definition of the other, then the *orthotonesis* disappears, and αὐτός may be placed either first or second : Εὐρύαλος δὲ ἰ αὐτὸν ἀριστάσθω ἐπίισσιν, Od., θ, 396, not *himself*, but *him*, namely *that very person*, that is Ulysses, and these cases are parallel to the *article* or *pronoun* with a following name, § CCLXXKIV, 17.—So μ' αὐτὸν, Il., κ, 242, μιν αὐτὸν, Od., δ, 118, and with αὐτός preceding : αὐτῷ τοι, Il., ι, 249, αὐτόν σε, ib., ι, 680.

16. Lastly, the enclisis is removed by strengthening particles : γέ, πέρ, δέ, μέν ; μὴ γὰρ ἔμοιγε, Il., α, 295, &c., and with καί : καὶ ἐμοί γε, ib., λ, 366, &c. Hence not οὔτε μέ ἐν μεγάροισι, Od., λ, 198, οὔτε μέ γ' ἐν νῆεσσι, ib., 406, but

in the first passage, οὐτ' ἔμ' ἐνί, and in the second, οὐτ' ἐμ' γ' ἐν, as was the earlier reading in both.

17. On the other hand the enclisis is required for the genitive of possession, and hence πατρὸς σοῖο is preferred to πατρὸς σεῖο, Π., α, 486, and in μεγαθύμου σεῖο φονῆος, ib., ε, 335, σοῖο should be adopted out of the Harleian MS.—When there is a separation between the words, as ἤματι τῷ, οὐτ' ἐμὶ Διὰ Θέτις ἤψατο γούνων, Π., ο, 76, comp. ib., δ, 348, χ, 454, Od., τ, 348, we must understand not an *union* (σύνταξις), but an *apposition* (παράταξις,) of ideas, so that in Od., τ, 348, the verb ἤψασθαι refers equally to ἐμεῖο, to touch me, and to ποδῶν, to touch the feet.—Also by being placed first this genitive is relieved from enclisis: as, σέο δ' ὅστιά τῖσι ἄρουρα, Π., δ, 174.

18. Enclisis is required likewise,

- a. For the dative, which stands for a genitive, e. g. ὅσι δέ οἱ, Π., α, 104, ἐν δέ οἱ ἦτορ, ib., 188, whence in αἶδ' ἐὼν οἶκον Κήδεσπον, Od., ψ, 8. Wolf has adopted from Eustath. οἷτε οἱ οἶκον.
- b. For the dative which conveys but a slight notion of appropriation, so that in φράζεσθ', ὡς ὑμῖν πρόμαχος δαδμημένος εὔδει, Π., ξ, 482, where one MS. has ὕμμιν, we should write ὕμιν.
- c. For the so called dative of advantage (*dativus commodi*): ὄφρ' ἤμιν ἐκάργον ἰλάσσαι, Π., α, 147, &c. Thus in ἱλαος Ὀλύμπιος ἔσσεται ἡμῖν, ib., 583, read ἡμῶ, and so in Ol., β, 339, Od., α, 166, κ, 464.

*Obs.*—The position of the pronoun before the verb, however, introduces orthotonesis, and as δός μοι and ἐμοὶ δός, so also differ ἀπειλήσω δέ γε ὦδε, Π., α, 181, and σοὶ μὲν δὴ, Μενέλαε, κατηφιήη καὶ ὄνειδος ἔσσεται, ib., ρ, 556. Yet, in the Epic language, this distinction is not strictly observed, and the fluctuating sense, in such relations, easily inclines one way or the other: ἐμὲ δ' ἔγνω καὶ προσέειπε, Od., λ, 91, but ἔγνω δὲ ψυχὴ με ποδῶπιος Δίακίδαο, ib., 470; or even where the pronoun stands before the verb: Μή σι, γέρον . . . παρὰ νηυσὶ κηχεῖω . . . μή νύ ται οὐ χραίσμη σκῆπτρον, Π., α, 26.

## § CCVI.

## OF THE ADJECTIVE AND OTHER PRONOUNS.

## 19. Forms of τίς :

Of indefinite τίς.

N. τίς, τί,

G. τέο,

τεύ,

D. τέφ,

τφ,

Acc. τίνα, τι,

Of interrogative τίς.

τίς, τί, τίη,

τέο, Il., α, 128,

τεύ, ib., σ, 192, also relative,

Dual.

N. τίε.

Plural.

N. τίτες,

τίτες,

Acc. τίνας,

τέων, only Il., α, 387.

20. We saw before that τίς was of the same root with ζ, ζο. Hence it agrees, in the forms τέο, τεύ, τέο, τεύ, with the declension of that pronoun. At the same time the germs of other declensions also appear, of the second in τέφ and τφ for τέοι and τοί, and of the third in τίνα, τίς, τίτες, τίνας.

21. Τίς, τι, with the vowels ο and η, is developed in ΤΟΣ, ΤΗ, ΤΟ, whence proceed,

ός,	ή,	ό,	the relative,
ός,	ή,	τό,	the Epic relative,
ός,	ή,	τό,	the article.

22. It is evident that the Epic relative is distinguished only by its accent from the article, and has all the other forms, τοῦ, τῆς, τῷ, &c., in common with it, without excluding, however, the other forms of ός and ή. "Ο and ός dispute the place when σφιν follows : ή σφιν was the lection of Aristarchus, comp. Etym. M., p. 614, l. 12, ός σφιν of others, comp. Heyne ad Il., α, 73.—In the nom. plur. τ remains according to the exigency of the verse : τοί, ται, τά.

23. The *demonstratives* are formed from ΤΟΣ, ΤΗ, ΤΟ, and the article : (ό-τος) οὔτος, (ά-τη) αὐτή, (το-το) τοὔτο. ΤΟΣ (root ΤΟ,) with a new ΟΣ gives (το-ος) τοῖος, with οὔτος τοιοὔτος.



Besides these there is the demonstrative *ὅς*, which the more accurate ancients accented in that sense, e. g. *οἱ μὲν δυσομίαν Ὑπερίονος, οἱ δ' ἀνιόντος*, *Od.*, α, 24. There are likewise *ὅς*, *ὅς*, and *ὅς*, of which the following datives are remarkable: *τοῖσδεσι, τοῖσδεσσι, τοῖσδεσσιν*, as efforts of the language to subject even the appended syllables to the laws of inflection.

24. *Αὐτός* (compounded of *τος* and *αὐ*, the intensive *α*, as *αὐέφυσαν* of *αὐ* and *έφυσαν*) is by Homer always kept separate from the substantive pronouns: *αὐτῷ μοι, ἐμοὶ αὐτῇ, αὐτῷ τε, σοὶ αὐτῷ, σέ—αὐτόν*, *Il.*, ν, 273, *ἐ αὐτήν*, *ib.*, ξ, 162.\*

25. The acc. *αὐτόν* is enclitic in *κόψε γάρ αὐτόν ἔχοντε παρὰ στήθος*, *Il.*, μ, 204. (Comp. Schol. ad *Il.*, μ, 204, Hermann *de Pron. αὐτός*, p. 65.) Hermann would extend the enclisis also to *αὐτό* and *αὐτά*, *Il.*, γ, 25, ο, 43, &c.

26. The relatives *ὅς* and *ὃς* combine, the first with *τις*, *τι*, the second with *τις*, *ὅστις*, *ὅστι*, *ὅστις*, of which last we find the following forms, of the masculine and neuter genders, <sup>(B)</sup> and beginning with *ο*, which, since the cases are marked by the inflection of *τις*, is not itself inflected.

#### Singular.

N.	<i>ὅτις</i> , <i>Od.</i> , α, 47, &c.	<i>ὅτι</i> , <i>Il.</i> , α, 85, &c. <i>ὅττι</i> , <i>ib.</i> , θ, 408,
G.	<i>ὅττι</i> , <i>Od.</i> , ρ, 421, <i>ὅττις</i> , <i>ib.</i> , α, 124, χ, 377, <i>ὅττι</i> , <i>ib.</i> , ρ, 121, <i>ὄου</i> , <i>Il.</i> , β, 325, <i>Od.</i> , α, 70, <i>H.</i> , I, 156, (1)	
D.	<i>ὄττι</i> , <i>Il.</i> , ο, 664, <i>Od.</i> , β, 114, <i>ὄττι</i> , <i>Il.</i> , μ, 428, (2)	<i>ὄ τινι</i> , <i>Hes.</i> , ε, 21.
Acc.	<i>ὄττινα</i> , <i>Il.</i> , χ, 450, <sup>(B)</sup>	<i>ὄτι</i> and <i>ὄττι</i> .

#### Plural.

N.	.....
G.	<i>ὄττιων</i> , <i>Od.</i> , κ, 39,
D.	<i>ὄττιοισι</i> , <i>Il.</i> , ο, 491,

\* Comp. *Apoll.*, ut *supra*, p. 139, Reiz ad *Hes. Theog.*, 470, Wolf's edition.—Places in Pindar, such as *ὃν πατήρ ἔχει Κρόνος ἐτοῖμον αὐτῷ πά-  
σδεσσι*, *Ol.*, 2, 84 (139), and the like, demonstrate that to his usage also *αὐτοῦ*, *αὐτῷ*, which have here and there intruded, as well as *ἑμαυτῷ*, *αὐτῷ*, were foreign.

Acc. ὄτινας, Il., 492,

οὐστίνας, ib., δ, 240,

ἄ τιν', Il., α, 289,

ἄσσα, ἄσσ'. (3)

(1) In Hymn I, 156, ὄτου is also given. "Oου has clearly arisen from ὄτιο after the ejection of τ, so that *io* was contracted into *ou* instead of *eu*, as in the case of δέιους and σπείους. —(2) Zenodotus, however, read here likewise ὄτιω, which Wolf has admitted.—(3) Il., α, 554, ι, 367, &c., Herodian ad Il., α, 554, derives it from ἄ and σά for τά, which remained among the Megarensians; thus ἄσσα for ἄσα as ὄττι for ὄτι. We find, however, also ἄσσα after ὁποῖα in εἰπέ μοι, ὁπποῖ' ἄσσα περὶ χροῖ' εἴματα ἔστο, Od., τ, 218 (*qualia quædam*, German *was für welche*), for τίνα, which points to a different analogy. ΣΑ for τα prefixed Α, like ΤΟΣ in ΑΥΤΟΣ, αὐτός, and passed through ΑΥΣΑ into ἄσσα and ἄσσα, according as it stood *out of* or *in* relation. Concerning the breathing comp. Heyne ad Il., α, 554.

27. Together with the common forms of the possessives, which were given in § LXXVIII, there are found some particular forms :

ἐμός,	. . . . .	τέός,	τέή,	τέόν,
σός,	. . . . .	ἰός,	ἰή,	ἰόν,
ὄς,	. . . . .			
ἡμέτερος,	. . . . .			
		ἰμόν,	ἰμῆς,	
			ἰμήν,	ἰμόν,
			ἰμάς,	
ὕμέτερος,	. . . . .		ὕμή,	
			ὕμήν,	
				ὕμά,
σφέτερος,	. . . . .	σφοῦ, Il., α,	σφῆς,	
		534,	σφῆ,	σφῶ,
		σφόν,		
		σφῶν,		
		σφοῖσι, ε,		
		σφούς,	σφάς.	

28. The forms ἰμός, ὕμός, and σφός, come from the roots ἰμέ, ὕμέ, σφέ, without the insertion of the syllable *τετ*.—ἰμός, with *long α*, and hence removed from the analogy of ἰμμες and passing over into that of ἡμεῖς, is better written with the

aspirate, than with the smooth breathing, comp. Heyne, L, §, 414.

29. Of ὄσος there appears the extension ὄσάριον τι τι οἶον, Π., ε, 758, with the same sense as ὄσον, like the extension in ὑσάριον, ib., Σ, 353, and the like.

## THE VERB.

### § CCVII.

#### ORIGIN OF THE FORMS FOR TENSES AND PERSONS.

1. If we compare these three parts of the substantive verb (ἵσμι) ἵμινι, ἵσ-σι, ἵσ-τι, with each other and with the Latin *es-se*, and German *wes-en*, we shall perceive the root of this primitive word to be *ε*,\* with or without the digamma, which passed, in combination with the primitive pronouns *μ* *σι*, *τι*, into the persons of the verb.

2. In order to understand the further developement of the forms let us observe,

a. That the pronominal affixes were extended by the insertion of *α*: *μι*, *μας*, *σι*, *σαι*, *τι*, *ται*. (Thus *καί* is from *κί*, still visible in the modern Greek, e. g. in the crasis *κιάνη*, i. e. *καὶ ἀνή*.)

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\* The meaning of this root is shown in the Hebrew *עֵשׂ*, HESCH, *Fire*, comp. the German *Esse* for *Feuerherd* (hearth), also tautologically named *Feueresse*, and again comp. with this *comesse*, *comesus*, German *essen* (to eat), and we have the necessary series whence to draw the conclusion, that the substantive verb (*wesen—esse—ἵσθαι*.) denotes *existence supported by consumption of nourishment*. Of all life it seems the indispensable condition, that the object, in which it dwells, should be sustained and developed by the adhibition of homogeneous matter, that by *consumption*.

b. That these, by means of prefixed sounds, connect themselves more conveniently with the root. Such prefixed sounds obtain in ἐμοί, ἐμέ, from μοί, μέ. So σέ has still in modern Greek ἰσέ or ἰσένα, and ἔ has ἔε. A and o as well as ε served as prefixures for combining the affixes with the root.

3. The further developement has thus the following steps:

- |    |         |         |            |
|----|---------|---------|------------|
| a. | ΕΣΟΜΙ,  | ΕΣΕΣΙ,  | ΕΣΕΤΙ,     |
| b. | ΕΣΟΜΑΙ, | ΕΣΕΣΑΙ, | ΕΣΕΤΑΙ,    |
| c. | ΕΣΑΜΙ,  | ΕΣΑΣΙ,  | ΕΣΑΤΙ, &c. |

4. The designation of different tenses by different forms is the work of a language already advanced; and the Greek made the first step towards this by *duplication of the radical vowel*, ΕΣΕΣΟΜΑΙ, ΕΣΕΣΕΣΑΙ, ΕΣΕΣΕΤΑΙ, whence proceeded after ejection of the middle sigmas ἰσέομαι, ἰσέεαι, ἴσεται, or ἰσσεῦμαι, ἰσέη, ἰσσεῖται, the future forms which remained with the Dorians, while in common use the simple form ἴσomas obtained in the future, while the undeveloped σμί) εἰμί fell to the share of the present.

5. In this derivation we see comprised almost all terminations which, in the progress of the tongue, were apportioned to the different tenses: from ΕΣΟ-ΜΙ come ἔω and σω, from ΕΣΟΜΑΙ, ἴomas and σομαι, from ΕΣΑΜΙ, ΕΣΑ, εα, σα, α, of which ἔα or ἦα remained as the imperfect, and as the Homeric termination of the pluperfect. ΕΣΑΜ (eram) passed through ΕΑΜ (ημ) into ἦν, which then served for the formation of the terminations μην, εἰ-ην, θην, &c., and of την and σθην in the secondary tenses. Herein lie also the personal terminations, not only μι, σι, τι, but also (ομ, ο) ω, (εσ) εις, (ετ) ει, μαι,σαι,ται, and for the secondary tenses, (ομ) ον, ες, μην, σο, το, (μην arising in the manner above pointed out, σο and το from σι, τι, in the same manner as σοί, οἶ,) and likewise the modal-vowels of the indicative.

6. The origin of the plural terminations, at least of the first and second person, is also clear, if, when once aware of the nature of the affixes, we form from the primitive ΜΙ and ΣΙ their plurals ΜΕΣ, ΣΕΣ, or ΤΕΣ, without farther addition, and connect μες and τες with the root, either immediately, or by means of prefixed sounds. *Immediately* (ἰσμές) εἰμές, (ἰστίς)

ἰστί, of which *εἰμές* remained with the Dorians, though in common use it passed into *εἰμέν*, and *ἰστί* has dropped the *ι*. According to another analogy the affixes, second person TI and ΣΙ, third person ΤΙ, which we have already changed into ΣΟ (ΤΟ) and ΤΟ, were ended with Ν, second person ΤΟΝ, third person ΤΟΝ. *With prefixed sounds* appear ΕΣΟΜΕΣ, ΕΣΕΤΕΣ, and these combined with the formal syllable (found also in the adverbs,) *θον, θα, (θεν) θε,* give *ἰσόμεθα, ἰσόμεσθα, (εσέτεσθε) ἔσεσθε* and *ἔσεσθον*, the two last after the ejection of *τε*, and the two former likewise, *ἰσόμεθον, ἰσόμεθα*, after the ejection of *σ*. These terminations, in the development of the language, are thus distributed.

a. In active.	D.	μέν,	τον,	τον or τη,
	Pl.	μέν,	τε,	
b. In passive.	D.	όμεσθον,	εσθον,	εσθον
		όμεθον		or ἔσθην,
	Pl.	όμεσθα,	εσθε,	
		όμεθα.		

7. Of another kind is the third person plural, which, we compare *ἴσονται* with the Doric sing. *ἰστί, φαντί*, show itself in the shapes *ντι* and *νται*. It contains, therefore, affix *τι, ται*, and *ν* seemingly as a sign of the plural (as German *Weise*, plur. *die Weisen*; *Strafe*, plur. *die Strafen* &c., or in English *ox*, plur. *oxen*). — Another termination for the 3rd pers. plur., namely *σαν*, is perceived by comparison *ἴσαν, φάσαν, δέσαν*, &c. In this *ν* appears to be accidental as in *τον*, and *σα* seems to have some connection with *σφί, σφάς*,—but this is nothing more than a conjecture.

## § CCVIII.

### REDUPLICATION.

8. Next to the distribution of the terminations and personal inflections, formed as above described, a second source of great variety in the forms of tense was that repetition of the radical syllable already pointed out in *εἰμί*: *ἄγ, ἄγαγ; ἄρ, ἄραρ, ἄρηρ; ὄρ, ὄρωρ*; in which the roots beginning with a consonant

tantly admitted the vowel *ε*. Thus not only *φεν*, *πεφεν*, also *λαθ*, *λελαθ*, *καθ*, *κεκαθ*, &c., probably because this *ε* is traced to the radical word *εἰμί*, and to most of the primitive *ε*, and so the sound which was *heard often* became next *versal*.

Reduplication, although almost confined, in the common text, to the perfect and pluperfect, spreads much wider in the language of Homer, being foreign only to the designation *present time*, and to the latest of all the tenses—the *imperfect* (the only example *τετεύχετον*, *Il.*, *ν*, 346, depends on a doubtful reading,—*κέκλετο* for *κεκέλετο* is, on account of the participle *κεκλόμενος* to be considered as a second aorist, and for *αὐτε πεπείθετο*, *Od.*, *β*, 103, we now read *αὐτ' εἴθετο* from *ἐπί* and *ἐπείθετο*).

3. It is not infrequent in the designation of future time, which the reduplicated form was afterwards appropriated to the *futurum exactum*. Of active formation we find: *ήσους*, *H.*, *Il.*, 286, *κεκαδήσει*, *Od.*, *φ*, 153, 170 (together with the mid. form *κεκαδησόμεθ'*, *Il.*, *δ*, 353), *πεπιθήσω*, *Il.*, 23; but for *ἀλαλκήσει κακὸν ἡμᾶς*, *Od.*, *κ*, 288, *ἀλάλκησιν* is not properly admitted. Of passive formation there are: *δέσεται*, *πεχολάσομαι*, *πεχολάσεται*, *λελείψεται*, *τετεύξεται*, also *ήση*, *Il.*, *γ*, 138, *μεμνήσομ' ἑταίρου*, *ib.*, *χ*, 390, *μεμνήσεται*, *Od.*, *τ*, 581, *φ*, 79, (*φε*, *φα*) *πεφήσεται*, *πεφήσεται*, *Il.*, *ν*, *Od.*, *χ*, 217, *Il.*, *ο*, 40, *ρ*, 155.

1. It does not appear in the so called second future, in the first aorist we find only *θανὼν δειλοὺς ἀπάχηςας*, *Il.*, *ψ*, 223, and (*ἄφ*, *ἄπαφ*) *ἐξαπάφησεν*, *H.*, *I*, 376.

2. Next to the perfect the second aor. act. and mid. is very rich in forms of this description, with the reduplication continued through all the moods: thus *ἦγαγον* which remained in the common dialect also in many of its forms, (*αλκ*) *κε*, *ἀλάλκοις*, *ἀλαλκῶν*, *ἀλαλκόμεν*, (*ᾶρ*) *ᾶραρον*, *ἦραρον*, *ᾶραρῶν*, (*ἄφ*, *ἄπαφ*) in *ἦπαφε*, *ἀπάφοιτο*, &c., *Od.*, *ξ*, *ψ*, 216, &c., (*ἄχ*) *ἦπαχε*, (*δα*) *δέδαον*, *δέδαεν*, *κεκάμω*, *μῶσι*, *Il.*, *α*, 168, *η*, 5, *ἐξαπάφοιτο*, *ib.*, *ι*, 376, *κεκάδοντο*, *ἔδωσι*, *κεχάροιτο*, *κεχαροίατο*, *λελάχητε*, *λελάχασι*, *λελαβέσθαι*, *θέσθαι*, *λελάθοντο*, *λελάκοντο*, *ᾤρορε*, *ᾤρορ'*, *πέπιθον*, *πεπιθεῖν*, *θοιτ'*, *πεπιθοίμην*, *παραιπεπίθησι*, *πεπίθωνται*, *παρπεπιθῶν*,

πεπιθοῦσα, παραιπεπιθοῦσα, πέφραδε, πεφραδέειν, πεφραδέειν, πετύκοντο.

13. In the forms from φεν, the root of φόνος, slaughter, &c. the reduplication (πεφενον) πέφνον is prefixed the augment, ἔπεφνον, ἔπεφνες, ἔπεφνεν, ἔπεφνε, ἔπεφν', κατέπεφνε, &c. This also to κέκλετο in Τρώεσσι κέκλετο, Il., 9, 172. In ἐπέφραδε, it might seem that the augment stands not before the reduplication, but after the preposition ἐπί — ἐφραδε. Since, however, no active forms of this compound appear, but only those belonging to ἐπιφράσασθαι, and ἐπεφράσθης, Od., 11, 183, it is better to class ἐπέφραδον with ἐκέκλετο. It is doubtful whether for δ' ἐμέμηκον, Od., 1, 439, we should read δὲ μέμηκον.

14. According to Aristarchus the participle of πέφνον has the accent upon the first syllable, καταπέφνον, Il., 9, 593, πέφνοντα, ib., π, 827—who was, however, opposed by Tyrannio, according to the Venetian Scholiast, ad Il., π, 827. Tyrannio wrote, in conformity with rule, καταπιφνόν, πφνόντα.

*Obs.*—Out of some roots extended by reduplication arise new forms of the present and imperfect: ἀρε, ἀραρε, ἀράρισσι, Od., ξ, 23, ἐπ' ἀπαφί, ἀπαφίσκει, ib., λ, 217, ἀχε, ἀπάχε, ἀπαχίζεις, ib., π, 432, ἀπαχίζω, Il., ζ, 486, Od., λ, 485. Thus too (ἐγρηγοράω) ἐγρηγύω awake, Od., υ, 6, derived from ἐγρήγορα, and perhaps ἐτίφουσι from τίφουκα, only in Hesiod's ἐξ ὤμων ἐτίφουσι, i, 148, 9, 152, 673, α, 76. In like manner ἐπεί μοι δρώρεται ἐνδοθι θυμός, Od., τ, 377, cf. ib., 524, and conj. ὅπότε νεῖκος δρώρεται πολέμοιο, Il., ν, 271, from δρωρα, unless here we are to trace the formation of the perfect to the root ῥε in ῥείοντο, ib., β, 398, ψ, 212, as ἀρε in ἀρίσω is the root of ἀρηγίμην, ἀρηγίμενοι (l. ἀρηγίμένοι), and ἀρηγίμενος in Apoll. Rhod. Argon., l, 787,—3, 833,—4, 677, which are defended by Buttmann against Brunck.—These forms, then, with apparent duplication in the present and imperfect, must be considered as off-shoots of forms

\* But in i, 148, πφύκασι is a various reading, so that ἐξ ὤμων πφύκασι must likewise have been read there.

already doubled. Both these tenses, however, have a peculiar duplication with iota: *κικλήσκειτο, δίδω*, from *καλέω, δέω*, &c.

## § CCIX.

### OF THE AUGMENT.

15. The augment arises out of reduplication by the abjection of the initial consonant: *λέλαχον, ἔλαχον, πέκαμον, ἔκαμον*. As a property of the tenses, which is not accidental, but which springs from the first roots of the verbs when developed, it must have found place in the Homeric dialect universally, except where the *measure of the verse, the division of series* (see § CXLV, 3), or regard either to *rhythm* or the *euphony of forms* cause its rejection.

16. *Measure of the verse*: *ἀλλὰ κακῶς ἀφίει*, Π., α, 25, *βῆ δ' ἀκίων*, ib., 34, *δεινὴ δὲ κλαγγὴ γένητ'*, ib., 49, &c. Thus *λῦσ' ἀγορὴν* and *αἶψα δ' ἔλυσ' ἀγορὴν*. Hence not *ματάστη, παράστη, ἀνάγνω*, for *μετέστη, παρέστη, ἀνέγνω*, but either *ἐκθορε* or *ἐξέθορεν, ἐκφυγε* or *ἐξέφυγεν*, as the verse may demand.

17. *Division of series*: *ἰατρία μὲν στείλαντο, θέσαν δ' ἐν νηϊ μελαίνῃ*, Π., α, 433, *ᾧ ἐπὶ πόλλ' ἐμόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν*, ib., α, 162, *ὣς φάτο· χαῖρε δὲ φήμῃ*, Od., β, 35. In these instances the augment, *στείλαντ' ἔθεσαν, ὣς φάτ' ἔχαιρε, ἐμόγησ' ἔδοσαν*, would unite the series, which sense and punctuation require to be separated. On the other hand, in *ᾧ ἐπὶ πολλ' ἐμόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν*, to read *πολλὰ μόγησα* would be as faulty from disuniting words properly joined, as to read *ἐμόγησ' ἔδοσαν*, which unites series properly disjoined.

18. *Regard to rhythm*. In order to favour the trochaic cæsure in the third foot the augment is dropped: *τῇ δεκάτῃ δ' ἀγορὴνδε καλίσσατο λαὸν Ἀχιλλεύς*, Π., α, 54, *ὡς Ὀδυσσεὺς φύλλοισι καλύνφατο*, Od.; ε, 491. Or it appears, in order to create that cæsure: *Ἐκτορ, ἐπεὶ με κατ' αἶσαν ἐνείκεσας οὐδ' ὑπὲρ αἶσαν* Π., γ, 59. It is retained or dropped to remedy the feminine cæsure in the fourth foot (§ CXLIV, 12), and stands or falls in the fifth, in order to create the trochaic cæsure, by which words are closely combined: not *ἄλγισα*



ἔθηκεν, but ἀλγί' ἔθηκεν. So also μηρί' ἔκαυεν, τείχε' ἐτίθει, γούνατ' ἔκαμψε. On the other hand θανάτοιο κάλυψεν, κάλυψεν, ἔργα κέλευεν, δμῶῃσι κέλευεν, ἠδὲ φίληθεν, &c. As it is dropped, when the final word is surpassed in weight by the preceding, which disturbs the flow of the end of the verse: σπλάγχνα πάσαντο, ἔκπαγλα φίλησεν. Here the augment σπλάγχν' ἐπάσαντο, ἔκπαγλ' ἐφίλησεν gives weight to the last word, and a flow to the end of the verse.

19. *Euphony of Forms.* It does not appear after τρι, since the sound of περί is not pleasing, and περί rejects apostrophe in Epic verse; hence περίβαλλε, περίβη, &c. In the same way γαστέρα τύψεν, not γαστέρ' ἔτυψεν, II., ε, 313, and the like. Perhaps διαστήτην, II., α, 6, stands together with δίστησαν, II., ω, 718, because διστήτην would have the sound of E three times consecutively.

20. In no case is the use of the augment in Homeric Greek to be abridged upon other grounds than those above mentioned: certainly not upon the strength of the old prejudice of Aristarchus, that it is *not Ionic*, and therefore *not Homeric*. Thus Ptolemy and Aristarchus read μῆρε καί instead of μῆρ' ἐκάη, II., α, 464, as *more Ionic* (ἰακώτερον), without, as it appears, objecting to μηρί' ἔκηα, II., θ, 240. There are many examples of the same kind scattered over Homer, and proceeding probably from the same school: αὐτὸς γάρ σφιν δῶκεν, II., β, 612, οὗτοι δῶκεν, ib., ι, 39, together with ἐπέδωκε, ib., ι, 148. Of a like sort are Φυλείδην δὲ τίκτε, II., β, 608, Μυρμιδόνες δὲ καλεῦντο, ib., λ, 684, καταμύξατο, παραδραμέτην, together with παρὶδραμον, ἐπιδραμέτην, together with ἐπιδραμον, &c.

21. There is much variation in the use of the temporal augment. It appears in the case of A, AI, AY, in ἦλδανε, ἦλφον, ἦμδροτε, ἦντιον, ἦντησας, ἦπτιτο, ἦρπασεν, ἦρμωσε, &c., ἦσαν, ἦνεσ', ἦρει, ἦρειον, ἦσχυνας, ἦτειον, ἦτιόωντο, ἦνδα, μετηνῦδα, &c., even the digammated ἀνδάνω has it in ἦνδανε, yet we find without traces of it, ἄλθετο, ἄζετο, αἰδετο, αἶνυτο, ἄλσο, ἄλτο, also ἄρχε, II., γ, 447, opposed to ἦρχε, ἦρχον, ἦρχετο, in more than 100 places, ἄπτειτ', καθάπτειτο, opposed to ἦπτειτο, ἄρσι to ἐπῆρσεν, ἄφρειον, ἄχρυτο.—In the case of E it appears in ἦχθηρε, ἦχθετο, ἀπήχθετο, ἦσθιον, not in ἔγχετο, ἔντυε, ἔζοντο,

*αἶζοντο, ἔρδον, ἔρχατο, εἶπε, ὑπόειπε, ὑπόειξε.* Wolf has likewise removed the forms *εἶλε, ἤλπετο*, which stood together with *ἔλε, ἔλπετο*, and *εἰστήκει* for *ἑστήκει*, seemingly without reason in the last instance.—ΕΥ is, in our text, always without augment in *εὐδον, εὐρον, εὐχετο, ἐπιεύξατο*, the last in 10 places, to which *ἐπηύξατο*, H., I, 362, should be sacrificed, *ἐπυνάζοντο*, Od., δ, 449, *το κατεύνασθεν*, Il., γ, 448, and *ἔπαισε*, Od., δ, 440, 758.—To Ι the augment belongs not only where the verse requires a syllable long by nature, e. g. *ἔειπε, ἔλεν*, but also in position; and as *ἰζε* stands in Il., β, 53, &c., so it is proper to have everywhere *ἰζε, ἰζον*, and instead of *ἔφιζε, κάθιζον, κάθιζε*, to write *ἐφιζε, καθιζε*, since in these forms there is no ground for variation.—Ο and ΟΙ have the augment almost uniformly: *ἐπάπτων, ὤρσεν, ἐπῶρσεν, ὤτρυνε, ὠτρυνε, ὤχετο, ἐπάχετο, ὤμωζε*, and it is wrong to read *εἰόωντο*, Od., σ, 33, *ὄπλισθεν*, ib., ψ, 143, while instead of *ἔλεον*, ib., ζ, 73, *ὤπλεον* has been admitted. We must expect, however, the verbal form derived from *οἶνος, οἰνίζοντο*, Il., η, 472, θ, 546, opposed to *ὀνοχόει*, ib., α, 598, where *οχόει* was the nearly universal reading of the ancients, as Od., ο, 141. (We find likewise *νέκταρ ὀνοχόει*, Il., δ, 3, &c. Od., υ, 255, from which it appears, that this word, being digammated, either prefixed the ε as augment, or retained the first syllable unaltered.)

*Obs. 1.*—The augment in the reduplication is found in (*ἀρ*) *ἤραρον, ἤραρι, ἤραρχε, ὤρορην*, in both root and reduplication in the pluperf. *ἤλῃλατο* (from *ἔλα*), Il., ε, 400, *ἤρῃρει* (as well as *ἀρῃρει* from *ἀρ*), *ἤρῃρυστο* (*ἔρυδ*), but is wanting in *ἐρίρειπτο*, from *ἐρείπω*, ib., ξ, 15. The augment before the digammated verbs, *ἰάλη*, Il., ν, 408, &c., *ἰάφθη* (*ἄφ* in *ἄπτομαι*), ib., ι, 543, &c., *ἰαξε, ἰαδότα, εὐαδι, ἰεργαθεν*, &c., has been already examined, § CLVII.

*Obs. 2.*—Buttmann (*Lexilogus*, P. I, 63, 11,) seeks to establish that in the Homeric language the augment never stands between a preposition and verb, when the verb without the preposition is not in use, as, e. g. in *ἀντιβόλην*. But with respect to the Homeric verbs of this description, *ἀντιφείζω, προμαχίζω, παυγίζω, ἰγγυαλίζω*, the

rule cannot be proved, since they either do not occur in augmented tenses, as ἀντιφείζω, ἐπαυγίζω, or the augment is precluded by the rhythm, as in ἐγγυάλλει, προμάχισι. The only one, however, which affords scope for trying the rule, ἀντιβόλῃ, has the augment in ἀντιβόλησα, ἀντιβόλησας, ἀντιβόλησαν. Against six examples, viz. Π., 210, 246, π., 790, 847, Od., κ., 277, χ., 360, only two, Π., λ., 809, Od., λ., 416, have as a variety ἀντιβόλησι, ἀντιβόλησας, and without the warrant of any ancient grammarian. In the latter place ἦδη μὲν πολίων ἀνδρῶν φόνῳ ἀντιβόλησας the Vatican ms. produces the now received arrangement of the words πολίων φόνῳ ἀνδρῶν as proceeding from Aristarchus, but does not allege that this too to the non-Ionic augment rejected it from the word in question. Hence we must admit that the custom of inserting the augment in such words had its rise even in the language of Homer. It is further remarked, in the Lexilogus, that the Homeric dialect avoids the augment before a preposition, and that the words, which seem to contradict this law, ἀναίνμαι in ἠγήνατο or ἠναίνετο, Π., σ., 450, διώκω in παρακλίναις ἰδύμεν, ib., ψ., 424, and καθαίρω in λαβῶν ἐκάθηρι, ib., π., 228, are not compound but simple: αν, αναν, ἀναίν-ομαι, διώκω the same as ἰώκω, with the first syllable strengthened, and καθαίρω connected with καθαίς, so that likewise in ἐλθόντες δ' ἐκάθισον, Od., π., 408, we should read δὲ κάθισον.

## § CCX.

### OF THE FORMS WITH ΣΚ.

22. After the reduplication and the augment which proceeded from it, we have to consider another kind of increase at the conclusion of the root by means of the letters ΣΚ, the signification of which, originally one of *repetition*, *strength*, *duration*, is still visible in many instances, though in many it is lost. Originally belonging also to the present tense, it has been dropped by many words in this tense, while remaining

ing. 1st, *σπον*, 2nd, *σπονς*, 3rd, *σπον*, 3rd pl. *σπον*,

ing. 1st, *σπον*, 2nd, *σπονς*, 3rd, *σπον*, 3rd pl. *σπον*,

**σΧΕ,**

2nd, *σκηο*, 3rd, *σκητο*, 3rd pl. *σκηοντο*,

**σχευ.**

**α. Imperf.:** δέυεσκον, δινεύεσκον, θέλεσκες, ἔπειςκε, ἔρδεσκει, ἔχ-  
 σκον, πελέσκειο, δερκέσκετο. Those in A contract AE into

**α. Imperf.:** δέυεσκον, δινεύεσκον, θέλεσκες, ἔπειςκε, ἔρδεσκει, ἔχ-  
 σκον, πελέσκειο, δερκέσκετο. Those in A contract AE into

**A, which becomes, where it is requisite, AA:  $\xi\alpha\sigma\kappa\epsilon\varsigma$ ,**

εἶσπον, ναιετάασπον, νικάσπομεν, κεδάασπον, περάασπε.—

**Those in E have E or EĒ before ΣK: βουκολέειςκες,**

**καλέσπον, καλέσσε, καλέσπετο, μυθέσποντο, together with**

**νεικείσπον, νεικείσπε, (in which forms the first letter of**

**EE is extended into EI for the sake of the verse :)**

**οἶχυσκον, root οἶχνε, ὀλέεσκον, root ὀλε in ᾠλεσα and**

ὀλέοντο, προθέεσκε, and again σιτίσκοντο, πωλέεσκετο, ὥθε-

**exs.**—The verbs without mood-vowel want it also under

this form : ζωννύσκετο, πέρνασχ' ὄντιν' ἔλεσκε, Il., α, 752,

**ἔσπον, κέσπετ' ἐνὶ μεγάροισι, Od., φ, 41, the bow of U-**

lysses *lay long*, *was laid up*, from KE in *κείμεαι*, and

like ζωννύσκειτο, also ῥύσκει, ῥύσκειν. Lastly, before ΣΚ

is placed instead of E the A of the aorist in *κρύπταται*,

ρίπτασκον, ρίπτασκε, διαρρίπτασκεν. The only example

of a 2nd pers. plur. is in οὐ μ' ἔτ' ἐφάσκειθ' ὑπότροπον

*οἴκαδ' ἰκέσθαι*, Od., γ, 35.

**b. First aorist :** δασάσκετο, δησάσκετο, ἐλάσασκεν, ἐπίξασκε,

**ἐξητύσασκε, θρέξασκον, μνησάσκετο, ὁμοπλήσασκε, οὐτήσασκε,**

**ωσαυτε.** A remarkable contraction of OH into Ω ap-

pears in ἀγνώσασκε, Od., ψ, 95, from ἀγνοήσασκε, which

is falsely written with  $\Sigma\Sigma$ , *ἀγνώσασαι*,\* although later

authors have ἀγνώσκειν like ἀπερώσκειν, &c. As in this

instance, so Ω comes from OH in βάσαντι, Il., μ, 337,

from βοήσας (ib., ρ, 89, &c.), ἐπιβώσομαι, Od., α, 378,

\* Even by Lobeck ad Phryn., p. 608, who refers it to the analogy of see in ωσσω, and remarks "*quod* (scil. ἀγνώσασασι) *Lexicographi nuper ἀγνώσασασι referebant, nunc nihilo rectius ab ἀγνώω (sic) repetunt.*"

β, 143, ἐπιβασόμεθ', Π., κ, 463, cf. Bekker, p. 158 § CCXXI.

- c. Second aorist : ἔλασε, ἐσίδεσε, προβάλεσε, φύγισε, without mood-vowel, δόσκει. Of the second aorist the only example is φάνεσε instead of ἐφάνη, Π. 64, Od., λ, 587.

23. The augment with this form is very rare but unknown. Thus we find ἔφασκει, ἔφασκες, ἔφασκεν, ἔφα ἔφασκεθ', in twelve places, also μνηστῆρσιν ἐμισγίσκοντο, (ν, 7, supported by the rhythm, and instead of ὄρσασε, V has admitted from the Townleian MS. ὤρσασε; however retain αἰτῆσασε, αὐδήσασε, and even ὀτρύνσκει, Π., μ, where ὠτρύνσκει was the earlier reading.—Of the compounds only παρέλασε, Π., λ, 104, ἀνεμορμύρεσε, Od., μ, 238, παρῆκεστο, ib., ξ, 521, in the Townleian MS., have preserved the augment; not so the rest: ἀποπλύνεσε, ἐπικλύνε ἀποκινήσασε, καταζήνασε, ἐπὶ ῥήσσεισκει, διαρρίπτασκει. Before Aristarchus the augment stood in these forms we find from the usage in Apollonius Rhodius, e. g. διεζύεσκε 1074, ἀνεκλύζεσε, 2, 551, in the Paris. Schol. (cf. ib., fer, p. 175), ἐπεκλονέσκει, 3, 687, before Brunck's ἐπεκρούεσκε, 4, 1650.

## § CCXI.

### OF THE FORMATION OF THE PRESENT, PERFECT, PLUPERFECT, IN THE ACTIVE.

24. These tenses were frequently formed out of the roots, which in other, and partly later formations, have been altered by the insertion of vowels and consonants. So ἔσται, Π., τ, 82, 166, Od., ν, 34, together with βλάβλαπτουσι, βλάπτοι; λίσσομαι, H., XV, 5, μελάνει, Π., together with μελαίνειτ', ib., σ, 548, &c., and thus like τέμνει, Π., ν, 707, together with τέμνειν, Od., γ, 175.

25. In the formation of the perfect the verbs are divided according to the three classes. The *pure* form their perfect originally, only by reduplication and the terminations A,

which are the relics of the primitive form *ῥα* (n. 5,) and persons *ῥας*, *ῥα*. Thus,

(*δι*, *δεδι*, *δειδι*,)

st, *δείδια* in *περιδείδια*, *Il.*, κ, 93, ν, 52, ρ, 240, 242,

nd, *δείδιαι*, *Od.*, σ, 80,

rd, *δείδω*, *Il.*, σ, 34, ω, 358, *Od.*, π, 306.

The plur. in the same manner, though without *A* before *ω*, *τι*, *ντι*, in the pures :

st, *δείδιμεν*, *Il.*, ι, 230, &c.

nd, *δείδντι*, *ib.*, υ, 366, as imperative,

rd, (*δεδιντσι*) *δεδίασι*, *ib.*, ω, 663, with *A* instead of *N*.

so also pluperf. *ἰδείδιμεν*, *ib.*, ζ, 99, *ἰδείδισαν*, *ib.*, ι, 790, and

*πεδείδισαν*, *ib.*, ι, 521, and in the same way those in *A* and

*ῥ* : *ῥσταμεν*, *ῥστατον*, *ῥστατε*, *ῥσταῖσι*, *τεθναῖσι*, *πεφύασι*, *ἐμπε-*

*ύασι*, or, where requisite, with prefixed *A* : *βεβᾶσι*, *γεγά-*

*σιν*, *-σι*, *ἑγγεγάσι*, and pluperf. *ᾄμφω δ' ἐκγεγάτην*, *Od.*, κ,

38, *ἀπετίθασαν*, *ib.*, μ, 393.

*Obs.*—Some lengthened by *E* form the perfect out of the original roots :

*ἐργίω*, *ἔργω* ; *δουρίω*, *δέδουκα*, whence *δεδουπότος*, *Il.*, ψ, 679.

26. In their further developement they double their vowel, in the *indicative* only that of *δαίω* (*δα*) *δέδωκε*, *δέδωκε*,—in the rest merely that of the participle : *τεθνηῶς*, (*βαρε*) *βεβαρηότα*, &c. In the *indicative*, in order to strengthen the syllables, they insert *κ* (as in *μὴ ἔτι*, *μηκέτι*,) before the terminations *A*, *ἸΣ*, *E*, &c., at the same time lengthening the vowel : *βεβα-*  
*ς*, *βεβα-κ-ας*, *βέβηκας*, *βέβηκε*, *τέθνηκε*, *κέκμηκας*, *πεφύκει*, *Il.*,  
ι, 109, *τεθαρσέκασι*, &c.

*Obs.*—The old form *γεγάρε* (instead of *γίγαρι* like *ῥσaris*), *Batrach.*,

142, which places *α* before a short *α*, and then lengthens the latter,

is probably a corruption for *γεγάσα*, which might properly stand,

with a change of person, after *αἰνως*. There are stronger grounds

for the abbreviation of *αει* in some places of Homer : *τεθνῶσα· τιμὴν*

*δὲ λελόγχασα ἴσα θωῶσα*, *Od.*, λ, 303, where Eustathius expresses a

wish for *ms.* authority in support of the reading *λελόγχασ'*, which is

now admitted,<sup>(R)</sup> and so in *ib.*, η, 114, *πεφύκασι* would more

properly belong to the construction than *τιφύκει*. After Homer the usage is quite certain, and an example appears even in Antimachus:  
*αἱ δὲ πάροιθε πόνοι κετύκασιν ἄλλος ἐπ' ἄλλῳ.*

27. The simple perfect forms without K follow in their moods the original conjugation, i.e. that without mood-vowels  
*Imperative*: *δεῖδιθι, δεῖδτε, (κλυ) κέκλυθι, κέκλυτε, τίθαθ, τιθνάτω, τέτλαθι, τετλάτω.*—*Optat.* *τιθναίην, τιθναίης, τίθαθ, τετλαίη.*—*Infinitive* with full termination *μεναι*, or shortened *με*: *τετλάμεναι, τιθνάμεναι, τετλάμεν, τιθνάμεν, βεβάμεν, ἐγγεγάμε, ἐστάμεν.*

28. Of the participles of these we find,

- a. With radical vowel unaltered: *βεβαάς, ἐγγεγαυῖα, ἐγγεγαυῖα, δεδαάς, πεφυυῖα, μεμαάς*, the last, where requisite, with long A: *ἄλσο μεμαάς*, Π., π, 754, and *μεμαῖόντι*.
- b. These forms, after the short vowel, double the O: *βεβαῶτα, γεγαῶτα, μεμαῶτες, πεφυῶτας*, except *δειδίοντι, δειδιόντες, δειδιόντων, δειδιόντας*, on account of the measure. If it began with *δε* it would also form *δεδιῶτας*.
- c. The other pures in A, and all in E, lengthen the radical vowel, and take O or Ω according to the verse.  
*Nom.* *κεκμηάς, πεπτηάς, τιθνηάς* and *τετυχηάς*, Π., ρ, 748, according to Heraclides in Eustath., p. 1700, l. 40,  
*Gen.* *κεκμηῶτος, τιθνηῶτος, τιθνηότος, κατατιθνηυίης,*  
*Dat.* *κεκοτηότι θυμῶ, Π., φ, 456, &c., κατατιθνηῶτι, τετληότι,*  
*Acc.* *βεβαρηότα, κεκμηῶτα* and *κεκμηότα, κεκαφηότα, κεχαρηότα, τιθνηῶτα* and *τιθνηότα,*  
*Dual,* *κεκορηότε ποίης*, Od., σ, 372,  
*Plur.* *πεπτηῶτες, τετληότες, ὑποπεπτηῶτες, ποτιπεπτηυῖαι,* ib., ν, 98, *πεπτηῶτας, κατατιθνηῶτων.*

*Obs.*—The *κ* in the participle has improperly maintained itself after the H arising from A in *τιθνηκυῖαν*, Od., δ, 734. The forms with EI instead of η according to *Æolic*, i. e. very ancient analogy, such as *κατατιθνηῶτος*, &c., which were saved out of editions previous to Aristarchus, have been entirely removed from the most recent editions.

d. With AO contracted into Ω and E prefixed : *τιθναῖτι*, Od., τ, 331, *πιπτιῶτ'*, Il., φ, 503. When the contraction occurs in the feminine, the termination is σα : *ἰστῶσα*, *τιθναῖσα*, &c. Of this kind we have in Homer only *βεβῶσα*, Od., ν, 14.

## 29. Mutes.

a. They adhere to the simple formation of the perfect : (*ἰαχ*) *ἀμφιαχυῖαν*, *βέβριθε*, *βεβρίθασι*, *βεβρυχάς*, *βεβρώθοις*, *γέγηθε*, *γεγήθει*, *δεδορκάς*, *ἰδηδώς*, *ἔοικα*, *ἔολπα*, *κέκευθε*, *κεκληγάς*, *κεκοπάς*, *λέλοιπεν*, *οἶδα*, *πέποιθα*, *πέποιθε*, *πέφρικα*, *πεφρικυῖαι*, *πεφυγότες*, *τέτροφα*, *τετρήχει*, *τετρίγει*, *τετριγυῖαι*. According to the demands of rhythm the radical vowel of the participle is shortened in several feminines : *λακυῖα*, Od., μ, 85, together with *λεληκάς*, Il., χ, 141, *μεμακυῖαι*, ib., δ, 435, together with *μεμηκάς*.—There is no trace of aspiration of the p and k sounds, since *τέτροφεν*, Od., ψ, 237, has the aspirate already in the root *τρέφω*.—Likewise the use of κ in the mute verbs is not demonstrable, since *βεβρακάς*, Il., χ, 94, Od., χ, 403, together with *βεβρώθοις*, Il., δ, 35, may be deduced from the root βρο, whence also *καταβράς*, and *δεῖδοικα*, together with *δεῖδω*, from the form (*δφείω*) *δείω*; these forms, however, being ascribed to βράθω and δεῖδω, may have opened the way for the admission of κ into the perfect of mutes with t sounds.

b. In the participle we find together with *κεκληγάς* in the plural *κεκλήγοντες*, Il., μ, 125, ς, 756, &c., instead of *κεκληγῶτες*. Aristarchus, however, in the second edition (*cf. the Harleian Schol. ad Od.*, ξ, 30, *with Victorian ad Il.*, π, 429,) introduced the common form *κεκληγῶτες* in place of *κεκλήγοντες*, since he never spared any thing taken for Æolic, except where it was supported by the verse. Of the same origin is probably *τετριγῶτας*, Il., β, 314. The author of the treatise *περὶ Ὅμηρ. διαλ.* (*Mattaire de Dial.*, ed. Sturz., p. 478,) explains *κεκλήγοντες* as derived from *κεκληγότες*, with N inserted.

Obs.—From *ἰδώς* comes the feminine dat. plur. with the initial syllable shortened in the phrase *ἰδυίησιν πραπίδεσσιν*, and *ἰωκώς* forms the



feminine εἰκυῖα, together with which εἰκώς appears first with the Attics, since in the only Homeric example τῷ εἰκώς, Il., β, 254, we should read τῷ ἱκυλος, like τῇ ἱκυλος, ib., π, 11, τῷ ἱκυλος, ib., 758, Od., δ, 249, and must consider εἰκώς as a mere gloss of the Epic word ἱκυλος, which has crept into the text.

30. *Liquids*. These also have the simple perfect formation in α: (βουλ in βούλομαι) προέβουλα, ἀρηράς, γέγονε, γεγώς, τέθηλε, τεθηλώς, μέμηλε, μεμήλει, ὄραρε, ὠράρει, Il., σ, 498,—the K is an entire stranger to them.—In the feminine participle they shorten the doubled vowel of the perfect formation: τεθλάς, τεθαλυῖα, and so τεθαλυῖη, τεθαλυῖαν; ἀρηράς and ἀρηρή, -ότος, -ότι, -ότα, but ἀραρυῖα, ἀραρυῖαν, ἀραρυῖας.

Obs. 1.—The forms μέμλωκε, παρμέμλωκε have the root μωλ (μω μωλω, μεμλω,) with inserted B (as out of Homer μεσημερία from μεσ-ημερία,) and without M in προβλώσκω, παταβλώσκω.

Obs. 2.—The forms κυχάνει, Il., ω, 192, and κυχάνεται, ib., ψ, 268, Od., δ, 96, together with (χαδ) χάζω, ἱχαδον, have the root ΧΑΝΔ, of which the N is visible also in the cognate (χαν, χάνει, γαν, Germ. gähnen), χανών, κέχνηα. Like this is λειχμότες, Hes., γ, 826, together with λείχω, from the root ΛΕΙΧΜ. Comp. λυχμᾶται (cf. *Buttmann Lexilog.*, P. I, n. 7, obs.).

31. The pluperfect has the full old form εἶα added to the root, and thus ends in the sing. ΕΑ, ΕΑΣ, ΕΕΝ.

1st, ἐνώγεα, Od., ι, 44, κ, 263, ρ, 55, παροίθεα, ib., δ, 181, ἐτεθήπεια θυμῷ, ib., ζ, 166, ἦδεα from εἶδω in ἦδεα μὲν γάρ, ὅτε—ἄμυνεν, Οἶδα δὲ νῦν, Il., ξ, 72.

2nd, ἐτεθήπειας θυμῷ, Od., ω, 90,

3rd, ἦδεεν, Il., σ, 404, Od., ψ, 29, and ἦδεε, Il., β, 832.

32. The termination ΕΕ is contracted into Η in ἦδεε, ἦδη, Il., α, 70, &c.; we find ἦδει once, H., IV, 208. The termination ΕΙ is, however, the common one for the 3rd pers. pluperf. in other verbs; likewise the termination ΕΙΝ appears in εὐδ' ἄρ' ἔτι δὴν ἔστηκεν αὐτοῦ γὰρ ὑπήριπε φαίδιμα γυνή, Il., ψ, 691, from ἰστήκεν, supported by the imperf. (ἥσκει)

πειν, ib., γ, 388, and by προσήειν in Aristoph. Plut., 696, here see the Scholiast and the remark of Hemsterhuis. According to this analogy Aristarchus gave ἡνώγειν in Π., ζ, 70, the Harleian Schol. gives the same in Od., ε, 112, cf. ε, 661, θ, 270, &c., δεδιπνήκειν, Od., ρ, 359, &c. Also ὤγειον, εἰπεῖν ἔπος, Π., η, 394, should be altered to ἡνώγειν (cf. Πρίαμος).

33. From ἦδεα comes likewise the second person ἡεῖδης, likewise ἡεῖδεις, Π., χ, 280, contracted from ἡεῖδεις, and this from ἡήδεας with prefixed H, as ἦν for ἦν. See the other forms under the verbs without mood-vowel.

## § CCXII.

### FORMATION OF THE PASSIVE PERFECT, AND PLUPERFECT.

#### 34. *Pures.*

a. Most of the inflections are regular; but the second person without Σ appears in βέβηαι, Π., ε, 28, λ, 380, ν, 251, and contracted in μέμνη for μέμνηται. The last persons ATAI, ATO, for NTAI, NTO, βεβλήαται, πεποθήαται, βεβολήαται, βεβλήατο, βεβολήατο, διδμήατο, κεκλήατο, πεφοβήατο, and according to Hesychius, Cyrilus, many mss., and editions before that of Barnes, also ἦαται, ἦατο, καθήατο, ἀπαχθήατο, in which EI is now predominant,—πεχολώατο, Od., ξ, 282, εἰρύαται, &c., and with extension retained in the root (δα-δαι) δεδαίαται (perhaps δεδῆαται).—The form ἀρηρομένη, Π., σ, 548, from ἀρόω, maintains the short vowel here, as in other parts, ἀρόω, ἀρόμεναι.—With Σ assumed appear τετέλεισται, τετελεσμένος, οὔτασται, Π., λ, 667, π, 62, from οὔτάω, whence οὔται χαλκῷ, Od., χ, 365.—With α prefixed in the infinitive, δαίομαι, divide, (δα) δεδάασθαι, Od., π, 316.

b. There are also some forms of the optative and conjunctive: αἷς μεμνέμετο δρόμου, Π., ψ, 361, from μεμνα-οι-το, AO being changed into EΩ, and μεμνήμεν, ib., ω, 745. Eustathius, for the explanation of the form κεκλήμεν,

and the Etym. Mag. under *μεμνῆναιτο*, cite from Plato *μεμναίαιτο* (*μέμναντο* for *μέμνηντο*). However, the Homeric passage alluded to,—*οὐδέ τί μοι εἶπες τιπάρτος, οὔτε κεν αἰεὶ Μεμνήμην νύκτας τε καὶ ἡμέρας δαίεχέουσα*,—would admit also the indicative (upon which I would have thought). The conjunctive appears in *ἄλλοι παρὲξ μεμνώμεθα*, Od., ξ, 168, from *μεμνα-όμεθα*.—Of another optative form, *λελύτο*, Od., σ, 238, we shall speak hereafter.

- c. Lastly, some with reduplication have the accent thrown back : (*ἄλς*) *ἀλάλημαι*, *ἀλάλησθαι*, *ἀλαλήμενος*, and (*ἄχς*) *ἀπάχημαι*, *ἀπάχησθαι*, *ἀπαχήμενος*. Cf. Etym. Mag., p. 45, l. 50, p. 56, l. 20 and 31. The last, on account of the verse, takes in the feminine *ἀπηχεμένη*, Il., ε, 364, and *ἀπηχέμεναι*, ib., σ, 29. In conformity with this we should alter, with the Venetian Scholiast, *ἀπαχῆσθαι*, Il., τ, 335, into *ἀπάχησθαι*, which was admitted also in Od., δ, 806, according to the Harleian. The Scholiasts call this retrocession of the accent *Æolic*.

### 35. Mutes.

- a. The consonant remains unaltered before M in *ἄκ* (*ac-us*, *needle*), *ἄκαχ* (like *τυκ*, *τετυκ*, *τετευκ*), *ἀκαχμέω*, *ἀκαχμένα*, *μορυκ*, *μεμορυχμένα*, Od., ν, 435, contrary to which reading *μεμορυγμένα* has remained in the text, *κυρυθ* (in *κόρυς*, *κόρυθ-ος*), *κεκορυθμένος*, -ον, -οι, -α.
- b. P and k sounds, unchanged in the perfect active, are aspirated in the passive of the following : *ἔργω* in *φρέσκε* *ἔρχαται*, Il., π, 481, &c., *τρέπω* (*τραπ*), *ᾧ λαοί τ' ἐπιτετράφαται καὶ τόσσα μέμνηλεν*, ib., β, 25, *πεδίοις δὲ γὰρ αἰεὶ Τετράφαθ' ὅππότε' ἐπὶ Τρώων αἰτοῖεν ἰόντων*, ib., π, 189, (*ὄρεγ*) *ὄρεγοντες ὄρερέχατο προτὶ δειρήν*, ib., λ, 26, &c.
- c. Especially note-worthy of this class are *ἀνήφθω* in Od., μ, 51, from *ἀνάπτω*, root *ἄφ* in *ἄφή*, thus *ἀν-ηφ-σθαι*, *ἀνήφθω*, 3rd pers. sing. imperat. perf.—*Ἀπηχέδατ' ἰὼν* *οὐδὲρ ὄρόωντες ἀπηχέδατ'*, Il., ρ, 637, are afflicted. This form supposes a root *AXEΔ* with *Δ*, reduplicated *AKHXEΔ*, and *ἀπηχέδαται* must be for *ἀπηχέδονται*, but its *thema* (*ἀπαχεδ*) *ἀπαχίζω*, whence *ἀχαχίζεις*, *ἀπαχίζεις*, in Homer, so that in the change of *Δ* to *Ζ*

the preceding ε becomes ι. A derived form in -ίζω, however, as an offshoot of an older form, can scarcely produce genuine forms so distant as ἀκηχέδαι, and hence the variation ἀκηχέατ' merits particular attention. To wit, as (ἀχι) ἀπαχήμενος is related to ἀπηχημένη, so is (ἀπαχηντο) ἀπαχήατο, Π., μ, 179, related to ἀπηχέατο in this place. — Ἐρείδω has from ερείδ ἡρήριστο, Π., γ, 358, δ, 136, and from ερείδ, ἐρηδέδαι, ib., ψ, 284, Od., η, 95; but in ib., η, 86, ἐληλάδατ' seems the better reading (from ἐλαύνω), an uncommon form of ἐλήλαται. If we compare this ἐλήλαται with ἐλήλατο, Π., δ, 135, and ἡλήλατο, ib., ε, 400, and with the general analogy of the language, we shall perceive that the plural had (ἐλήλαντο) ἐληλάατο, ἐλήλαατ'; and this last open and uncouth form, as above in ἀπηχέαδ', admitted Δ even against the common analogy. — Ἐρράδαι, Od., υ, 354, ἐρράδατ', Π., μ, 431, exhibit again the Δ, but here the root PAΔ has its support in ῥάζω, *besprinkle*, whence δῶμα . . . ῥάσσαι, Od., υ, 150, and in ῥαθάμιγγες, *blood-drops*, from ῥαδ and αἷμα (ἀμιγξ like λα-ς, λάϊγξ).

### 36. Liquids.

- a. They follow generally the common rules: τέταλτο, τέταντο, αἰσχυν (αἰσχυν-μένος), ἡσχυμμένος, where the variation ἡσχυμένος deserves no notice, ὄρ ᾤσθαι, Π., θ, 474, ἀγείρω (ἀγερ) ἀγηγέραθ' ὅσσοι, ib., δ, 211, κραιαίνω from κραν, κρααν, ἐπικεκράανται, Od., δ, 616, sing. like (φαν) πέφανται, Π., π, 208, but (φα) πέφανται, ib., ε, 531, *are slain*.
- b. O instead of E appears in the root in the two difficult forms πέποσθε and ἐγρήγορθαι. The first in κακὰ πολλὰ πέποσθε Εἵνεκ' ἐμῆς ἔριδος, Π., γ, 99, in the speech of Menelaus to the hosts, cf. Od., κ, 465, ψ, 53, root πεν, πον, in πείνομαι, the radical word of (πεν-ε-θω) πένθω, thus (πον) πέπονσθε, πέποσθε; the other in ἐγρήγορθαι ἀνωχθι, Π., κ, 67, φυλακῆς μνήσασθε καὶ ἐγρήγορθε, ib., η, 371, σ, 299, derived from ἐγερ in ἐγείρω, *awaken*, which strengthens, by the assumption of ρ, the series of weak syllables caused by reduplication in ἐγεγορ: ἐγεγορ, ἐγρηγορ, ἐγρήγορ-σθε, ἐγρήγορθε, and ἐγρήγορ-σθαι, ἐγρήγορθαι,

*to be awakened, to be awake.* Thus both carry their O into the passive forms. The Etym. Mag., p. 312, l. 34, says that forms of this kind, ἔφθεσθαι, μίμωσθαι, τέτοσθαι, ἐγρήγοσθαι, are proparoxyton as being *Æolic*. Cf. n. 34. The bastard form ἐγρηγόρασι for ἐγρηγόρασι, Π., κ, 419, must have come from this.

### § CCXIII.

#### OF THE FORMATION OF THE FIRST FUTURE AND AORIST IN THE ACTIVE AND MIDDLE.

37. *Pure verbs.* The simplest forms are those with the vowel unaltered before Σ, which is doubled where the verse requires: γέλασαν and γέλασσαν, ἤλασαν and ἐξήλασσαν, αἰδύσεται and αἰδέσσεται, ἀρίσσομαι, νικέσω and νείκεσσι, &c. Whether the duplication of the Σ after short vowels had certain limits, cannot be ascertained. Many verbs, e. g. ποθέω, πόθεισαν, ποθέσαι, appear only with single Σ. It is superfluous in κονίσσουσιν, Π., ξ, 145, since κονιόντες, ib., ν, 820, ψ, 372, &c., has long iota, whence also κονισάλα, ib., ε, 503, is to be preferred there and in other places to the other reading κονισάλα.—The forms with single Σ often lose this letter in the *active future*: κρεμόω, Π., η, 83, root κρεμα, from which κρέμασι, κρεμάσαντες, ἀγκρεμάσασα. Thus it is κρεμάσαι, with Σ ejected κρεμᾶν, and with O inserted κρεμόω: (R) ἀντιόω, Π., ν, 752, βίομαι in δηρὸν βίῃ, ib., π, 852, ἔριω, ib., κ, 534, καλέουσα, Od., ν, 412, &c.—Κίω in ὄρεο κίαν, Od., η, 342, *about to lie down, in order to lie down*, and the extended form κείω, ib., τ, 340, &c., together with κακχείοντες. The root appears in the Latin ja-CEO, and its future ja-CEBO, compared with this future κείω, shows clearly enough the analogy of such forms.—Κορέεις, Π., ν, 831, κορείν, ib., θ, 379, ρ, 241, where, however, the form with Σ, which elsewhere also is given as a variation, has remained in the text: τελέει, ib., θ, 415, ἐρύουσι, ib., λ, 454, ἐξανύω γε, ib., λ, 365.

38. Next to the forms with the short vowel stand those with the vowel doubled: ἀγάπησα, ἀνιήσω, ἀπατήσω, αἰνήσουσι,

**ῥάσασθαι, δακρύσασθαι, ιδράσθαι, χάσθαι.** Of this class also we lose Σ in the future and aorist.—ΔΑΩ, *find* (compare —DAG-o, the root of which, since G is here only a formal letter, is identical with the Greek), fut. δάψω (in-DAGABO), whence δήεις, δήομεν, δήετι, are all three used only as futures.—ΠΙΩ, *drink*, whence πίω in Pind. Isth., 6, 71 (08), in the middle πίομαι, whence πτόμενος, *wishing to drink*, Od., κ, 160, Il., ν, 493.—Καίω (root καψ, κα), aor. ἔκα, ib., α, 40, Σ, 240, &c., κῆεν, ib., φ, 349, formerly written with iota subscript ἔκηα, *inaccurately*, since the ΑΙ which later appeared in the present by the extension of Α can as little give Ι to the older form ἔκηα, as φαίνω can to φῆα, which comes from the root φαν. The form ἔκηον, Od., δ, 553, arose, as the Harleian reading shows, from a confusion of ἔκηαι with ἔκαιον, the proper reading.—We find also the optative κῆαι, Il., φ, 336, κῆαιεν, ib., ω, 38, and the infin. κῆαι, Od., ο, 97. Together with these well-grounded forms with η, we have in our editions another series of forms with ι: κατακεῖαι, κείομεν, κείαντες, &c., as to which the MSS. sometimes vary between ΕΙ and Η, sometimes give ΕΙ without variation. The latter reading is ascribed by the Ambros. Schol., *ad* Od., λ, 74, to Aristarchus. It stands in the same rank with ζαχρεῖον, κατατεθνεῖάτων (since the assumption of κείω for καίω is inadmissible), but confounds the forms of καίω with those of κείω (*split* and *lay*, cf. Eust. *ad* Od., ξ, p. 1766, l. 21); e. g. κείομεν, κατακεῖετι, κατακεῖομεν, at the expense of clearness.—Σ is dropped likewise from ἀκείομαι in ἀκειάμενοι, Il., π, 29; where another reading is ἀκειόμενοι. There is the same difference in ἀκειόμενον, Od., ξ, 383, but in both places the aorist is supported by the context.—'Αλέομαι, *avoid*, gives ἀλεύατο, ἠλεύατο, ἔλευάμενος, ἀλεύασθαι; and without Υ: ἀλέασθε, ἀλέηται, ἀλέαυεσθαι, ἀλέασθαι.—ΣΕΦΩ ἔσσηα, σεῦα, σεῦεν, σεύας, σεύατο.—Χέω, χεῦα, ἔχευεν, χεῦεν, χεύαμεν, ἔχευαν, conj. χεύω, &c.; and without Υ: ἔχσαν, &c. The forms with Σ, Il., η, 86, &c., are now removed.

**Obs.**—In some the usage varies between the long and the short vowel:

αἶψαν, Il., λ, 421, and αἶψα, ib., 434. So in the forms of μάχεται

which have *μαχι* as their root. The form with the short vowel is certain: *μαχίσασθαι*, Il., γ, 20, 433, &c., *μαχίσαιτο*, ib., ζ, 32, *μαχίσαιτο*, and the future *μαχίσονται*, without Σ in the forms *μαχίοντα*, Il., υ, 26, *μαχίονται*, *μαχίοντο*, *μαχίοντο*. Hence we should expect the duplication of the Σ to be sufficient for lengthening the syllable. But the duplication of Σ and of Ξ, ΕΣΣ and ΗΣ, contend with each other in almost every place according to the MSS. and the Grammarians: *μαχίσσομαι* and *μαχήσομαι*, Il., γ, 290, *μαχησαίμην* and *μαχισσαίμην*, ib., ι, 118, &c. For ΗΣ the Venetian Scholiast on Il., α, 298, cites the authority of the editions of *Massilia*, *Argos*, *Simp.*, which were, therefore, later than the Peloponnesian war, since they had the long vowels, and that of *Antimachus* and *Aristophanes*. The other Venetian Scholiast adds the authority of *Aristarchus*, but opposes to this the doctrine of *Heracleon*, to which he gives the preference. Heracleon, though he wrote the nouns *μαχήμων*, *μαχητής*, with Η, wrote the verbal forms with ΣΣ. It seems that Aristarchus must have been induced by the orthography of these nouns to prefer the Η, not reflecting that a conclusion from these to the verb can as little be drawn as from *ἀπόρητος* to *πορίσας*, which, in spite of this verbal, has in the corresponding forms always ΕΣ or ΕΣΣ: *πορίσασθαι*, *πορίσαιτο*, &c. Both modes of writing have maintained themselves in Homer since Antimachus and Aristophanes, until Wolf finally sacrificed that with ΕΣΣ to that with ΗΣ.—From the future forms *μαχίονται*, &c., we must distinguish the participles *μαχεύμενος*, Od., λ, 400, ω, 113, and *μαχισούμενος*, ib., ρ, 471, which are to be referred to *μαχεσίσομαι* with Σ ejected, &c.

39. *Mute* and *liquid* verbs have in these tenses little that is irregular.—Of the *mutes* we find without Σ in the future *ἴδομαι* from *ἴδω*, Il., δ, 237, &c., perhaps because *ἴσομαι* might be confounded with the future of *εἰμί*. Also in the aorist we may remark the forms associated with *φίξω*, *ἔνικα*, *ἐνείκαμεν*, *ἤνικαν*, &c. (*ἤνεγκεν*, Od., χ, 493, has been changed to *ἤνικεν*), and according to Aristarchus *εἶπας*, Il., α, 106, 108, to which Wolf has preferred *εἶπες*, as well as *ἔειπες* to

~~ε~~πας, Π., α, 552, &c., although he has left εἶπατε, Od., γ, 27, and εἶπαθ', ib., φ, 198.—Of the *liquids*, several in P, Λ, and Ν, have the Σ in their 1st aorist: Ἄρω, ἄρσει, ἐπῆρσει, ἔρσον, ἄρσας, ἄρσαντες. Κεῖρω, ἔκρουν, κέρσαντες, διακέρσαι; but without Σ in the sense of *devour*: μῆλα—κατέκειραν, Od., Ι, 356, and in the middle ἀποκείρασθαι.—(Ὀρ,) ὄρσει, ὄρσαν, ὄρσης, ὄρσας, ἐνώρσας, ἔπορσον, ἐπόρσειαν.—(Φυρ,) φύρσω.—Λ. ἐέλλω, ἐπέκλεισεν, ἐκέλσαμεν, ἐπικέλσαι, ἐπικέλσαντες.—ΕΛ. (εἰλέω,) ἔλσαν, ἔλσαι, ἔλσας.—Ν. (κεν, κεντέω,) κένσαι, Π., ψ, 337.

*Obs.*—To the liquids belong also the forms generally associated with φιλέω, of which the root is not φιλε, but φιλ: ἐφίλατο, φίλατο, φίλαι, Π., κ, 280. Add ὄντηα Μοῦσαι φίλωνται, H., XXIV, 5, as is now rightly read instead of φίλαινται.

40. The imperative of the 1st aor. mid. has the 2nd pers. sing. ΣΕΟ instead of ΣΑΙ in δύσειο, Π., τ, 36, &c., καταδύσειο, λέξειο, ὄρσειο, ὄρσειν, and αἰείσειο, H., XVI, 1, of Hermann's edition.—In the same way ΕΤΟ for ΑΤΟ is always found in δύσειτο, yet in the plural δύσαντο, Π., ψ, 739. Between βήσειτο, ἐθήσειτο, ἀπεθήσειτο, &c., and βήσατο, ἐθήσατο, ἀπεθήσατο, the MSS. vary in almost every place.—*Eraphroditus* was, according to the Venetian Scholiast, of opinion, that we should write Ε, when it stands for ἀπέβαινε, but elsewhere, ἀπεβήσατο.—The Α of the aorist disappears likewise in ἄξειτε, Π., γ, 105, cf. ω, 778; add οἶσι, *bring*, Od., χ, 106, 481, οἰσέτω, Π., τ, 173, Od., θ, 255, οἶσιν, Π., γ, 103, ο, 718, and Od., υ, 154, where οἶσιν is preceded by ῥάσσαι, 150, and καθήρατε, 152. Still without Α are: Ἴξον, Ἴξεις, H., Ι, 230, 278, and perhaps also the infinitive οἰσέμεν, Od., γ, 429, &c. The distinction between the terminations, and their allotment to the several tenses, has no where limits exactly ascertained.



## § CCXIV.

## OF THE FORMATION OF THE SECOND AORIST AND FUTURE

41. *Pures*. The assertion of recent Grammarians, that pure verbs have no second aorist, is much restricted by regard to Homeric usage, since no inconsiderable number of such forms, derived from a shorter root than that of the present, is found in his poems, which are to be ranked under the extended present, just as ἔλπον, ἔφυγον, under λείπω, φέρω. Thus the 2nd aor. γόν, Il., ζ, 500, belongs to γοάω, Od., α, 190, γοήμεναι, Il., ξ, 502,—λέον, H., I, 120, and λό' is τρίποδος, Od., κ, 361, to (λοῖσθαι) λούεσθαι, Il., ζ, 508, ι, 265, ὄροντο to ὀρίοντο, ib., ψ, 212, ἔστυγον, Od., κ, 118, κατίστυγι, Il., ρ, 694, to στυγίει, στυγίησι; further, ἦγας and γίγας to ἡγάγειον and γηγάπειον. Lastly, with a diphthong, αἶδετο, αἶδω, αἰδόμενος, to αἰδέομαι, αἰδεῖσθαι, and with Δ, μέμνηον<sup>(R)</sup> together with μνηα in μνηάδεις and the post-Homeric μνηάει.

42. The *mutes* have generally the short vowel in the 2nd aorist, yet we find with the long vowel (like αἶδετο, μέμνηον), πέπληγον, πεπλήγοντο, πεπλήγητε, &c., and pass. ἐπεπλήγη, ἐπεπλήγυντε, so that even here the boundaries between the imperf. and 2nd aor. were not yet rigorously observed.

43. Of *futures* we must remark,

a. Those which lose Δ: ἀγλαΐζομαι (in Pindar), 2nd fut. (ἀγλαΐδεομαι,) ἀγλαΐῃσθαι, Il., κ, 331; (κομιδέω) κομιῃ, Od., ο, 545, κτεριῷ, Il., σ, 334, κτεριοῦσι, ib., λ, 456, χ, 336.<sup>(R)</sup>

b. The so called second futures of the liquids, ὀραῖται, Il., υ, 140, ὀλέσθαι, ib., α, 700, πλυνέουσai, Od., ζ, 31, σημαίνω, ὑπερβορέονται. To these belong also the forms of the root ΠΕΣ, which, by its final consonant is allied to liquids: πείσονται, Il., λ, 824, πείσεισθαι, ib., ι, 235, &c., and the single form from the class of mutes τεκείσθαι, H., III, 127.—These are really to be considered as forms, which have lost Σ out of the full future termination εσομαι.

## § CCXV.

## OF THE FORMATION OF THE PASSIVE AORIST.

44. Both passive aorists follow generally the common form: ἔλχθην, ἰάνθη, ἐμίγη, μίγη, &c.; yet the 3rd pers. plur. is often formed by the addition of merely N to the root, EN instead of HΣAN, e.g. ἤγεθην, τράφην, μίγεν. One form has H in this termination: μιλάνθη αἵματι μηροί, Il., δ, 146.

45. The forms of ἐτράφην have the short vowel also in other persons: ἐτραφέτην, ἐτράφ' ἄριστος, Il., φ, 279, where Herodianus more accurately accented ἐτράφ', τράφ' ἐνὶ μεγάρῳ, ib., β, 661, as a various reading instead of τράφη ἐν μεγάρῳ, and ἐτράφεμεν, ib., ψ, 84, in the pre-Alexandrian mss., τράφεμεν for τραφήμεναι or τραφήναι, ib., η, 199, σ, 436, Od., γ, 28.

46. The roots, which have assumed N in the present, retain it for the most part in the first aorist: not only λανθῆς, ὑπεθερμάνθη, but also κλινθῆναι, διακρινθῆμεναι, and κρίνθεντες, as well as κριθέντες, nay several assume N for the first time in this form: ἀμπνύνθη, Il., ξ, 436, ἰδρύνθησαν, ib., γ, 78, η, 56, δηρινθήτην, ib., π, 756.

## § CCXVI.

## OF THE PERSONAL TERMINATIONS.

47. The first personal termination μι is, with the exception of αἶνμι, Hes., ι, 628, banished from all verbs but those without modal-vowel, in the indicative; but it appears in some conjunctives. Thus in Il., χ, 450, the old reading even of the earlier editions is ἴδαμ', ὅτιν' ἔργα τέτυκται, and in ib., σ, 63, Od., τ, 490, ἴδαμι, κτείνωμι, are cited as variations by Seber in the *Argus Homericus*. Since Hermann (*de emend. ratione Gramm. Gr.*, p. 263,) pointed to the same forms, after Eustathius, more of this kind have been restored: ἀγάγωμι, Il., α, 717, ἐβίλωμι, Od., φ, 348, τέλωμι, ib., χ, 7.

48. The second person,

a. ΣΙ in the active is shortened to Σ when the termination ΘΑ is added; this ΘΑ, however, is retained only in certain forms; in the *indicative* where there is no modal-vowel: ἴσθα, ἔξισθα, παρῆσθα, τίθησθα, φῆσθα; also in δίδουσθα, Il., τ, 270, and (οἶδασ-θα) οἶσθα; in the *optative*: βάλοισθα, κλαίοισθα; in the *conjunctive*: βάλησθα, εἴπησθα, εὖδηςθα, ἐθέλησθα, δύνησθα, παρῆσθα, &c.

b. In the passive it generally remains open, after the ejection of Σ: ἐπιτέλλεται, κέλεται, ὀδύρεται, ὀϊσται, ἐπλεῖται, ᾠδύσασθαι, &c. The treatment of such syllables falls under the same rule as that which applies to pure verbs.

49. The third person TI changed to ΣΙ, is, in the *indicative* (besides in those without modal-vowel), still visible in παμφαίνησι, Il., ε, 6. According to Heraclides (Eustath. ad Od., η, p. 1576, l. 32,) this is the only example of the kind in Homer. Before the last edition of Wolf, ἀνέχρησι, φέρησι, βρείθησι, still stood. Schäfer ad Lambert. Bos, p. 502, requires προφέρησιν, Il., ι, 323, and ὀτρύνησι, Od., ζ, 374, and in πείσεται ἄσσα οἱ Αἴσα κατακλώθης τε βαρεῖται, ib., η, 197, would read, according to Eustathius, ut supra, Αἴσα κατακλώθησι βαρεῖται (suppressing v. 198). Buttmann remarks, that these forms appear only after ὅστις, where the syntax may have the conjunctive, and in like manner ἐκτάμνησι, Il., γ, 62, Δίησι, ib., χ, 23, μένησι, ib., χ, 93. Admitting the validity of this remark, we should have in παμφαίνησι the pure conjunctive without iota subscript, of which presently.—Of the *optative* there is an example in εἰ δ' ἄμμι παραφθαίησι πόδισσι, Il., κ, 346, which, according to the Venetian Scholiast, almost all the copies have; those which varied must therefore have read παραφθήησι or παραφθαίησι. Another example is αἶ κέ μ' ἐπιγνοίη—ἥε κεν ἄγνοίησι, Od., α, 218; but then we should read αἶ κέ μ' ἐπιγνώη—ἥε κεν ἄγνοίησι from ἄγνοίᾳ, which gives ἄγνοίῃσας, ib., υ, 15.—In the *conjunctive* this termination is very frequent: ἄγῃσιν, ἄγνοίῃσιν, αἰσθῃσιν, ἀλάλησιν, &c. It is manifest, that in these forms, arising from the root, the modal-vowel Η, and the termination ΣΙ, the iota subscript can claim a legitimate place as little, as in datives of the first declension like ἀγορῇφι, since it was

ally after the ejection of  $\Sigma$  that  $H\Sigma I$  became  $HI$ , and this was contracted into  $\eta$ .

50. In the second and third persons dual and plural the distinction is not so sharp, as in the later form of conjugation, between chief and secondary tenses, and between the dual and plural numbers. The second persons for chief and secondary tenses are known to be, dual,  $\epsilon\sigma\theta\omicron\nu$ , plural,  $\epsilon\sigma\theta\epsilon$ . Here terminations are so far confounded, that the later dual forms,  $\epsilon\sigma\theta\omicron\nu$ ,  $\epsilon\sigma\theta\omicron\nu$ , are used as plural: 'Αλλ' ἄγεθ' ὥς ἂν εἰπῶ, πείθεσθε τάχιστα· Ἰστία μὲν πρῶτον κάθειτον, H., I, 37 (for κάθειτε), says Apollo to the sailors, where also λύνετε βοείας, which ends the verse, is to be considered plural. —Τίφθ' οὕτως ἦσθον τετιηότες, ib., 456, for ἦσθε.—The third persons dual, divided according to chief and secondary tenses, i.e. chief tenses,  $\epsilon\sigma\theta\omicron\nu$ ,  $\epsilon\sigma\theta\omicron\nu$ ,—secondary,  $\acute{\epsilon}\tau\eta\nu$ ,  $\acute{\epsilon}\sigma\theta\eta\nu$ , are so far indistinguished, that several forms of the secondary tenses have the terminations proper to the chief, i.e.  $\epsilon\sigma\theta\omicron\nu$ ,  $\epsilon\sigma\theta\omicron\nu$ , for  $\acute{\epsilon}\tau\eta\nu$ ,  $\acute{\epsilon}\sigma\theta\eta\nu$ , but the contrary does not occur, i.e. the chief tenses have never  $\acute{\epsilon}\tau\eta\nu$ ,  $\acute{\epsilon}\sigma\theta\eta\nu$ , for  $\epsilon\sigma\theta\omicron\nu$ ,  $\epsilon\sigma\theta\omicron\nu$ . The use of the active  $\epsilon\sigma\theta\omicron\nu$  for  $\acute{\epsilon}\tau\eta\nu$  is supported by three Homeric forms:  $\epsilon\tau\acute{\epsilon}\chi\epsilon\sigma\theta\omicron\nu$  or  $\acute{\epsilon}\tau\acute{\epsilon}\chi\epsilon\sigma\theta\omicron\nu$ , II., ν, 346,  $\delta\iota\acute{\omega}\chi\epsilon\sigma\theta\omicron\nu$ , ib., κ, 364,\*  $\lambda\alpha\acute{\upsilon}\sigma\sigma\epsilon\sigma\theta\omicron\nu$ , ib., σ, 579. For the same change in the passive voice we may cite:  $\delta\omega\rho\acute{\eta}\sigma\sigma\epsilon\sigma\theta\omicron\nu$ , II., ν, 301, for  $\delta\omega\rho\eta\sigma\acute{\epsilon}\sigma\theta\eta\nu$ ,

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\* Οὐκ ἠδύναντο γὰρ εἶναι διωκίτην (. . . ᾧ), ἀπάθαστον γὰρ ἦν ἀμφίμαχος, Etym. M., p. 280, l. 34. The reason is here given, why it could not be  $\delta\omega\chi\acute{\epsilon}\tau\eta\nu$ : the verse rejected it,—but then the simplest step was to shorten the H, so that the forms would have been  $\acute{\epsilon}\tau\epsilon\chi\acute{\epsilon}\tau\eta\nu$ ,  $\delta\iota\omega\chi\acute{\epsilon}\tau\eta\nu$ ,  $\lambda\alpha\upsilon\sigma\acute{\epsilon}\tau\eta\nu$ . Schäfer *ad Schol. in Apollon. Rhod.*, p. 146, admits for the active at least of these tenses in the oldest shape of the language a double formation: 2nd,  $\epsilon\sigma\theta\omicron\nu$ , 3rd,  $\epsilon\sigma\theta\omicron\nu$ , 2nd,  $\acute{\epsilon}\tau\eta\nu$ , 3rd,  $\acute{\epsilon}\tau\eta\nu$ : "Sed posterioris usus temporum, grammatica subtilius an argutius exculpta, terminacionem in  $\omicron\nu$  assignasse secundae personae, in  $\eta\nu$  tertiae (videtur)." This admission goes further than the examples, none of which has  $\acute{\epsilon}\tau\eta\nu$  for the second person. It seems certain that  $\acute{\epsilon}\tau\eta\nu$  was the original form, and that the other proceeded from the shortened  $\epsilon\tau\eta\nu$  changed into  $\epsilon\sigma\theta\omicron\nu$ , since analogy rejected  $\epsilon\nu$  as a personal termination (at least where  $\epsilon$  was not a radical vowel).

without metrical necessity, and δὲ ἀνέρι θωρήσσεσθον, *Il.*, τ, 218, as some read instead of θωρήσσοντο. Thus there is an exchange of the forms

εσθον for ετε,            εσθον for έτην,  
σθον for σθε,            σθον for σθην.

51. In the plural of the passive the verse decides as to the use of the terminations μισθον, μισθα, and μεθον, μεθα, e. g. μαχόμεσθα and μαχησόμεθα, ἐπόμεσθα and τερπόμεθα.—A for N appears not only in the perfect but also in the optat. δαυοίαν, ἰστοίαντο. The use of the short modal vowel instead of the long in the conjunctive has been already considered, § CLXVIII, 11.

*Obs.*—We find from ῥέλλω the third pers. sing. opt. ῥείλλεν, *Il.*, ε, 651, *Od.*, β, 334, perhaps to avoid confusion between ῥέλλω, increase, and ῥύλλω, give, by using the aorist form ῥείλεν. The aorist forms in ια, ιας, ιιν, together with αιμι, αις, αι, are, however, frequent in Homer.

52. The imperatives have in the 3rd pers. plur. only τω and εθω, not τωσαν and σθωσαν: ἴσταν, ἔπτεσθω, δησάντων, &c.

## § CCXVII.

### OF THE INFINITIVE.

53. The passive infinitives have the usual form; in the active their full form is μεναι or εμεναι from ἄμμεναι, the abbreviations of which are έμεν, μεν, (εν) ει, και, and αι.

54. The present has,

α. Εμεναι, έμεν, ει: ἀκουέμεναι, ἀκούεμεν, ἀκούειν, ἀγόμεν, ἄγω, ἐλκόμεναι, ἐλκόμεν. So also the first future; ἄξεμεναι, ἄξέμεν, ἄξειν, φιλέειν, φιλεῖν.

β. Μεναι, και, in pure verbs. Thus with Η before the termination: ἀρήμεναι, γοήμεναι, πεινήμεναι, from ἀράω, γοάω, πεινάω, so καλήμεναι, πεινθήμεναι, ποθήμεναι, φιλήμεναι, φορήμεναι, *Il.*, ο, 310, and φορήναι, *ib.*, β, 107, η, 149, &c. Thus likewise the passive aorists: ἀεικισθήμεναι, ἀήμεναι, and ἀῆναι, ἀλήμεναι and ἀλῆναι, πεγχήμεναι

and *κίχῃναι*, *δαήμεναι* and *δαῖναι*, *καήμεναι*, *αολλισθήμεναι*. From those in O there appears *ἀρόμεναι* (from *ἀρόω*), Hes., ε', 12, with a short vowel in this form. With E unaltered we find *ἀγινέμεναι*, Od., υ, 213, from *ἀγινέω*.

55. Of the perfect, except those forms without modal vowel in *μεναι*, *μεν*, already discussed, such as *τεθνάμεναι*, *ἐνάμεν*, and *ἴδμεναι*, Il., ν, 273, from *οἶδα*, no others are common either in the Epic language, or that of Pindar, who has *γεγάκειν* as infin. of *γέγακα*, Ol., 6, 44 (83). The termination *ῖναι* appears first in Herodotus.

56. The infinitive of the first aorist adheres to rule; that E the second has *έμεναι*, *έμεν*, as well as the common form *εἶν*, which frequently stands in the open form *έειν*: *ἀλαλκέμεναι*, *λαλεῖν*, *εἰπέμεναι*, *εἰπέμεν*, *εἰπεῖν*, *ἐλθέμεναι*, *ἐλθέμεν*, *ἐλθεῖν*, *ἰδέειν*, *δεῖν*, *πεπληγέμεν*, *πεφραδέμεν*, *πεφραδέειν*, *παθείν*, *πίεειν*, *ταμέειν*, *καγίειν*, *φυγίειν*, *χαδέειν*. A confusion between the 2nd future and aorist cannot occur, since, so far as I am aware, of the former no *active infinitive*, even in liquid verbs, is found, but only the infinitive middle. We find of the future *βαλέω*, *βαλέει*, *βαλέοντα*; but *βαλέειν*, *βαλεῖν*, always as aorist forms. So the future forms *δαυμανιόντες*, *πλυνέουσα*, *πλυνέουσαι*, without an infinitive; *διακρινέει*, Il., β, 387; but infin. *διακρινέσθαι*, Od., σ, 149. The same remark applies yet more forcibly to mute verbs, which, as is known, entirely want the second future active. Aor. *πίσειν*, Il., ζ, 82, &c., *τεκέειν*, ib., ω, 608, of which the futures *πίσεισθαι*, ib., ι, 235, &c., *τεκεῖσθαι*, H., Il., 127, were cited § CCXIV, 43. Likewise *ἰδέειν*, *ἰδεῖν*, which the Etym. Mag., p. 465, l. 49, describes as *ἀόριστος ἰύτιρος καὶ μάλλον*, is really found only as an aorist. Hence the terminations are:

2nd fut. inf. act. . . . .	mid. <i>έεσθαι</i> , <i>εῖσθαι</i> ,
2nd aor. — — <i>έειν</i> , <i>εἶν</i> , — <i>έσθαι</i> , . . .	
	<i>έμεναι</i> , <i>έμεν</i> .

### § CCXVIII.

OF FORMS WHICH WANT THE MODAL VOWEL OR REDUPLICATION IN THE COMMON CONJUGATION.

57. Not a few forms have remained in the old shape

without a modal vowel, so that they come near to the perfect and pluperfect; and thus the boundaries between two tenses run into each other, especially since the perfect sometimes wants reduplication.

58. Perfects and pluperfects of this sort are: ἴδμεναι, ἴδμεν, ἐπέπιθμεν, εἰλήλουθμεν, ἔϊκτον, ἔϊκτην, *resemble*, hence equivalent to the full forms ἰοίκατον, ἰοικάτην, &c.—also in the passive ἔϊκτο, Il., ψ, 107. From ἔργω, *restrain*, the perfect has without reduplication, ἔρχαται, see n. 35, b, and from ἀρῆς ἀρημένος, Od., ζ, 2, cf. Il., σ, 335, &c.—The Etym. Mag., p. 56, l. 51, marks this want of reduplication as peculiar to the Æolians, who said ποίημαι, νόημαι,—i. e. the ancient language allowed, even in the perfect, an omission of the reduplication, which practice afterwards maintained itself with the Æolians.

59. Since, then, the reduplication may be dropped in the perf. and pluperf., nothing forbids us to rank σύντο, Il., φ, 167, with ἔσσυτο and ἔσσυται, and to associate ἔσσύμενος, in respect of the accent, with ἀλαλήμενος and ἀκααχήμενος, n. 34, b. In the same way we may rank together δέχαται and διιδέχατ', Il., δ, 4; χύτο, χύντο, χυμένη, and κέχυτο, κέχυνται, κέχυνται; λύτο, λύντο, and λέλυντο, λέλυνται; ἔρυτο, ἔρυσθαι, and εἶρυτο, εἶρυσθαι; ἄμπνυτο, and πεπνύσθαι, πεπνυμένος; κλῦθι, κλῦτε, and κέκλυθι, κέκλυτε; ἔπτατο and πέπταται; and as κλῦθι is related to κέκλυθι, so τλήτω, Od., λ, 350, τλήτε, Il., β, 299, to τέτλαθι, ib., α, 586, ε, 382. Moreover, ἔπληντο (from πείλα, πλαι), Il., δ, 449, ρ, 63, and πεπλημένος, Od., μ, 108, must be ranked together, as also βλήτω, βλήσθαι, βλήμενος, and βέβλητο, βέβλημένος, so that βλήται, Od., ρ, 472, appears to be the perfect conjunctive, with H shortened, for βλήηται. — Lastly, φθίσθαι, φθίμενος, rank with ἔφθιται, ἔφθιτο.

60. The same is the case with mute verbs. Δέξο, δέκτο, δέχαται, δέχθαι, δέγμενος, ποτιδέγμενος (like ἔσσύμενος), belong to the same verb with δίδεξο, and μίκτο, ἔμικτο, to the same with μεμιγμένον.

61. With other forms of this kind we cannot cite, as in the above instances, augmented or reduplicated perfects. Such are ἀήμενος, ἀήμεναι, ἄητον, &c., ἄρμενον, ἄρμενα, ἀλιτήμενος,

ετίμενον, καχήμενον, ὀνήμενος, and ὄνησο, (from λεχ in λέχος) ἔο, λέκτο, ἔλεκτο, κατέλεκτο, παρκατέλεκτο, καταλέχθαι, κατέπτο, ἄλσο, ἄλτο, ἱπᾶλτο, κατέπαλτο, ἐπάλμενος, κατεπάλμενος.

62, 63. Lastly, some have allied forms in the aorist active, which circumstance, together with the want of reduplication, tends to confound the distinction between the tenses: with ἔα, ἔκταν, κατέκταν, κτάμεναι, and κατέκταμεν, we find κτάμε, Π., ο, 558, κτάμενον; with ἔφθης, ἔφθη, φθάν, ib., λ, 51, εἴη, stands φθάμενος; with οὔτα stands οὔτάμεναι; with ἄρτο, ἄρτο, stand ἄρτο, ὄρσο, ἄρθαι, ὄρμενος, and παλινορμένω.—ἔρμαι, however, together with πινέμεναι, Π., δ, 346, φέρτε, ib., λ, 71, δέχθαι, ib., α, 23 (but δέχισθαι, ib., 20), are manifestly of the present.—When we consider that the reduplicated forms, in regard to meaning, agree with those not reduplicated, and that the latter, again, with the aorists, so that, e. g. κλύθι and κλυθι, χύτο and κέχυτο, σύτο and ἴσσυτο, are identical in signification, and that the unreduplicated forms stand, like the aorists, mixed with imperfects, ἔλεκτο και ἡῶ διαν ἔμιμνεν, Od., β, 50, πρίατο—εὐνῇ δ' οὔποτ' ἔμικτο, ib., α, 433,—we are led to form the opinion that these are *examples of an original formation made up of root and termination*, and hence belonging, in appearance, to the province of the perfect and imperfect, but in meaning to that of the aorist, after which they accent their infinitives, such as ἔρυσθαι, and participles, ἔρμενον, δέγμενος, ἱκμενον, κυχήμενος, ὄρμενον.

*Obs.*—As the forms above cited want the modal vowel, so several want the radical vowel, which has fallen out in the compression of the word. Of this kind were the forms of (πέφεινον) πέφνον, περιπλόμενος, and from ἀγείρω (ἀγερ) ἀγρόμενοι, ἀγρόμεναι, &c., and from ἐγείρω, ἔγρει, ἔγρετο, ἔγρεισθαι.



## OF THE CONTRACTION OF VERBS.

## § CCXIX.

## GENERAL REMARKS.

64. The Homeric dialect has, in verbs as well as in the other parts of speech, many and various contractions; there are not, however, so many forms contracted, as in the later dialect of the Attics; nor are those, in which contraction occurs, contracted uniformly.

65. Contraction is evidently not an original property of the language, but was first introduced in the process of its developement, and caused by the ejection of consonants, the necessity of versification, and the feeling or taste of the different Grecian tribes. Instead, therefore, of seeking to multiply its instances in Homer, it seems more advisable to resist it, wherever it opposes analogy. In many cases the language, even after Homer,—as, for example, in the lyric parts of Attic poetry,—has been hostile to this tendency. (See Lobeck *ad Soph. Aj.*, 287.)

66. On the other hand, the contracted forms, though generally following the common method, so far deviate from it, that the exigency of versification may compel the extension of vowels, their duplication, or their insertion before or after the contracted syllable. The rules of Homeric contraction must, therefore, pay due regard to these peculiarities as well as to the limitation and inconstancy alluded to above.\*

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\* The subject is treated, in the following observations, chiefly according to the excellent remarks of Bekker, to whom these Homeric enquiries have been already so deeply indebted; although he goes upon the opposite principle of maintaining contraction, as much as possible, wherever it is doubtful.

## § CCXX.

## OF THE CONTRACTION OF VERBS IN ΑΩ.

67. The contraction of these verbs, as far as they are used by Homer, proceeds according to rule, wherever the forms thus produced agree with the verse.

So from *ὀράω* come *ὀράς*, *ὀρά* (even for *ὀράης*, Π., λ, 202, *ὀράη*, ib., 187), *ὀράν*, *ὀράται*, *ὀράτο*,—*ὀράω*, *ὀράωμεν*, *ὀράν*, *ὀράσα*, *ὀράμαι*, *ὀράντο*, *ὀράτο*, *ὀρώμενος*. So likewise (*ἐπρεμάου*) *ἐπρέμαι*, Π., ο, 18, 21, from *ἀράομαι* (*ἡράου*) *ἡράω*, Od., σ, 176, *τρυπαῶ* for *τρυπάοι*, *βιάωτο* for *βιάοιντο*.

*Obs.*—Wolf (*Analect.*, II, p. 419,) writes the infinitive of these verbs without iota, *γελᾶν*, *ὀρᾶν*, and has found many followers. The decision of this point depends, evidently, not upon what *Lascaris* or *Urbanus* extract from the old Grammarians, or teach on their own authority, nor upon the fallacious analogy of *χεύσθαι*, *χεύσουν*, but upon this only: whether the contraction is earlier or more recent than the extension of the infinitive form *ειν* into *ειν*. The revivers of this mode of writing cannot solve the question here raised, and cannot, therefore, prove that they are in the right.

68. After the contraction a vowel may be introduced, in behalf of the verse, either to precede or follow the contracted syllable: thus a *short* vowel is inserted, when by this means two short syllables are brought together.

So we find, besides the above cited forms of *ὀράω*, with a prefixure: *ὀράας*, *ὀράασθαι*, *ὀρώ*, *ὀρώων*, *ὀρώωσα*, *ὀρώατι*, from *βοάω*, *βοάα*, *βοόων*, *βοόωντα*, *βοόωντες*, *βοόωσι*.<sup>(B)</sup>

69. This prefixure is indispensable, when the contracted form has a trochaic rhythm ( - ˘ - . . . ).

Hence from *αἰτιάομαι*, *αἰτιῶμαι* ( - ˘ - ˘ ), *αἰτιάασθαι*, *αἰτιόωνται*, *αἰτιόω*, *ἀντιόωτο*. From *ἀντιῶ* ( - ˘ - ), *ἀντιόων*, *ἀντιόασθαι*, &c., and similar forms in great number: *ἀγοράασθαι*, *ἀσχαλάα*, *ἐγγυάασθαι*, *ἰσχατόωσα*, &c.

*Obs.* 1.—The prefixed A appears also without contraction in the root

of words: φαάνθη, φαάνην, θαάσους, θαασόμεν, and δαδάσθαι, *Od.*, p. 316, from δαίμααι.

**Obs. 2.**—On the other hand, Α is not prefixed, when the latter of the contracted syllables was *short*; thus it is inserted in ἐράσθαι, ἐρίσθαι, but not in forms contracted out of ας, ας, ας, so that Bentley offends against analogy in making μηδὲ ἴα (*l.* μηδ' εἴα), *Il.*, β, 165, μηδ' ἴαα from ἴας. Moreover, Α is not prefixed when Τ follows, e.g. in the contractions of ἀσσι, ἀσσαι. The only exception is ἄστυ in ἡ μὴν καὶ κρατερὸς περὶ ἰὼν ἄσται, *will be satiated with*, πολέμας, *Hea.*, α, 101 (for the form γέγαασσι, already rejected, cannot be adduced here, since, even if it were legitimate, it has no contraction). The ἄσται is from the radical ΑΩ, in the future ἄσσται, with Σ ejected, ἄσται, the contraction of which into ἄται is certain. Hesychius gives us ἄται· πληροῦται,—mistaking, however, the tense in his explanation.

**Obs. 3.**—The prefixure of Ο is limited within similar bounds: contractions from αον, αομεν, reject it, and ἀλῶν κατὰ πόντον, *Od.*, ι, 377, is not from αιο, αο, but from αιο, αου, ἀλάιο, ἀλάου, αλῶι, ἀλίω, *wander*. Of ἰάω we find no form with ο prefixed. There are ἰάας, ἰάας, ἰάας, but neither ἰώμεν, nor ἰώσι. The forms of this verb stand either open: οὐδὲ ἰῶσι, *Od.*, δ, 805, like μηδὲ ἴα, *Il.*, β, 165, or closed by extension: εἴ κ' εἰῶμεν, *Od.*, φ, 260,—an extension which should be applied likewise to the open syllables: οὐδ' εἰῶσι, μηδ' εἴα, οὐδ' εἴα.

**Obs. 4.**—Ε is prefixed to ω after two consonants, for the sake of softening the sound, in μεμνέμετο and χρεώμενος, *Il.*, ψ, 834.—Α is extended to αι in κέραις, *Il.*, ι, 203.

70. A long vowel is prefixed where the spondaic rhythm is required: ἡγάσθε, ἡγάασθε; μνάσθαι, μνάασθαι; ζάω, ἡζάωσα, μαιμάνων, μενοινάω, &c.

**Obs.**—From these we must distinguish the forms γιλοῖεν, γιλόωντι, &c. Since, even admitting that, in Homer, γίλαον could have been contracted into γίλων, yet the insertion of a prefixed ο in γιλόων would be, according to the foregoing remarks, contrary to analogy,

and of the extension of a prefixed *ο* into *ω* we find no single trace. The root of this form is really *γίλω*,—perceptible also in *γίλωρος*, *γίλωτος*,—and with the verbal termination *Α*: *γίλωα*, *γίλωάω*, *I laugh loud, heartily*, as *ἀειδιάω*, *sing loud and clear*. Hence comes (*γίλωθήσασα*) *ἡδὺ γίλωθήσασα*, *H.*, *III*, 49, with *ο*, which is here no prefixure, but a radical vowel, extended into *ω* after the loss of the digamma, as in *γίλωτος* from *γίλωρος*, and thus *γίλωων* from *γίλωρον*, *γίλων*, and *γίλωντες* from *γίλωόντες*, *γίλωντες*, or rather *γίλωῶντες*. Thus *γίλω*, *Od.*, *φ*, 105, is from *γίλωάω*, and should be accented *γίλωῶ*. We find likewise *γίλωντες*, *Od.*, *σ*, 111, from *γίλωόντες*, where *οα* is contracted into *ω*, or rather where there appears a relic of the old orthography ΓΕΛΩΦΟΝΤΕΣ. Here too, however, *γίλωῶντες* is another reading. It is remarkable that all these forms occur in the *Odyssey* and the *Hymns*, and that, throughout the Homeric poems, the aorist forms only of *γίλω* are in use.

71. Contraction is rejected by,

- a. The forms with long *α*: *διψάων*, *διψάοντα*, &c. *πεινάων*.
- b. The forms in *αον*, when a short syllable precedes *α*: *πέραον*, *κατεσπίαον* (but *ἐνώμων*, *ἐφοίτων*, where a long syllable precedes it).
- c. The forms in *αο*, except where the verse demands *ω*. In *δυμὸν εἰίσω*, *Il.*, *ι*, 645, read *εἰίσαιο*; *ἤρα' ὀπίσσω*, *Od.*, *ω*, 33, and *ἐκθήσω ἄκοιτιν*, *ib.*, 192, can scarcely stand together.
- d. The forms of monosyllabic roots: *λάε*, *λάων*, *ἔχραε*, *ἔχράετ'*, *ἐπέχραον*, *φάε*.
- e. Several individual forms: *ἀοιδιάει*, *ἀοιδιάουσι*, *ἰλάονται*, *κραδιάων*, *ὀμοστιγχάει*, *οὔταε*, *ύλάει*, *ύλαον*, *ύλάουσιν*, *ύλάοντο*. Lastly, *ναιετάω*, *ναιετάουσι*, *ναιετάων*, *ναιετάοντα*, *ναιετάοντων*, *ναιετάοντας*, of which only *ναιετάασκον*, *σκε*, is contracted.

72. The feminine of *ναιετάων* has *Ω* instead of *ΟΥ*: *ναιεταώσης*, *ναιεταώση*, *ναιετάωσαν*, *ναιεταώσας*, like *τηλεθάωσα*, *Od.*, *ε*, 63, according to the *Augsburgh ms.*—The *Etym. Mag.*, p. 598, calls *ναιετάωσα* *Doric*, and compares *ἰδραῖσαι*, *βῶν*, for *ἰδρουσαι*, *βοῦν*. It seems more probable that the *Ω*, so

frequent in the forms of this conjugation, was transferred from the contracted forms to those above cited, according to that peculiarity of the Greek language, by which a law of formation, once established, transgresses the limits to which, strictly considered, it ought to be confined.

73. Other verbs remain open only in a few forms, namely γοάω in γοάοιμεν, γοάοιεν (but γοόωντα, γοόωσα, &c.), ἐλάω, ἐξελάων (but ἐλάαν, ἐλόωσι), τηλεθάων, τηλεθάον, τηλεθάοντας, τηλεθάουσai (but τηλεθάωσα, τηλεθάωσαν, &c.), μαιδιάων, μαιδιάωσι (but μαιδιόων, -όωσα), ὁμοστικῶσι (but ἰστικῶντο), &c.<sup>(2)</sup>

74. As the contracted forms hitherto cited insert A, O, or Ω, by *prefixure*, so the following insert O *after* the contracted syllable: δρῶοιμι, ἡβῶοιμι (ἡβαο-ι-μι, ἡβω-ι-μι, ἡβῶοιμι), together with ἡβῶμ', Il., η, 133, ἡβῶντες, ἡβῶντα, μινῶντε, μινωμένω. Thus ζῶω forms itself, arising out of ζάω, and keeping ζω as the root, with fresh modal vowels: not only ἔζωον, ζῶοντες, but likewise ζῶουσα, ζῶειν, ζάμεν, ζάμεναι, ζῶεσκον.\*

75. We have still to remark,

a. A want of modal vowel, through which the radical A passes into H: ὄρηαι, and ὄρητο according to Zenodotus for ὄρῃτο, Il., α, 56, and the dual forms: προσαυδήτη, συλήτην, συναντήτην, φοιτήτην.—Add the already mentioned infinitives ἀρήμεναι, πεινήμεναι.

b. The transition of some in A to E: μενοίνεον from μενοινάω, ἦντεον, ὁμόκλεον, ὁμοκλέομεν. We shall perceive, on referring to the original, Il., μ, 59, η, 423, ο, 658, Od., φ, 360, 367, χ, 211, ω, 173, that the transition occurs only in the fourth foot, and in the case of AON, i. e. only in order to obtain a more nimble dactyl for that place. By this, however, an analogy was grounded, and hence in καί μιν ἀνηράτεον, Od., δ, 251 (now ἀνηράτων), the contracted form ἀνηράτευν, represented in the Harleian codex by ἀνηράτευαν, is not to be unconditionally

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\* And in later Greek, the analogy being extended to μνάσμαι: μνάει, Apoll. Rhod., 1, 896, μνώσθε, Pseud-Orph. Arg., 557. Cf. Bekker, p. 188.

rejected, especially since such forms are common in the later Ionism, and in the bucolic-Epic dialect.

## § CCXXI.

### OF THE VERBS IN ΕΩ.

76. Besides the present and imperfect of those in ΕΩ we may class under this head all futures in ΕΩ, and all second persons in ΕΟ, ΕΑΙ, and ΗΑΙ, the infinitive of the 2nd aor. act. εἶν, and the conjunctive of the aor. pass. ᾤ—έω and εἰώ.

77. The contraction is avoided when Ε stands before ω, φ, οι, and synizesis, if requisite, is employed: εἰλέωσι, φιλέωμεν, ὁμαρτίαν, οἰκίοιτο, together with which βαλαῶ, Il., ρ, 451, Δαρσαῶν, ib., ε, 124, seem inadmissible, as also Δημοῖο, ib., ω, 418, for Δηίοιο, where Ε stands between two vowels. Contraction has been introduced generally into the passive aorists: πειρηθᾶμεν, μεθᾶμεν, δαῶμεν, also in εἰδᾶ, εἰδᾶσι, opposed to which is ὄφρ' εἰδέω, Od., π, 236. That Ε was heard in these forms likewise is proved by those which the exigence of metre has caused to remain open, as μιγέωσι, and by the extended forms δαιώ, πιχέω, &c.

78. Ε before ΕΙ and ΑΙ is contracted, or not, according to metrical necessity: φιλεῖ, Il., β, 197, φιλέει, ib., ι, 342.

So likewise δοκεῖ, ἐπιπλεῖ, καλεῖ, κτενεῖ, ὁμιλεῖς, ὁμιλεῖ, ὁμιλεῖν, ταρβεῖς, ταρβεῖ, ζεῖ. We find ἐπέρχεται, ἐπιβήσεται, ἐπιτέλλεται, ὄψεται, ὀδύρεται, together with ἔση, εἴση, δεύη, κεκλήση, μετατρέπη, and hence we should substitute for μυθείαι, Od., β, 202, the genuine form μυθέη from μυθε-ε-σαι, μυθέσαι, as we have βέη from βέσαι, Il., π, 852, ω, 131.—Equally untenable is οὔτι πάρος γε Πωλέ', ἐπεί, Od., δ, 811, where the Harleian ms. leads us through πᾶλσαι to the right πωλεῖ, ἐπεί, that is πάρος in connection with the present.—The *synizesis* of ΕΑΙ appears in γνώσεται, Il., β, 367, ἔσεται, Od., ζ, 33, ἐντύνεται, πέλεται.

79. Likewise ΕΗ, ΕΗΙ, ΗΑΙ, are contracted where it is requisite: πειρηθῆτον, Il., κ, 444, κῆται, Od., β, 102, εἰδῆ, ἐπιλήθη, ἰανθῆς, ἰανθῆ, φανῆ, and ἐπὴν εὐχῆσι λίσση, ib., κ, 526,

for λίσσαι (cf. λίσσμαι, H., XVIII, 48), ἵναι—μνήσῃ ἡμεῖς (l. ἡμεῖς), Od., Δ, 462, ἥ οὐ μέμνη, Π., α, 18, υ, 188, ἐπαύρη, ib., λ, 391, with ἐπαύρηαι, ib., ο, 17.

80. There remain EE, EEΣ, EEN, EO, and EON. They continue open, as the verse may require, especially in dactylic theses of the 4th, 5th, and 1st foot, and are elsewhere contracted;

- a. EE in the 1st foot : ἦτε δὲ Πριάμοιο, Π., ν, 365. Αἶχ, 295, Od., β, 387, ᾗδε δὲ χροῖα πάντα, ib., ε, 455; but αἶτε δ' οἰωνόν, Π., ω, 292, and ᾗδε δ' ἐν σάκῳ πίπτων ρόος, ib., φ, 241; in the 2nd : κείμενον, ἔρρει δ' αἶμα Π., ρ, 86, ἀλλ' οὐ σύγχει θυμόν, ib., ν, 808, cf. ib., ι, 612; in the 4th : ἦτε σῆμα ἰδέσθαι, ib., ζ, 176, cf. Od., ι, 354; in the 5th : αἶμα νουτάτου ἔρρει χυρός, Π., ν, 539.
- b. EEN, EEΣ, are always open : παρηνήνεν, προσεφώνη, προσεφώνεις, ἦτιεν, ἔπλεν Ἰλιόθεν, Π., ξ, 251, except the already quoted ἦσκιν εἴρια καλά, ib., γ, 388, and the pluperf. εἰστήκειν, &c., in the arsis.
- c. EO, EON, are open in the places mentioned, thus in ἀπίστεον, διεκόσμεον, δίνεον, ἐδόρπειον, ἐθάμβεον, εἴλεον, εἴρει, εἴρεον, ἐσέρχειο, ἐκόσμεον, ἐλάστρεον, ἔλκεο, ἐμβάλλεο, ἐνεποιῶν, ἐνθιο, ἔξεον, ἐπεινήνεον, ἔπιο, ἐπιπείθειο, ἐπιτέλλεο, ἔπλεο, ἐπλέομεν, ἦρειον, θρήνεον, θήλεον, ἴκεο, λιλαίεο, μείρεο, μέλπει, μετέρχειο, μῆδεο, μιμνήσκειο, μετεφώνιον, νήεον, ὀδύρεο, ὀμίλειον, ὀρέχθειον, ὄρσειο, παρέζεο, πελέσκειο, περιτρομέοντο, πόθειο, πόθειοντες, τε, ποίεον, προτιόσσειο, προκαλίζεο, πόρθειο, σκέπτειο, φράζεο, χάζεο, ᾥπλεον.—Contracted in the rest thus; so in EΥ: αἰρεύμενοι, Π., π, 353, ἐξαιρεύμην, Od., ξ, 232, αὐτευν, βάλλευν ἐπεί, ib., μ, 218, γένευν, Π., ε, 897, γεγάνευν, Od., ι, 47, ἐγεγάνευν, ib., ρ, 161, δατειῦντο, Π., ψ, 121, εἰλεῦντο, ib., φ, 8, εἰλεῦντα, Od., λ, 573, ἔλευν, Π., ν, 294, ἔπειν, ib., κ, 146, ν, 381, 465, ο, 556, Od., α, 281, ψ, 52, 78, ἔρχευν, Π., ζ, 280, ψ, 893, Od., ζ, 69, and εὔχευν σύ γ' ἔπειτα, Π., ω, 290, ὑπόθειν, Od., ο, 310, θηεῦντο Π., η, 444, κ, 524, &c., ἐθηεύμεσθα, Od., ι, 218, ἐγὼν ἐλόευν, ib., δ, 252 (now ἐγὼν λόεον), ἱζευν, ἱκευν, ἱκνεύμεναι, ἱκνεύμεσθα, ib., ω, 339, εἰσορχνεῦσαν, ib., ζ, 157, καλεῦντες, ib., κ, 229, 255, μ, 249, καλεῦντο, Π., β, 684, προκαλεύμενος, H., IL 241, νικεῦσ' (from νικέοντσι.)

ἀλλάλῃσι, Π., υ, 254, ἡῶθεν γὰρ νεῦμαι, ib., σ, 136, οἰχνεῦσι, Od., γ, 322, ὀχλεῦνται, Π., ϕ, 261, ὄρσεν, πολέμονδε, ib., δ, 264, πείθεν ἐγώ, ib., ξ, 235, πέλεν· οὐδέ, ib., ω, 219, παλεύμην, Od., χ, 352, παλεύμενοι, ib., ρ, 534, ποιεύμην, πορεύμενοι, Π., δ, 374, πορεύμενος, ib., ν, 288, ῥύσκει, ib., ω, 730, σχύζω, Od., ψ, 209, σφαραγεῖντο, ib., ι, 390, φιλεῖντες, ib., γ, 221, φοβέμενος, Π., θ, 149, φράζει, ib., ι, 251, ὀρχεῖντ', ib., σ, 594.—'Οδυσῆα ποθειῦσα (from ποθείοντα), Od., τ, 136, is groundlessly changed for 'Οδυσῆ ποθείουσα. Πίεζον, ib., μ, 174, 196, stands with πίεζεν, ib., δ, 287, in the same relation as γεγώνεν to γέγωνεν, ἀνάγειν to ἀναγεν.—Λατρεῖντα, Π., μ, 283, for λατοῦντα (from λατέοντα), has no analogy with the rest in EN.

81. On EO and EON we have still to remark :

- a. That in EON the contraction is not universal, but that several open forms, with synizesis, have maintained themselves against the contracted. These are ἄφρεον δὲ στήθεα, Π., λ, 282, ἡλάστειον δὲ θεοί, ib., ο, 21, ἡγίνεον ἀνὰ ἄστν, ib., σ, 193, ἡνάγειον, ib., η, 394, ἡρίθμεον, ἄρχον, Od., κ, 204, ἦτεον σὲ ἕκαστα, ib., ω, 337, ἐβρήνεον, Π., ω, 722, κάλεον, Od., θ, 550, ὥς ἕπλεον, H., I, 408, ἐφόρεον, Od., χ, 456, and in the middle, ἀελπτέοντες, Π., η, 310.
- b. That EO submits to apostrophe instead of contraction : ἀποπαύει' αἰοιδῆς, Od., α, 340, παύει', ἕα δέ, Π., ι, 260, ἕκλε' ἐπ' ἀνθρώπους, ib., ω, 202, εὔχε' Ἀθηναίῃ, Od., δ, 752, μὴ ψεύδε' ἐπιστάμενος, Π., δ, 404.
- c. That the common contraction into ου appears in τείχε' ἐπόρθουν, Π., δ, 308, and ἀνερρίπτουν, Od., ν, 78. Also εὔχου once stood in Π., ω, 290.

82. Together with the contraction of E its extension is very frequent, e. g.

"Ερειο, Π., λ, 611, ἐρείομεν, θείη, runs, ib., ζ, 507, ο, 246, θείων, ib., κ, 437, θείων. Νεικεῖα, ib., δ, 359, νεικεῖων, ib., β, 243, ψ, 438, ω, 217, Od., σ, 9, νείκειον δ' Ὀδυσῆα, ib., χ, 26, with νείκειον, Π., μ, 268, Cd., μ, 392, νεικεῖη, ib., ρ, 189, νεικεῖησι, Π., α, 579, with νεικεῖ, νεικεῖν, νεικεῖσι, πενθείετον, ib., ψ, 283, πλείειν, πλείοντες, ἀπέπλειον, Od., θ, 501, ἀποπλείειν, Π., ι, 418, Od., π, 331, πνέει, πνείοντες, πνείοντε, πνείοντας,



πνέουσα, πνέουσιν, τελείει, ἐτελείετο, ἐτέλειον, Π., ι, 456, ε, 593, ἐξετέλειον.

83. Of verbs in ΕΩ we must likewise remark :

a. Two optative forms in (ΕΟΙΗ) ΟΙΗ : τὸ μὲν ἔταμν, ὄφρα φοροίη, Od., ι, 320, and ἄλλον κ' ἐχθαίρησι βροτῶν, ἄλλον κε φιλοίη, ib., δ, 692.

b. Two dual forms with Η : ὀμαρτήτην, Π., ν, 584, and ἀπειλήτην, Od., λ, 313, once written ἀπειλείτην. There remains δορπιτήν, Od., ε, 302, and similar forms out of the dual : ἱραίτω, Π., ρ, 422, αἰρείτω, ib., β, 34. Add likewise ἐπὶ δ' αἴγειον κνῆ τυρόν, Π., λ, 639, where others read κνίε ; δίδῃ μόσχοισι λύγοισι, ib., λ, 105, from δῶν (ἃ δίδε). Also τοὺς μὲν ἄρ' οὗτ' ἀνέμων διάει μένος, Od., ι, 478, τ, 440, requires διάη, as related to ἄη Νότος, ib., μ, 325, ἄη Ζέφυρος, ib., ξ, 458.

## § CCXXII.

### OF VERBS IN ΟΩ.

84. The verbs in ΟΩ follow partly the ordinary rules of contraction, e. g.

Γουνοῦμαι, Π., φ, 74, γουνούμενος, ib., ο, 660, &c., γουνούμην, Od., λ, 29, γουνοῦσθαι, ib., κ, 521, θειοῦται, cf. θειῶσα, χολοῦμαι, χολοῦται, παχνοῦται, Π., ρ, 112, γυμνοῦσθαι, Od., ζ, 221, δῆουν, Π., ε, 452. Also in Π., ι, 681, Aristarchus sought instead of σόης, which belongs to σόω (σόη, ib., ι, 424, σόωσι, ib., 393), to introduce the contracted forms of σαόω (to which σαωθῆναι, σαῶσαι, belong), writing (σαόης) σαοῖς, not σοῶς or σαῶς, according to the Venetian Schol., v. 667.

85. Where the syllable with Ο is to be long, the Ο is changed to Ω :

Ἰδρώντα, Π., σ, 372, ἰδρώντας, ib., θ, 543, Od., δ, 39, ἰδρώουσα, Π., λ, 119, together with ἵπποι . . . ἰδρῶσαι, ib., λ, 598, ἐπικυρτώντε, Hes., α, 234, ὑπνώοντα, Π., ω, 344, Od., ε, 48, χάεται, Π., υ, 29, χάεο, Od., ε, 216, ψ, 213, χάετο, Π., φ, 306, ῥώντο, ib., λ, 50, &c., ἱρρώντο, ib., ψ, 367, πλάοιεν, Od., ε, 240, πλῶον, Π., φ, 302, δακρυπλῶειν, Od., τ, 122,

Not πλο, πλάειν, *to swim*, whence πλατῆ ἑνὶ νήσῳ, *ib.*, κ, 3, together with πλείν, *to sail*, as of ῥώνοντο ῥο in ῥόος. To this class belong also the forms σώοντες, *Od.*, ι, 430, σώισκον, *Il.*, 363, from σο in σόος, σόης, σώσι, *Il.*, ι, 393.

86. Thus these verbs fall under the analogy (n. 68, 69,) those in ΑΩ, to which the formation of ἀρόωσι, *Od.*, ι, 108, ἡϊόωντο, *Il.*, ν, 675, δηϊόων, *ib.*, σ, 195, δηϊόωεν, *Od.*, δ, 226, is quite similar.

87. Since in these several places the open forms ἀρόουσι, ἡϊόοντο, δηϊόοιεν, might stand, and contraction is not necessary, it seems probable that the Ω passed into them from the analogy of those in ΑΩ,—a conjecture which is greatly strengthened by the form σάω instead of σάου (properly σαοῦ from σαόεσο, σαόεο, σαόου, σαοῦ), *Il.*, π, 363, *Od.*, ν, 230, ρ, 595.

## OF VERBS WITHOUT MODAL VOWEL.

*Preliminary observation.* In order to give a full view of these verbs, it is necessary to collect all the forms, which appear in Homer, of the most remarkable in Α, Ε, Ο,—to point out and explain their peculiarities,—and to range with them the cognate parts of other verbs.

### § CCXXIII.

#### OF THE FORMS OF ἵΣΤΗΜΙ.

88. In the collection of forms which belong to the roots ἵστα, *sistere*, and στα, *stare*, the simple verb is placed first, and after this are inserted the compound forms, which are not found in a simple state. The most remarkable are accompanied by references. The points (...) separate the passive or middle forms from the active.

## Present.

## Indicative.

1st, ἵσταμιν, 3rd, ἱστᾶσι, . . . . 1st, ἵσταμαι, *set myself, stand*, 3rd, ἵσταται, 3rd, ἵστανται.

## Imperative.

2nd, ἵστη, (a) Il., φ, 313, *set up*, and καθίστα, ib., ι, 202, *set down*, . . . ἵτασο, (b) 3rd, ἱστάσθω, 2nd, ἵστασθαι.

Optative. . . . Conjunctive. . . .

## Infinitive.

ἱστάμεναι, . . . ἵτασθαι.

## Participles.

. . . ἱστάμενος, ου, οιο, φ, οι, ἱσταμένη, αι.

## Imperfect.

3rd, ἵστη, ἵστασκει, ἵστασχ', Od., 574, *placed*, 3rd, ἵσταν, *stood*, ἵστατ', ἵσταντο.

## Aorist second.

## Indicative.

1st, ἵστην, *stood*, στήν, Il., λ, 744, 2nd, ἕστης, 3rd, ἕστη, στή, στάσκει, 3rd, στήτην, 1st, στήμεν, 2nd, ἕστητε, (c) 3rd, ἕστησαν, ib., ν, 488, ἕσταν, ib., λ, 214, στάν, (d) ib., ι, 193.

## Conjunctive.

2nd, στήης, (e) Il., ρ, 30, 3rd, στήη, ib., ε, 59ε, ἀναστῆ, Od., σ, 334, 1st, στείομεν, (f) στέωμεν, Il., λ, 348, χ, 231, 2nd, παρστήητον, Od., σ, 183, 3rd, περιστήωσ', Il., ρ, 95.

## Optative.

3rd, σταίη, 3rd, σταίησαν, περισταῖεν, Od., υ, 50.

## Imperative.

2nd, στήθι, 3rd, ὑποστήτω, Il., ι, 160, 2nd, στήτε.

## Infinitive.

στήμεναι, στήναι.

## Participles.

στάς, στάσα, σάντε, σάντες, αν.

## Perfect.

*Have set myself, stand.*

## Indicative.

2nd, ἕστηκας, 3rd, ἕστηκε, ἕστηχ', Il., δ, 263, 3rd, ἕστατον, (g) ib., ψ, 284, 1st, ἕσταμεν, 2nd, ἀφίστατε, ib., δ, 340, 3rd, ἕσται, ἕστήκασι, ib., δ, 434.

## Optative.

ἀφισταίη, Od., ψ, 101, 169 (ἀποσταίη is also read).

## Imperative.

2nd, ἴσταθ', Od., χ, 489, 2nd, ἴστατε, Il., υ, 354.

## Infinitive.

ἰστάμεναι, ἰστάμεν.

## Participle.

ἰσταότος, α, ε, ες, ων, ας, α.

## Pluperfect.

*Had set myself, stood.*

3rd, ἰστήκειν, ἰστήκει, 3rd, ἴστατον, Il., ψ, 284, 1st, ἴστα-  
μαν, 3rd, ἴστασαν (h).

## Future.

## Indicative.

1st, στήσομεν, 3rd, στήσουσι, . . . 1st, στήσομαι, *shall stand*,  
στησόμεθα, 3rd, ἀναστήσονται.

## Infinitive.

στήσειν, στήσεσθαι, Il., λ, 609.

## Participle.

ἀνστήσαν, Il., κ, 32.

## Aorist first.

## Indicative.

1st, στήσα, *placed*, 2nd, ἴστησας, 3rd, στήσε, ἴστησε, Od., α,  
127, 1st, στήσαμεν, 3rd, ἴστησαν, στήσαν, . . . στήσαντο.

## Optative.

ἀναστήσειεν.

## Conjunctive.

στήσωσι, στήσωνται.

## Imperative.

ἄνστησον.

## Infinitive.

στήσαι, . . . στήσασθαι.

## Participle.

στήσας, ασα, στήσαντες, . . . στησαμένη.

## Aorist first. Passive.

3rd, ἰστάθη, Od., ρ, 463, περιστάθη, ib., λ, 243.

(a) "Ἰστη for ἴσταθι, so that, after the abjection of θι, the  
vowel is lengthened, becoming like the imperfect; yet  
it is καθίστα, Il., ι, 202.

- (b) "Ἰστασο and παρίστασο, *Il.*, κ, 291; but from φάμα, without Σ, φάο μῦθον, *Od.*, π, 168, ἔπος φάο, *ib.*, σ, 171.
- (c) "Ἔστης of the 2nd aorist has the aspirate ἔστης, *Il.*, ι, 243, 246,\* where it should belong to the perfect tense, for ἰστήκασι, or by duplication of the Α for ἴστασι; the ejection, however, of an entire syllable from the one form, or the duplication of Α in the other, cannot be proved to belong to this word, and the meaning, *did ye place yourselves, do ye stand*, does not forbid us to consider it the aorist, and to write it, with *Ptolemy of Ascalon*, one of the greatest of the ancient Grammarians, ἔστη. In the *aorist* the duplication of the α is sure, and is opposed only by βάρην for βήρην, *Il.*, α, 327, &c.,—which may perhaps be really a form of the pluperfect, without reduplication.
- (d) "Ἔσαν and στάν together with ἔστησαν. So likewise would φθάν, *Il.*, λ, 51, have, in its full form of the 2nd aorist, ἔφθησαν, to which belong ἔφθης, *Od.*, λ, 58, ἔφθῃ, *Il.*, π, 314, 322, and we need not, with the Scholiasts, deduce φθάν from the false form ἔφθασαν. Somewhat different are the forms φάν, ἔφαν, ἔφασαν, of the imperfect tense.
- (e) The common conjunctives of the aorist, στῶ, στής, στή, of which we find only the third person in ἀναστῆ, *Od.*, σ, 334, and from βα ἀναβῆ, *ib.*, β, 358, ἐπιβῆτον, *ib.*, ψ, 52, are, as is well known, contracted out of στᾶν, στᾶς, στᾶ. Α, being doubled, gave στής, στή, περιστήσι, and after the same analogy βα gives ἐμβῆ, ὑπεβῆ, φα gives φή, φθα, φθή, and so μειοινήσι. According to φθή we should write παραφθήσι for παραφθαίσι, *Il.*, κ, 346 (formerly παραφθαίσι), or παραφθήσι (if the iota of the 3rd pers. conj. in ησι must be retained as a mark of distinction). For the extension of Α into ΑΙ is more

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\* According to the doubtful remark of the Venetian Scholiast on *Il.*, ι, 243. He identifies it with ἴστασι, "therefore it has become, by extension (ἰκτασίς) of the Α, ἔστης, so that it may be written with the aspirate, since ἰστήκαμεν (he must mean ἰστήκασι,) and ἴστασι are one and the same."

fitly confined to the present and its allied forms, as *μαίομαι, καίομαι, ναισάω, κέραι, ναῖον*, and is rejected in those forms, such as *φθαίη, σταιή, βαίη*, in which it once appeared (*cf. Eustath. ad Il.*, π, p. 1090, l. 20).

- (f) The 1st pers. pl. (*στιάμεν, στᾶμεν*), has *στιάμεν* with E inserted. Thus too *κτα κτιάμεν*, *Od.*, χ, 216, from the Harl. ms. *φθιάμεν*, *ib.*, π, 383, and in the 3rd pers. pl. (*φθιάωσι*) *φθιάωσι*, *ib.*, ω, 437.—Together with *στιάμεν* appears *σσιόμεν* for *στήομεν*, of the same kind with *σιθιότος, ζαχρηῶν, &c.*, viz. with EI for η and the modal vowel shortened. In *Il.*, ρ, 95, *περιστιάω* was originally an universal reading, cited even by Herodian in the *Etym. M.*, p. 449, l. 31, but, according to the Venet. Schol., Aristarchus, inimical to the old analogy of this EI, changed it to *περιστήω*. In compliance with this precedent, as *παρστήτον*, *Od.*, σ, 183, is undisputed, *στήομεν* also should be inserted in the only place (*Il.*, ο, 297,) which has *σσιόμεν*,—if we regard the agreement of form in *στήης, στήη, στήετον, στήωσι*, more than the old analogy of the tongue. A root *στι* must by no means be supposed for *σσιόμεν*; although such a root did exist, but with the digamma (*στιϕ*), and with the meaning of *stiffen, make fast or sure*, and in the middle *make sure with oneself*, *σσιῦτο γὰρ εὐχόμενος νησέμεν*, *Il.*, β, 597, where the Schol. interprets it *κατὰ διάνοιαν ᾠρίζετο*, and *σσιῦται γὰρ τι ἔπος ἐρεῖν*, *Il.*, γ, 83, &c. With *σσιόμεν* stands or falls *βείω*, *Il.*, ζ, 113, *γο, καταβείομεν*, *ib.*, π, 97, *ἐπιβείομεν*, *Od.*, ζ, 262, π, 334, but not *τί νυ βείομαι αἰνὰ παθοῦσα*, *Il.*, χ, 431, supported by *βέη*, *ib.*, π, 852, ω, 131, for *βέαι, thou livest*, and *οὔτι Διὸς βείομαι φρεσίν*, *ib.*, ο, 194, in the words of Poseidon. The roots βε in *βείομαι*, (Germ. *weben, move*), and βι in *βίος* stand in the same relation as *ί* and *ῖο, ῖν* and *ῖ*, and it is not necessary, with Aristarchus, to read *βίομαι* for *βείομαι*, *Il.*, χ, 431.

- (g) *Ἔστατον, ἰσταῖσι, &c.*, the simple perfect forms, explained above, n. 24, 25.

- (h) *Ἔστασαν*. Wolf writes for *placed*, *ἰστασαν* in *στίχας ἰστασαν*, *Il.*, β, 525. Cf. *Od.*, γ, 182, σ, 307,—to

wit a form abbreviated from ἴστησαν of the *first aorist*—then again τοὺς ἴστασαν υἱες Ἀχαιῶν, Π., μ, 56, which the Grammarians take for a syncopated pluperf. (ἴστηκισαν). For *stood* he has also ἴστασαν throughout the Iliad: ἵπποι—ἴστασαν, Π., β, 777, cf. ib., δ, 331, 334, ε, 781, κ, 520, μ, 132, &c.,—a form abbreviated from ἴστησαν of the *second aorist*: but, on the other hand, ἴστασαν with the rough breathing through the whole Odyssey, so that, in this manner, the transitive and intransitive forms are confounded in the Iliad, and in the Odyssey likewise, though in a different manner.—That ἴστασαν is shortened from the *second aorist*, and *intransitive*, no ancient critic, as far as I know, has asserted. Aristarchus, however, according to the Venet. Schol. on Π., μ, 56, laid down,

- 1st, That the transitive ἴστασαν, *placed*, being abbreviated from the *first aorist* ἴστησαν, should be written with the smooth breathing, and, 2nd, that the intransitive ἴστασαν, as syncopated out of ἴστήκισαν, should be written with the aspirate. With this opinion the Venet. Scholiast, Eustathius, &c., coincide.—Of these two assertions the second, viz. that ἴστασαν, *stood*, should be written with the aspirate, is confirmed by the compounds ἀφίστασαι, Π., ο, 672, φ, 391, and ἐφίστασαν, ib., ε, 624, &c. The form, however, is not syncopated, but as genuine an old simple pluperfect as ἀπετίθασαν, Od., μ, 393, and ἐμείβασαν, Π., β, 720. Uncertainty hangs about the first assertion, viz. that ἴστησαν was shortened into ἴστασαν. Such an abbreviation opposes all analogy,\* and had it been admitted in this form of ἴστημι, we should find, in the frequent occurrence of parts of this verb, not only ἴστασαν for ἴστησαν, but also some traces of the abbrevia-

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\* Cf. Buttmann, appendix, p. 572.—Ἐπρεσε for ἔπρησε, which is there cited out of Hes., 9, 857, is more correctly given, by a Parisian ms., and one of the Scholiasts, ἔπραι, a radical form of πρήθω, the root of which thus appears to be ΠΡΑ (compare German *dra*-ten, French *em-dra*-ser), as that of πλήθω is ΠΛΑ in πίμπλυντο, πιμπλῶσι.

tion of *στῆσαν, στῆσα, στῆσε, ἑστησε*. There are six places in which the transitive form *ἑστασαν* is brought into question. In one of these, *Il., σ, 346, ἑστασαν*, the imperfect, is the common reading, and this decides respecting *Od., θ, 435*, where both *ἑστασαν* and *ἑστασαν* (approved by Porson) are given as readings. Both passages may then decide with regard to *Il., β, 525*, where the same difference prevails, and all three with regard to the remaining passages, *Il., μ, 56, Od., γ, 182, σ, 307*,—so that, in all of them, we should write *ἑστασαν*.

### § CCXXIV.

#### OF THE FORMS OF ΤΙΘΗΜΙ.

89. The roots in E without a modal vowel, retain this letter in several persons of the present and imperfect. Thus, from the simple root *θε* come *προθέουσι, Il., α, 291*, and with reduplication, *παρτιθεῖ, Od., α, 192*, and imperf. *ἐτίθει*.

#### Present.

##### Indicative.

2nd, *τίθησθα*, cf. n. 48, 3rd, *τίθησι, παρτιθεῖ*, 3rd, *τιθεῖσι, Il., π, 262*, . . . 1st, *τιθέμεσθα*, 2nd, *τίθεσθε*, 3rd, *τίθενται*.

##### Imperative.

. . . 2nd, *τίθεσθε*, *Od., τ, 406*.

Conjunctive. . . . Optative. . . .

. . . .

##### Infinitive. Participle.

*τιθήμεναι*, cf. n. 54, *τιθείς, τιθέντες*, . . . *τιθήμενον*.

#### Imperfect.

3rd, *ἐτίθει, τίθει*, 3rd, *τίθεσαν*, . . . 3rd, *ἐτίθεντο, τίθεντο*.

#### Aorist second.

##### Indicative.

1st, *ἔθεμεν, κάτθεμεν*, 3rd, *ἔθεσαν, θέσαν, θέσαν*, . . . *κάτθεσαν*, *Od., β, 415*, 3rd, *ἔθετο, θέτο, κατθέσθην*, 1st, *κατθέμεθα*, 2nd, *ἔθεσθε, θέσθε*, 3rd, *ἔθεντο*.

##### Conjunctive.

1st, *θείω, Il., π, 83*, 2nd, *δείης, Od., κ, 341*, 3rd, *δείη, ib., 301*,—1st, *δείωμεν, ib., ω, 485*, *δείομεν, Il., α, 143*, . . . 1st, *ἀποθείομαι, ib., σ, 409*.



## Optative.

1st, *Δείην*, Π., ε, 215, 2nd, *Δείης*, Od., ψ, 186, 3rd, *ἐπίειε*,  
1st, *Δεῖμεν*, ib., μ, 347, 2nd, *ἐπιθείτε*, Π., ω, 264, 3rd,  
*Δεῖν*, ib., δ, 363, . . . 1st, *παραθείμην*, 3rd, *παραθῆν*.

## Imperative.

2nd, *Δίς*, Π., ζ, 273, 2nd, *κάρθεε*, Od., τ, 317, *κάρτε*,  
ib., φ, 260, 3rd, *Δέντων*, ib., τ, 599, . . . 2nd, *Δία*, ib.,  
κ, 333, *ὑπόθευ*, ib., σ, 310, 3rd, *Δίσθω*, Π., β, 382, 2nd,  
*Δίσθε*, ib., ν, 121.

## Infinitive.

*Δέμεναι*, *Δέμεν*, *Δεῖναι*, . . . *Δίσθαι*.

## Participle.

*καταθείς*, Od., υ, 259, *Δέντες*, . . . *Δέμενος*, η.

## Future.

1st, *Δήσω*, 2nd, *Δήσεις*, 3rd, *Δήσει*, 2nd, *Δήσετε*, 3rd, *Δήσουσι*,  
. . . 1st, *παραθήσομαι*, 2nd, *ὑποθήσεται*, 1st, *ὑποθησόμεθα*,  
3rd, *Δήσονται*.

## Infinitive.

*Δησέμεναι*, *Δησέμεν*, *Δήσειν*, . . . *Δήσεσθαι*.

## Aorist first: only in the Indicative.

1st, *ἔθηκα*, *Θῆκα*, 2nd, *ἔθηκας*, 3rd, *ἔθηκε*, *προὔθηκε*, *Θῆκε*,  
*ἔθηχ'*, *Θῆχ'*, 3rd, *ἔθηκαν*, . . . *Θήκατο*, Π., κ, 31.

## Aorist passive.

## Participle.

*ἀμφιρεθείσα*, Π., κ, 271.

**Obs.**—The common forms of the 2nd aor. conj. *Θῶ*, *Θῆς*, *Θῆ*, are contracted from *θείω*, which the Etym. M., p. 449, l. 39, cites from Sappho (*Δείωμεν* appears, Od., ω, 485), *Δείης*, *Δείη*, and these with extended E: *Δείω*, *Δείης*, *Δείη*, then with short modal vowel, *Δείωμεν*, *παραθείωμεν*, ib., φ, 264, together with *Δείωμεν* and *ἀποθείωμαι*, Π., ε, 409, for *ἀποθείωμαι*. This analogy is followed by the rest in E, and by the second aorists. Thus open, like *Δείωμεν*, are from *εἰμί*, *απ*, *ἴω*, Π., α, 119, Od., ι, 18, *ἴησι*, Π., β, 366, *ἴη*, ib., κ, 225, μ, 300, ξ, 484, Od., τ, 329, 332, *ἴωσιν*, Π., ι, 140, &c., from *ἴημι ἀφείη*, ib., κ, 590, from *ἰμύγην*, *μυγείωσι*, ib., β, 475. With the first syllable contracted we find for *ἴησι*, *ἴωσι*, *ῆσι*, Π., τ, 202, and *ῶσι*, Od., ω, 491. Also *ῆσιν*, Π., ε, 359, for *ἴησιν*, *ἀφῶμεν*, H., VI, 22, middle *συνώ*.

μεθα, Il., ν, 381, for ἀφίωμεν, συνώμεθα, δαῶμεν, ib., β, 299. With extended E: δασίω, Il., κ, 425, &c., δαμίσω, Od., σ, 54. Δαμείης in Il., γ, 436, δαμείη in ib., χ, 246, ἰφίσω, ib., α, 567, ἰφείης in Od., ν, 376, for ἰφήσεις, ἀνείη, Il., β, 34, μεθείω, ib., γ, 414, μεθείη, Od., ι, 471, κηχίσω, Il., α, 26, κωγείης, Od., ι, 378, κωγείη, in ib., δ, 222. Lastly, μετσίω, Il., ψ, 47, from εἰμί.—To this class belong εἴης in Od., ι, 415, εἴη, ib., ρ, 586, for εἴης, εἴη.\* Finally, with E extended, and short modal vowel: κηχίομεν, Il., φ, 128, τραπίομεν, ib., γ, 441, ξ, 314, Od., θ, 292, δαμείετε, Il., η, 72.—Together with the extended E we find, by a mixture of the analogy of those in A, the double H in θήης, Il., κ, 96, ἀνήη, ib., β, 34, σαπήη, ib., τ, 27, φανήη, ib., τ, 375, χ, 73, ω, 417, Od., ι, 394, ψ, 233. The Etym. Mag. has ἀνήη πλεονασμῷ τοῦ, H., p. 106, l. 52, and φανήη, p. 787, l. 26, with the remark that *Aristarchus* and the *accurate* Grammarians held this form to be the conjunctive instead of φανῇ πλεονασμῷ τοῦ η. Also the Venet. Schol. on Il., τ, 27, σαπήη: οὕτως Ἀρίσταρχος διὰ τοῦ η σαπήη, and Il., χ, 73, φανήη· ὅτι Ἀρίσταρχος φανήη διὰ τῶν δύο η ἀντὶ τοῦ φανίη. Here we have the origin of these forms: *Aristarchus*, who was hostile to the *Æolic* EI for H, persecuted also the EI arising by extension from roots in E, inasmuch as he, and others after him, wrote φανήη, ἀνήη,—subscribed the iota in the penultimate of στήη, φθήη (Etym. M., p. 73, l. 53, on ἀλφίη),—and explained as *pleonastic* the final H, which they had rendered enigmatical. Hence there is no doubt that these forms should be rejected as creations due to the Grammarians, and that the distinction between those in A and E, as στήη, φθήη, and ἀνείη, σαπίη, should be observed.

## § CCXXV.

### OF THE FORMS OF EIMI.

90. In εἰμί also several forms with the common modal vowels appear: ἔοις, ἔοι, &c., imperf. ἔον.

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\* Cf. Hermann *Dissert. I. de legibus quibb. serm. Homer*, p. XVI, Schäfer on Hes., ἱ, 538, in the Gnomics, p. 238.

## Present.

## Indicative.

1st, εἰμί, 2nd, ἐσίν and εἰς (a), 3rd, ἐστί, ἔσθ', 3rd, ἐστὶ, Il., α, 259, 1st, εἰμέν (b), 2nd, ἐστέ, 3rd, εἰσί and ἔασι.

## Conjunctive.

1st, ἔω, μετείω, 2nd, εἴης, 3rd, ἔησιν, ἦσιν, ἔη, εἴη, 3rd, ἔωσιν, ἦσιν, Od. ω 490.

## Optative.

1st, εἴην, 2nd, εἴης and ἔοις, Il., ι, 284, 3rd, εἴη and ἔοι, ib., ι, 142, 2nd, εἴτ', i. e. εἴτε for εἴητε, Od., φ, 195, 3rd, εἴω.

## Imperative.

2nd, ἔσθ' (c), 3rd, ἔστω, 2nd, ἔστε, 3rd, ἔστων, Il., α, 338.

## Infinitive.

ἔμεναι, ἔμμεναι, ἔμεν, ἔμμεν, εἶναι.

## Participle.

ἑών, ἑόντος, ι, α, ε, ες, ων, ας, ἑοῦσι, ἑοῦσα, ἑούσης, η, αν.

## Imperfect.

1st, ἔα (d), Il., δ, 321, ἔ', Od., ξ, 222, 352, ἦα, Il., ε, 808, ἔον, ib., λ, 762, ἔσκον, ib., η, 153, ἔην, ib., λ, 762, &c.

2nd, ἔησθα, Il., χ, 435, ἦσθα, ib., ε, 898.

3rd, ἔην, ἦην, Il., λ, 808, Od., τ, 283, ψ, 316, ω, 343, ἦν, Il., γ, 41, ἦν, ἔσκε, ib., ε, 536.—3rd, ἦστην, ib., ε, 10—

1st, ἦμεν, 2nd, ἦτε, 3rd, ἔσαν, ἦσαν,\* εἶατο, Od., υ, 106.

## Future.

## Indicative.

1st, ἔσομαι, ἔσσομαι, 2nd, ἔσσει, ἔση, ἔσσει, 3rd, ἔσεται, ἔσται, ἔσσεται, ἔσσειτ' and ἔσσειται, Il., β, 393, ν, 317,—3rd, ἔσθον, 1st, ἐσόμεσθα, ἐσόμεθ', 2nd, ἔσεσθε, 3rd, ἔσονται, ἔσont', ἔσσονται.

\* Likewise τῆς δ' ἦν τριῖς κεφαλαί, Hes., θ, 321, supported by the usage of Epicharmus, Herodotus, and the Lacedæmonians in Aristoph. Lysistr., ν. 1260. Cf. Valcken. ad Herod., ν, p. 376, l. 21. This must not be supposed, as Eustathius would make it (ad Od., υ, p. 1892, l. 47), to be the singular, joined according to the *Bæotian idiom* with plural nouns; but, as the 2nd aor. pass. 3rd pers. plur., has EN for HΣAN, so must there have been ἔεν for (ἐήσαν) ἦσαν, which passed into ἦν.—According to Ael. Herodian, περὶ μωνήρ. λέξεως, p. 45, it was also used by Simonides for the 1st pers. plural.

## Infinitive.

ἔσσεσθαι, ἔσσεσθαι, ἔσσεσθ', Π., μ, 324, &c.

## Participle.

ἔσσομένα, Π., α, 70, ἔσσομένοισιν, σι, ἔσσομένησι.

- (a) Ἔσσιν and ἔσσί, as the verse may require, according to Bekker against Eustathius on Od., α, p. 1408, l. 14, thus in πολὺ φέρτερός ἐσσι. Ἄλλὰ χρεή, Π., δ, 56. Cf. Il., ε, 615, ζ, 522, ἔσσί, ἐμοί, ib., ε, 896, &c.—Εἷς is the shortened ἔσσί. For εἷς, ἥς is cited from αἵματος ἥς ἀγαθοῖο, Od., δ, 611, by Ael. Herodian.\*
- (b) Εἰμέν constantly. The older form ἐσμέν appears in some places, e. g. Od., ο, 197, as a various reading.
- (c) Ἔσσ' in ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἶπῃ, Od., α, 302, γ, 200, &c. Full form ἔσσο, as in Sappho σύμμαχος ἔσσο.
- (d) Ἔα and ἔον as radical forms. Together with ἔα we find with doubled E, ἥα and (EAMI, EAM, EAN) ἔην.—The form ἔα indicates universally *the past*, and represents both aorist and imperfect. The third person ἥην is related to ἥα as ἔην to ἔα. The dual form ἥστην (from ἑάτην) has the Σ inserted.

## § CCXXVI.

## OF THE FORMS OF ἴΗΜΙ AND ITS COMPOUNDS.

91. The root is I (iota), which is partly extended, by assumption of E into IE, partly changed into E, as the pronoun ἵ gives ἔ. From the original root proceed: μεθίεις, μεθίει, προίη, μεθίησι, ἴει, imperat., and ξύνιον, Π., α, 273, where Aristarchus read ξύνιεν. From IE proceed the forms without modal vowel: ἴησιν, ἰέϊσι, ἴεται, &c.; and from the cognate radical in Ἔ those of the 2nd aorist: ἀφείτην, ἐφείη, πρόες, ὑφέντες; and likewise the 1st future and aorist.

92. The iota is short, but stands as long after two short syllables: αὖτε μεθίεμεν, Π., ξ, 364, ὥς φάσαν ἰεῖσαι, Od., μ, 192,

\* Περὶ μωνήρ. λείξιως, ed. Dindorf, p. 44.

## Present.

## Indicative.

2nd, *μεθίεις*, Π., ζ, 523, for *μεθίης*, also Od., δ, 372, from the Harleian ms.—3rd, *μεθίει*, Π., κ, 121, *προΐει*, ib., β, 752, *ἴησιν*, ib., φ, 158, Od., η, 130, λ, 239, *ἀνίησι*, ib., δ, 568, *ἐνίησι*, ib., μ, 65,—1st, *μεθίεμεν*, Π., ξ, 364,—2nd, *καθίετε*, ib., φ, 132, *μεθίετε*, ib., μ, 409, ν, 116,—3rd, *ἰῶσι* (˘ ˘ ˘), ib., γ, 152, *προΐῶσι*, ib., λ, 270,—  
 . . . 3rd, *ἴσται*, Od., β, 327, *ἴενται*, Π., δ, 77.

## Conjunctive.

3rd, *προΐῃ*, Hes., γ, 153, as must be restored after εἴ κεν instead of *προΐοι*; *προΐῃσι* (to be written after ὡς δ' ὅτι instead of *προΐῃσι*), Od., μ, 253, *μεθίῃσι*, Π., ν, 234.

## Optative.

2nd, *ἀνιείης*, Od., β, 185.

## Imperative.

2nd, *ἴε* (˘ ˘), Π., φ, 338, from *ἴε*, *ξυνίε*, Od., α, 271, *προΐε*, ib., ω, 519,—2nd, *μεθίετε*, Π., δ, 234, *ἀφίετε*, Od., χ, 251.

## Infinitive.

*μεθιέμεναι*, Π., ν, 114, *μεθιέμεν*, ib., δ, 351.

## Participle.

*ἰφιεῖς* (˘ ˘ ˘), Π., α, 51, *ἀποπροΐεῖς* (˘ ˘ ˘ ˘ ˘), Od., χ, 82, *ἀνιῶσα* (˘ ˘ ˘ ˘), Π., ε, 422, *προΐῶσα* (˘ ˘ ˘ ˘), Od., β, 92, *ἴεντες* (˘ ˘ ˘), Od., δ, 626, *ἰῶσαι* (˘ ˘ ˘), ib., μ, 192, *ἀφιῶσαι* (˘ ˘ ˘ ˘), ib., η, 126, *μεθιέντα*, Π., ζ, 330, *μεθιέντας*, ib., δ, 240, . . . *ἰέμενος*, φ, ον, ω, α, ων, ους, *ἰεμένη*, π, *ἀνιεμένη*, *ἀνιεμένους*, *ἰφιεμένος*, *ἰφιεμένη*.

## Imperfect.

1st, *προΐεν* (˘ ˘ ˘), Od., κ, 100, also ib., ι, 88, from the Harleian ms. and ib., μ, 9, a form like the later form of the pluperfect, but without analogy in the imperfect. Hence it might be rejected for *προΐην*, the older reading in Od., ι, 88, μ, 9, especially since it opposes the law laid down by the Etym. Mag.\* for the formation

\* Καὶ τὰ μὲν πρῶτα πρόσωπα τοῦ παρατατικού γράφεται διὰ τοῦ ἥ, ὡς ἀπὸ τῶν εἰς μί. τὰ δὲ δεύτερα καὶ τρίτα διὰ διφθόγγου, ὡς ἀπὸ περισπωμένης. Etym. Mag., p. 177, l. 9.

of this person, were it not supported by its evident origin, namely, as from  $\epsilon$ ,  $\epsilon\acute{\iota}\mu\acute{\iota}$ , comes the imperf.  $\epsilon\acute{\iota}\alpha$ , so from  $\epsilon\acute{\iota}$  comes  $\epsilon\acute{\iota}\alpha$ , related to  $\epsilon\acute{\iota}\nu$ , as  $\epsilon\acute{\iota}\tau\epsilon\theta\acute{\eta}\pi\tau\epsilon\alpha$  to the later  $\epsilon\acute{\iota}\tau\epsilon\theta\acute{\eta}\pi\epsilon\upsilon\nu$ . It is supported, moreover, by the Platonic  $\epsilon\acute{\iota}\gamma\omega\ \gamma\epsilon\ \omicron\upsilon\nu$ — $\pi\acute{\alpha}\sigma\alpha\nu\ \eta\delta\eta\ \phi\omega\nu\eta\nu\ \eta\phi\acute{\iota}\epsilon\upsilon\nu$  in Euthydem, § LI, Heind., which by its augment is brought still nearer to the pluperfect, yet can by no means be considered doubtful.—2nd,  $\pi\rho\acute{o}\tau\epsilon\iota\varsigma$ , Od.,  $\omega$ , 333,—3rd,  $\epsilon\acute{\iota}\mu$  ( $\acute{\epsilon}\bar{\epsilon}$ ), Il.,  $\alpha$ , 479,  $\delta$ , 397, &c.,  $\epsilon\acute{\iota}\mu$  ( $\bar{\epsilon}\bar{\epsilon}$ ), ib.,  $\gamma$ , 221, &c.  $\alpha\nu\acute{\epsilon}\mu$ , Od.,  $\vartheta$ , 359,  $\alpha\phi\acute{\epsilon}\mu$ ,  $\epsilon\phi\acute{\epsilon}\mu$  ib.,  $\omega$ , 180,  $\pi\rho\acute{o}\tau\epsilon\iota$ , Il.,  $\alpha$ , 326, 336, always  $\acute{\epsilon}\bar{\epsilon}\bar{\epsilon}$ ; but  $\epsilon\phi\acute{\epsilon}\mu$  ( $\acute{\epsilon}\bar{\epsilon}\bar{\epsilon}$ ), ib.,  $\omicron$ , 444, with  $\epsilon\phi\acute{\epsilon}\mu$  ( $\acute{\epsilon}\bar{\epsilon}\bar{\epsilon}$ ), Od.,  $\omega$ , 180,  $\mu\epsilon\theta\acute{\epsilon}\mu$  ( $\acute{\epsilon}\bar{\epsilon}\bar{\epsilon}$ ), Il.,  $\omicron$ , 716,  $\alpha\phi\acute{\epsilon}\mu$  ( $\acute{\epsilon}\bar{\epsilon}\bar{\epsilon}$ ), ib.,  $\alpha$ , 25, &c.—2nd,  $\alpha\phi\acute{\epsilon}\tau\epsilon$ , Od.,  $\chi$ , 251,  $\kappa\alpha\theta\acute{\epsilon}\tau\epsilon$  ( $\acute{\epsilon}\bar{\epsilon}\bar{\epsilon}\bar{\epsilon}$ ), Il.,  $\phi$ , 132,—3rd,  $\epsilon\acute{\iota}\nu$ , Il.,  $\mu$ , 33,  $\mu\epsilon\theta\acute{\epsilon}\nu$  ( $\acute{\epsilon}\bar{\epsilon}\bar{\epsilon}$ ), Od.,  $\phi$ , 377,  $\xi\upsilon\nu\iota\omicron\nu$ , Il.,  $\alpha$ , 273, Aristarch.  $\xi\upsilon\nu\acute{\iota}\nu$ , . . . . 3rd,  $\epsilon\acute{\iota}\tau\omicron$ , ib.,  $\beta$ , 589,  $\epsilon\acute{\iota}\tau'$ , *was eager*,  $\alpha\phi\acute{\epsilon}\tau\omicron$ , Od.,  $\psi$ , 240, *let go*,—2nd,  $\acute{\epsilon}\acute{\iota}\sigma\theta\eta\nu$ , Il.,  $\sigma$ , 501, &c.—3rd,  $\epsilon\acute{\iota}\nu\tau\omicron$ , ib.,  $\nu$ , 501.

## Second aorist.

### Indicative.

2nd,  $\alpha\phi\acute{\epsilon}\tau\eta\nu$ , Il.,  $\lambda$ , 642,—3rd,  $\alpha\nu\epsilon\sigma\alpha\nu$ , ib.,  $\phi$ , 537,  $\kappa\acute{\alpha}\theta\epsilon\sigma\alpha\nu$ , *let down*, H., I., 503,  $\pi\rho\acute{o}\epsilon\sigma\alpha\nu$ , Od.,  $\delta$ , 681, . . . . 3rd,  $\xi\upsilon\nu\epsilon\tau\omicron$ , *understood*, ib.,  $\delta$ , 76.

### Conjunctive.

1st,  $\epsilon\phi\acute{\epsilon}\acute{\iota}\omega$ , Il.,  $\alpha$ , 567,  $\mu\epsilon\theta\acute{\epsilon}\acute{\iota}\omega$ , ib.,  $\gamma$ , 414,—2nd,  $\epsilon\phi\acute{\epsilon}\acute{\iota}\eta\varsigma$ , which belongs to Od.,  $\nu$ , 376, instead of  $\epsilon\phi\acute{\eta}\sigma\epsilon\iota\varsigma$ ,—3rd,  $\eta\sigma\iota\nu$ , Il.,  $\omicron$ , 359,  $\alpha\nu\eta\eta$  and  $\alpha\nu\epsilon\acute{\iota}\eta$ , ib.,  $\beta$ , 34,  $\alpha\phi\acute{\epsilon}\acute{\iota}\eta$  and  $\alpha\phi\acute{\eta}\eta$ , ib.,  $\upsilon$ , 464, now  $\alpha\phi\acute{\epsilon}\acute{\iota}\eta$ ,—1st,  $\mu\epsilon\theta\acute{\omega}\mu\epsilon\nu$ , Il.,  $\kappa$ , 449, . . . . 1st,  $\sigma\nu\nu\acute{\alpha}\mu\epsilon\theta\alpha$ , ib.,  $\nu$ , 381, from  $\sigma\nu\nu\epsilon\acute{\alpha}\mu\epsilon\theta\alpha$ .

### Optative.

1st,  $\epsilon\acute{\iota}\eta\nu$ , Il.,  $\omega$ , 227, in  $\epsilon\acute{\iota}\pi\eta\nu\ \gamma\acute{o}\omicron\upsilon\ \epsilon\acute{\iota}\xi\ \epsilon\acute{\iota}\rho\omicron\nu\ \epsilon\acute{\iota}\eta\nu$  (*doubtful*),  $\epsilon\phi\acute{\epsilon}\acute{\iota}\eta\nu$ , ib.,  $\sigma$ , 124,—3rd,  $\alpha\phi\acute{\epsilon}\acute{\iota}\eta$ , ib.,  $\gamma$ , 317,  $\epsilon\phi\acute{\epsilon}\acute{\iota}\eta$ , Od.,  $\alpha$ , 254,  $\mu\epsilon\theta\acute{\epsilon}\acute{\iota}\eta$ , Il.,  $\nu$ , 118, Od.,  $\epsilon$ , 471.

### Imperative.

2nd,  $\epsilon\phi\epsilon\varsigma$ , Il.,  $\epsilon$ , 174,  $\pi\rho\acute{o}\epsilon\varsigma$ , ib.,  $\alpha$ , 127,  $\pi$ , 38, 241,  $\xi\upsilon\nu\epsilon\varsigma$ , ib.,  $\beta$ , 26, 63,  $\omega$ , 133,—3rd,  $\pi\rho\acute{o}\acute{\epsilon}\tau\omega$ , ib.,  $\lambda$ , 796.

### Infinitive.

$\epsilon\acute{\xi}\acute{\epsilon}\mu\epsilon\nu$ , Il.,  $\lambda$ , 141,  $\mu\epsilon\theta\acute{\epsilon}\mu\epsilon\nu$ , ib.,  $\alpha$ , 283,  $\pi\rho\acute{o}\acute{\epsilon}\mu\epsilon\nu$ , Od.,  $\kappa$ , 155,  $\epsilon\pi\iota\pi\rho\acute{o}\acute{\epsilon}\mu\epsilon\nu$ , Il.,  $\delta$ , 94.

## Participle.

ἀνέντες, Π., ε, 761, ὑφέντες, ib., α, 434, ἐνείσα, Od., ν, 387.

First aorist,—only in the indicative.

1st, ἦκα, Π., ο, 19, ἐφένκα, ib., υ, 346, ἐφῆκα, ib., ε, 188, καθέηκα, ib., ω, 462, ἐπιπρόέηκα, ib., ρ, 708, μεθέηκα, ib., ρ, 539.

2nd, ἐνῆκας, Π., ι, 700.

3rd, ἦκεν, ἦκε, ἀνῆκεν, κε, ἀνέηκεν, ἀφῆκεν, ἔηκε, Π., α, 48, ἐνῆκε, ἐνέηκε, ἀφῆκε, ἀφῆκ', ib., κ, 372, φ, 590, ρ, 133, ἀφένκε, ἐφῆκε, ἐφένκε, μεθέηκε, ib., ω, 48, μεθῆκεν, κε, ζυῖηκε, ib., α, 8, &c., πρόέηκεν, κε, ἀποπρόέηκε, Od., ξ, 26, ἐπιπρόέηκε, ib., ο, 299,—1st, ἐνήκαμεν, ib., μ, 401,—3rd, ἦκαν, ib., ο, 458.

First aorist. Passive.

3rd, παρείθη, Π., ψ, 868.

First future.

1st, ἀφῆσω, Π., β, 263, ἐφῆσω, ib., ω, 117, &c., μεθήσω, ib., λ, 841,—2nd, ἐφήσεις, ib., α, 518, ἀνήσει, ib., β, 276,\* ἐνήσει, Od., ο, 198, μεθήσει, ib., α, 77, ὑπερήσει, ib., ρ, 198,—1st, ἐνήσομεν, Π., ξ, 131, μεθήσομεν, ib., ο, 553,—2nd, μεθήσεται, ib., ν, 97, . . . 1st, ἐφήσομαι, ib., ψ, 87.

Infinitive.

ῆσειν, Od., ρ, 203, μεθησέμεναι, ib., π, 377, μεθησέμεν, Π., υ, 361.

\* Together with ἀνήσει we find ἀνίσαι called the future of ἀνίημι. It appears in τῷ οὐκ ᾧδ' εἴ κέν μ' ἀνίσαι θεός, ἥ κεν ἀλώω, Od., σ, 265; but the constant analogy of this future,—according to which, forms with H stand in *fourteen* places against this single instance of E,—as well as the construction of εἴ κεν with the indicative, cast suspicion upon ἀνίσαι; and the true reading is perhaps ἥ κέν μ' ἀνίη θεός, ἥ κεν ἀλώω,—although no one would admit such an alteration into the text without further authority. The form ἀνίσαιμι in εἴ κείνω—Εἰς εὐνὴν ἀνίσαιμι, Π., ξ, 209, which answers still less to the aorist ἦκα, belongs necessarily to εἶσα (*lecto imponerem*); and as here stands εἰς εὐνὴν ἀνίσαιμι, so it is said of one slain εἰς δίφρον δ' ἀνίσαντες ἄγον, where no one will think of ἀνίημι. Moreover, ἄνισαν, Π., φ, 537, is not a first aorist, but is to be added, as a second aorist, to κάθεισαν, πρέισαν, and thus the deduction of ἀνίσω, ἄνισα, from ἀνίημι, appears to be quite groundless.

## § CCXXVII.

## OF THE FORMS OF ΕΙΣΑ, ἜΗΜΑΙ.

93. The forms here collected proceed from the root Ε (*to set*), which has retained the S in Latin, (*se-d-eo*); the aorist extends the Ε where necessary; the perfect ἤμαι, *have set myself, sit*, doubles it.

## Aorist.

## Indicative.

3rd, εἶσεν, εἶσε, *set*, καθέϊσεν, ε,—3rd, εἶσαν, . . . 3rd, ἐέσσατο.

## Imperative.

εἶσον, Od., η, 163, . . . . ἔφessαι, ib., ο, 277.

## Infinitive and Participle.

ἐφέssαι, Od., ν, 274,—έssας, ib., ξ, 280, ἀνέssαντες, Π., ν, 657, έssασα, Od., κ, 361, . . . . ἐφessάμενος, ib., π, 443.

## Perfect.

1st, ἤμαι, 2nd, ἤσαι, 3rd, ἤσται with strengthening Σ,  
ἤμεθα, ἤσθε, έαται,  
είαται and ἤαται.

## Imperative. Infinitive. Participle.

ἤσο, Π., γ, 406, καθῆσο—ἤσθαι—ἤμενος, ον, η, καθήμενος, οι,  
ω, μεθήμενος.

## Pluperfect.

1st, ἤμην, 3rd, ἤστο, καθῆστο, 2nd, ἤσθην, Π., θ, 445, 458,  
1st, ἤμεθα, 3rd, έατο, είατο, and ἤατο.

## § CCXXVIII.

## OF THE FORMS OF ἜΞΩ, ΕΞΑ, ΕΙΜΑΙ.

94. The forms here collected are from the root FE (*vestis*), but have dropped the digamma. They have the meaning of *clothe*. The Ε is extended only in the perfect; the Σ is doubled, where necessary, in the future and aorist.

## Perfect.

## Indicative.

1st, είμαι, *am clothed*, Od., τ, 72, 2nd, έssαι, ib., ω, 250,  
3rd, είται.



## Participle.

εἰμένος, Π., ω, 308, εἰμένοι, εἰμένα, ἐπιδεικνέμενοι.

## Pluperfect.

2nd, ἔσσο, Od., π, 199, 3rd, ἔστο, Π., ψ, 67, with Σ inserted; ἔστο, ib., μ, 464, 2nd, ἔσθην, ib., σ, 517.

## Future.

## Indicative.

ἔσω, ἀμφίσω, Od., ε, 167.

## Aorist.

## Indicative.

1st, ἔσα, 3rd, ἔσεν, ἔσει, 1st, ἐπέσαμεν, 3rd, ἔσαν, . . . ἔσαντο, Π., κ, 334, ἔσαντο, ἔσαντο, ib., κ, 177, ἔσαν, ib., ξ, 350, ἀμφίσαντο.

## Imperative.

ἔσον, . . . ἔσαι, Od., ξ, 154, ἀμφίσασθε, ib., ψ, 131.

## Optative.

ἀμφίσαιμι, Od., σ, 361.

## Infinitive. Participle.

ἔσασθαι, Π., ω, 646, ἔσας, ἀμφίσασα, . . . ἔσάμενος, ἔσάμενος, Π., ξ, 282, ἔσάμενοι.

## § CCXXIX.

OF THE FORMS OF EIMI, *WILL GO*. (CF. § CXXII, 5.)

## 95. Present.

## Indicative.

1st, εἶμι, εἶμ',\* 2nd, εἶσθα, Π., κ, 450, εἶσι, εἶσ', δίεσι,—1st, ἴμεν, 2nd, ἴτε, 3rd, ἴασι, . . . ἴενται, Od., χ, 304.

## Conjunctive.

1st, ἴω, Π., ω, 313, 2nd, ἴησθα, ib., κ, 67, ἴης, 3rd, ἴησι, ἴη, 1st, ἴομεν, 3rd, ἴωσι.

## Optative.

3rd, ἴοι, εἴη, Π., ω, 139.

\* Commonly denoting the future; but sometimes as a present; ὅτι 'Ἡέλιος—εἶσ' ὑπὸ γαῖαν, Od., κ, 191, τῆμος ἄρ' ἐξ ἄλλος εἶσι γέρον, ib., δ, 401, a meaning that fluctuates between *go* and *about to go*.

## Imperative.

2nd, ἴθι, 3rd, ἴτω, 2nd, ἴτε, . . . . 2nd, ἴσθε, Π., μ, 274.

## Infinitive. Participle.

ἴμεναι, (a) ἴμεν, ἰέναι, and εἶην. (b)—ἰών, ἰόντος, ι, α, ες, ων. οὔσα, αι, . . . . ἰέμενος, οιο, ον, ω, ων.

perfect.

1st, ἦια, ἦιον, 2nd, ἦιες and ἴες, 3rd, ἦιεν, ἦιε, ἦεν, ἦε, ἴεν, ἴε, 3rd, ἴτην, 1st, ἦομεν, Od., κ, 251,—3rd, ἦιον and ἦισαν, Π., κ, 197, &c., ἐπῆσαν, Od., τ, 445, ἴσαν. (c)

future.

1st, εἴσομαι, 3rd, εἴσεται, Od., ο, 213.

1st aorist.

3rd, εἴσατο, Π., ε, 538, εἴσατο, ib., ο, 415, εἰσάσθην, ib., ο, 544,—ἐπεισαμένη, Π., φ, 424.

(a) For ἴμεναι (ἴ μ ε ν α ι), Π., υ, 365, Hermann *de Ellipsis. et Pleonasm.*, p. 234, writes ἴμμεναι. The latter is certainly quoted by the Etym. Mag., p. 467, l. 20, but without particular notice of the double M. He calls ἴμμεναι *Attic*, ἴμεν *Ionic*, so that ἴμμεναι is perhaps wrongly written. Moreover, the iota in ἴμεναι might be lengthened by arsis, as well as in ἴομεν for ἴωμεν.

(b) Εἶην is given as a genuine form of the infinitive. It stands in the passage: 'Ὡς δ' ὅτ' ἂν αἰῆξῃ νόος ἀνέρος, ὅστ' ἐπὶ πολλὴν Γαῖαν ἐληλουθῶς, φρεσὶ πευκαλίμησι νοήσῃ· "Ενθ' εἶην ἢ ἐνθα μενοινήσῃ τε πολλά· "Ὡς κραιπνῶς μεμαυῖα διέπτατο πότνια "Ἥρη· Π., ο, 82.—Porphyrius in the Venet. Schol. asserts, that the editions of Aristarchus and his school wrote εἶην with N (so that the earlier must have had εἶη), and that it signifies ὑπῆρχον. Thus, according to Aristarchus, it comes from εἶναι, and is the 1st person of the optative, as the Etym. Mag., p. 34, l. 18, likewise understands it.—The further explanation of the Scholiast, however, "this way or that way should I go," ascribes it as optative to ἰέναι. Whichever sense we give to it, the sudden introduction of the first person agrees ill with the Epic style; and hence the opinion of Philoxenus is preferable, as given in the Etym. Mag. *ut supra*. He derives it from εἶω, πορεύομαι, whence the future εἴσομαι ἐξ ἀλόθεν Π., φ, 335, &c., and explains εἶην

as the infinitive, comparing with it the forms λέγειν, φέρειν, for λέγειν, φέρειν, which have remained in Æolic. It will not do to argue against this, that no farther trace of such infinitives appears in Homer: εἶναι also would probably have given place to εἶναι, had it been soon enough recognised as an infinitive.

- (c) The forms from εἶναι, imperf. ἦιον, and those from ἔσθαι, appear together, the two series being distinguished by the H: ἦιον and ἔσθαι, ἦις and ἔσθαι (ἴομεν as indicative, together with ἦομεν, is not found); hence we have placed ἦσθαι beside ἔσθαι. And as in εἶμι the imperfect has ἔα as well as ἔον, so that of εἶμι has ἦια together with ἦιον. The form ἦμι, Il., κ, 286, ν, 247, Od., θ, 290, appears to belong to an old formation of the imperfect in εα, εας, εε, ει, from εἶναι (ἦεα, ἦεας, ἦεε), ἦμι; so that it may be ranked with προΐεν, § CCXXVI.

## § CCXXX.

### OF THE FORMS OF ΔΙΔΩΜΙ.

96. From δέω, δίδω, come some forms with modal vowel; viz. 2nd, δίδοις and δίδοισθα (l. δίδοῖσθα, as the form δίδοις lengthened by θα), 3rd, δίδοι, and in the imperfect, 3rd, ἐδίδου, Od., λ, 289, and together with, 2nd, ἐδίδως, ib., τ, 367, ἐδίδου, as a various reading. We even find a future form from δέω, διδάσσομεν, Od., ν, 358, where, according to the Harleian Scholiast, *Aristophanes* unwillingly (δυσχεραίνων,) wrote over it παρῆξομεν. What he said upon ἀγλαὰ δῶρα διδάσειν, Od., α, 314, is not noted; but he took offence also at ἐναίσιμα δῶρα δίδουσαι, Il., ω, 425, though nothing hinders us from considering this (with Hermann *de Pleonasm. et Ellipsis.*, p. 232,) to be the infinitive of the 2nd aorist, which might have the reduplication as well as the future.

#### 97. Paradigm. (a)

Present.

Indicative.

1st, δίδωμι, Il., ψ, 620, 2nd, δίδοις, ib., ι, 164, and δίδοισθα, Il., τ, 270, 3rd, δίδοι, Od., δ, 237, and δίδωσι, Il., υ, 299,—1st, δίδομεν, 3rd, δίδουσι.

## Conjunctive. Optative.

1st, δίδωμι, Od., υ, 312, cf. Hermann on Viger, n. 28, p. 707,<sup>(B)</sup> 2nd, δίδοιτε, 3rd, δίδοιεν.

## Imperative. Participle.

δίδωθι, Od., γ, 380, δίδου, ib., γ, 58,—διδούς, διδόντος, διδόντες.

## Imperfect.

2nd, ἰδίδας, Od., π, 367. 3rd, ἰδίδου and δίδου.

## Second aorist.

## Indicative.

1st, δόσκον, 3rd, δόσκει, 1st, ἴδομεν and δόμεν, Od., ω, 65, Il., ρ, 443, 3rd, ἴδοσαν, δόσαν.

## Conjunctive. (b)

1st, δᾶ, Od., ι, 356, 2nd, δᾶς, Il., η, 27, 3rd, δάησιν, ib., α, 324, δᾶσιν, ib., α, 129, δάη, Od., μ, 216,—1st, δᾶμεν, Il., ψ, 537, and δάομεν, ib., η, 299, 351, 3rd, δάωσι, ib., α, 137, . . . 1st, περιδάμεθον, ib., ψ, 485, 1st, ἐπιδάμεθα, ib., χ, 254.

## Optative.

1st, δοίην, Od., ο, 449, 2nd, δοίης, ib., δ, 600, 3rd, δοίη, Il., ν, 121,—1st, δοῖμεν, ib., ν, 378, 2nd, ἀποδοῖτε, Od., χ, 61, 3rd, δοῖεν, Il., α, 18.

## Imperative. Infinitive. Participle.

2nd, δός, 3rd, δότω, 2nd, δότε—δόμιναι, Od., ρ, 417, δόμεν, Il., ρ, 443, δοῦναι, διδοῦναι—δόντες, δοῦσα.

## Future.

## Indicative.

1st, δάσω, 2nd, δάσεις, 3rd, δάσει,—1st, δάσομεν, διδάσομεν, 3rd, δάσουσι.

## Infinitive.

δασέμεναι, δασέμεν, δάσειν, διδάσειν.<sup>(B)</sup>

## Aorist first,

only in the indicative, as ἦκα and ἔθηκα.

1st, ἔδωκα, δᾶκα, 2nd, ἔδωκας and δᾶκας, 3rd, ἔδωκε, δᾶκε, ἔδαρχ', δᾶρχ'.

(a) The forms are mostly active. Of the passive we find only the perfect δέδοται, Il., ε, 428, and 1st aor. passive, δοθείη, Od., β, 78, of the middle θιούς ἐπιδάμεθα, Il., χ, 254.

254, namely, as *μάετ' υἱας*, *let us give the gods as witnesses*, and *τρίποδος περιδάμεθον ἢ Λέβητος*, *ib.*, ψ, 485, *let us wager*, &c., the earliest example of a bet, and *ἐμέθεν περιδάσομαι αὐτῆς*, *Od.*, ψ, 78.

- (b) The conjunctive forms of the 2nd aor. would be originally *δόω* (*δῶ*), *δόης*, *δόησιν*, and *δόη*. Through duplication of the *Ο* arise from these the above cited *δάησιν* and *δάη*, and the shut form *δῶσιν*. So also *δῶς* from *δόης*, and in the plural *δάομεν* for *δάωμεν*, and *δάωσι*. The false mode of writing *δάη* arose from the false persuasion of Aristarchus, that *δῶς*, *δῶ*, were the true forms, and that in *δόης*, *δάη*, as in *στήης*, *φανήη*, the final *Η* was pleonastic. Others took the *δάη*, *ἀλάη*, for optatives (the *Ω* standing for *Ο*), as they were with the Attics, or wrote *δάη*, like *στήη*, a false form, which appears once or twice in some editions. *Wolf* has given *δάη* as an optative; and where necessary, has written *οι*, as *δοίης* for *δόης*, *Il.*, π, 625, *Od.*, ι, 268. Elsewhere he follows the orthography of Aristarchus, *δάη* in *Il.*, ζ, 527, η, 81, &c.; but in the *Odyssey*, μ, 216, σ, 87, &c., he has given *δάη*.

98. The analogy of *δάη* is followed in the 2nd aor. of the post-Homeric *ἀλίσκω* and of *γινώσκω*: conj. *ἀλάω*, *Il.*, λ, 405, *Od.*, ο, 265, *ἀλάη*, *Il.*, ι, 592, ρ, 506, *Od.*, ξ, 183, ο, 300. Here also we should read *ἀλάη*, and in optative construction *ἀλοίη* like *ἀλοίην*, *Il.*, χ, 253. So also *ἔγνω*, *ἔγνως*, *ἔγνω*, *γνῶν*, *γνώτην*, *Od.*, φ, 36.—conjunct. 1st, *γνώω*, *ib.*, ξ, 118, ρ, 549, and *γνῶ*, 2nd, *γνῶς*, *ib.*, χ, 373, 3rd, *γνῶ*, *Il.*, α, 411, π, 273, 1st, *γνώομεν*, *Od.*, π, 304, *γνῶμεν*, 2nd, *γνῶτον*, *ib.*, φ, 218, 3rd, *γνῶσι* and *γνώωσι*, *Il.*, α, 302, and ψ, 610, 661, ω, 688,—optat., *γνοίην*, *γνοίης*, *γνοίη*, *γνοῖεν*,—imperative, *γνῶτε*. But the infinitives (*ἀλάμεναι*, *Il.*, φ, 495; *ἀλῶναι*, *ib.*, φ, 281, *γνώμεναι*, *ib.*, 349, &c., *γνῶναι*, *Od.*, β, 159), assimilate themselves, like *τιθήμεναι*, to the infinitive of the pure *φορῆναι*, *φορήμεναι*.

99. As *ἀλῶναι* and *γνῶναι* in the infinitive, so one form in the participle retains the *Ω*, namely, *ἐπιπλάς εὐρέα πόντον*, *Il.*, ζ, 291, which, compared with *κατέβρας*, *H.*, I, 127, *ἐπέπλας*, *Od.*, γ, 15, *παρέπλω*, *ib.*, μ, 69, can only be the participle of the 2nd aorist.

## § CCXXXI.

## OF THE FORMS IN Τ AND Ι.

100. The forms of those in Τ in the optative are without *υ* after *ν*, as often as a *consonant* would follow *νι*, before which *νι* cannot stand.

101. Of this sort are *θάπτοιμεν δαινυτό τε λαός*, Π., ω, 665, for *δαινυϊτο*.—*Πλείονές κε μνηστῆρες*—*Ἡῶθεν δαινύατ' ἐπὶ πείρεσσι γυναικῶν*, Od., σ, 248, l. *δαινυίατ'*; and, according to this analogy, in the perf. pass. *νέυοιεν κεφαλαῖς*—*λελυϊτο δὲ γυῖα ἐκείνου*, ib., 238, for *λελυϊτο*. Not less in the active forms: of *ἔδυν* in *θάρσυνον*—*μή τίς μοι—ἀναδύη*, Od., ι, 377. A Vienna ms. has *ἀναδοίη*, l. *ἀναδυίη*, viz. *δυίη*, as *σταίη*, *δείη*, *δοίη*. In like manner read *δυίη*, Od., σ, 348, for *δύη*; for *ἐκδύμεν*, Π., π, 99, read *ἐκδῦμεν*, as also the Munich ms. has for *ἐκδυῖμεν*.

102. The infinitive *ζευγνῦμεν ἄναγιν*, Π., π, 145, compared with *ζευγνύμεναι*, (— — —), Π., γ, 260, and *ζευγνύμεν αὐτός*, ib., ο, 120, cannot be otherwise than short, wherefore Bekker with Hermann, *de Ellipsis et Pleon.*, p. 232, writes *ζευγνύμεν*.

103. Of those in iota we find only two: (*φθιμην*) *φθίμην* in *ἀποφθίμην*, Od., κ, 51, and (*φθιτο*) *φθίτο* in *πρὶν γάρ κεν καὶ νῦν φθίτ' ἄμβροτος*, ib., λ, 330.

## § CCXXXII.

## CATALOGUE OF VARIOUS FORMS OF VERBS.

1. As in the declensions, so in the verbs, it seems necessary to enumerate the *various* forms of the same word. The notion of *anomaly*, under this head, must be duly circumscribed or even altogether abandoned, since here no common paradigm can be assumed as the *rule* (*νόμος*), no present as *original*, but the root only prevails throughout; to which the most different formations, arising in the manner hitherto

developed, are equally to be referred.—Moreover, not all the forms, which stand together under the verbs placed above each article, are to be considered as belonging to these verbs. The prefixed verbs are so placed to indicate the root, and to avoid prefixing the bare roots. Under them are collected whatever forms are *related to the root*.

1. 'Αβακῆν, *not to know*,

appears in one form, Τῷ δ' ἱκέλος κατέδυν Τρώων πόλιν· οἱ δ' ἄβακῆσαν, Od., δ, 249. The root is Βακ in ἔπος δ' εἶπε τι βέβακται, Od., δ, 408, *has been spoken*. Hence that explanation, *spoke not, kept themselves quiet*, ἡσύχασαν, Etym. Mag., p. 2, 30, and ib., l. 48. Sappho, ἀλλ' ἄβακῆν τὰν φρεν' ἔχῃ, *tranquil*. Also from ΒΑΚΖ, (βαζ) βάζειν, *to speak*, βάζῃ, ἐβάζομεν.

2. "Αγαμαι, *wonder at, admire*.

Root ΓΑΦ (cf. Germ. *gaf-fen*, *to gape at*, and *gav-isus*) with strengthening Α. From ΓΑΦ comes (γαφ, γαι) κύδει γαίῃ, Il., α, 405, *proud and rejoicing in his glory*. ΓΑ with ΝΥ, γαύσσεται, *will rejoice*, Il., ξ, 504, and without modal vowel, γάυται, γάυνται, with ΝΑ, γανόωντες, γανόωσαι, *bright-shining, flourishing*.—From ΑΓΑΦ (ἀγα) ἀγαμαί τε τίθηπά τι, Od., ζ, 168, ψ, 175, and in fuller form (ἀγαφ) with inserted Α, (ἀγάφσθαι, ἀγάεσθαι) ἀγάασθαι, *to grudge*, Δεαῖς ἀγάασθι, Od., ε, 119.—Ἠγάασθε, ib., ε, 122, like μνάασθαι, n. 69.—Future, (ἀγα) ἀγασσεσθαι, ib., δ, 181. Aorist, ἠγάσσατο, Il., γ, 181, and ἀγάσσατο, ἀγασσάμεθα, ἀγασσάμενοι. Conjunction, ἀγάσησθε, Il., ξ, 111, and (εἶπερ καὶ) ἀγάσσει for ἀγάσῃ. The extended form ἀγαίομαι (ΑΓΑΦΟΜΑΙ) in ἦτορ ὑλάπτῃ ἀγαιομένου κακὰ ἔργα, expresses at once *astonishment and indignation* (Od., υ, 16). Of ΑΓΑΖ, whence ἀγαζόμενοι in Pindar, N, 11, 6 (7), a trace was formerly found in ἀγαζόμεθ', Od., κ, 249, now ἀγασσάμεθ'.

3. 'Αγείρω, *assemble*.

Root ΓΕΡ (ger-o,) with Α collective, ἄμα, *to bring together*.—From ΑΓΕΡ, 2nd aor. ἀγέροντο, ἀμφαγέροντο and ἀγείρεσθαι (l. ἀγείρεσθαι), Od., β, 385, and (ἀγρόμενοι) ἀγρόμενοι, απ, οισι,

αι, ησι.—1st aor. pass. ἀγέρθη, ἀγέρθεν, ἤγερθεν, and pluperf. (ἀγήμεν) ἀγήμερατ', Π., υ, 13, and ἀγήμεραθ', ib., δ, 211, Od., λ, 388, ω, 21.—ΑΓΕΙΡ, ἀγείρω, ἀγείρετο, &c., ἄγεια. ('Αγεις) ἤγερέσθαι, Π., κ, 127, *to assemble themselves*, and *δυμηγερέων*, Od., η, 283, *gathering strength, reviving*, and with inserted Θ, ἤγερέθονται, ἤγερέθοντο. Cf. § CLXVI, 1. Also ΑΓΥΡ, whence ἄγυρις, *crowd*; ὀμήγυρις, ὀμηγυρίεις, (ἀγυριδ) ὀμηγυρίσασθαι 'Αχαιοῦς, Od., π, 376, and with paragogic ΤΑ, χρήματα ἀγυρτάζειν, ib., τ, 284, *to collect wealth*. Lastly, ἀγορή, *assembly*, and hence (ἀγορά) ἀγοράσθαι.

#### 4. 'Αγνύμι, break.

Root FAΓ, fut. ἄξω, aor. (ἔφαξε) ἔαξε, Π., η, 270, ἔαξε, cf. § CLVII, 1, c, ἄξης, ἄξαι, ib., ζ, 306, ἄξαντε, ib., ζ, 40, and optat. (κατ'ἑαξαις) καυάξαις, Hes., ε, 611, 638. Cf. § CLXV, 5.—'Εφάγη ξίφος, *broke*, Π., γ, 367. Cf. § CLVII, 2, and ἔγη, Π., π, 801. Plur. πάλιν φάγεν ὄξεις ὄγχοι, Π., δ, 214.—With augment stands αὐχένας ἤξε, Od., τ, 539, with ΝΥ, περιάγνυται, Π., π, 78, *of the voice of Hector, breaks itself, reverberates around*, ἄγνυτον, ib., μ, 148, ἀγνυμέναων, ib., π, 769, Od., κ, 123.

#### 5. 'Αείρω, lift up.

Root AFEP in ἀέρθη, ἀέρθεν, ἀέρθεις, and (ἄορ) ἄωρο.—ΑΕΙΡ in αείρων, αειρόμενος, αείρας, αειράμενος.—ΑΕΙΡ, ΑΙΡ, in ἐναίρω, (*tollo*) *slay*, αἶροντα, 2nd aor. mid. ἀρόμην, ἀροίμην, ἄρηναι, ἀρέσθαι, &c., aor. 1st, ἤρατο, ἤρα'.—'Αερ with ΝΥ, ΑΕΡΝΥ, ΑΡΝΥ, in ἀρνύσθην, ἀρνύμενος, *to carry off for oneself*, said of things which are fought or contended for, hence *to win or to strive for as a prize*, ἱερήϊον—ἀρνύσθην, Π., χ, 160.—Τιμὴν ἀρνύμενοι Μενελάω, Π., α, 159, and ib., Heyne. Cf., ε, 553, and 'Αρνύμενος ἦν τε ψυχὴν, Od., α, 5, *he endured much in order to win,—to preserve*.—ΑΕΡ with paragogic ΕΘ, ἤερέθονται. From ἐναίρω, ἔναρα, *spoils of a slain enemy*, and hence ἐναρίζω (τινά), *despoil one when slain, slay*.

#### 6. 'Αέζω, increase.

Root FEΓ (in *veg-etus*,) with the prefixed Α, ΑFEΓ, with Σ: αέξει, αέζεται, αέξαν, αέξε, αέξετο, Π., λ, 84. Cf. ἀλίξω



under ἀλαλκεῖν.—From AFEG, AFTE come *augeo* and ἔξομαι out of Homer.

7. Ἄηναι, *to blow*, αἶσαι, *to sleep*.

Root FE (cf. Germ. *wesh-en*) with the strengthening A, AFE, without modal vowel and with E doubled, cf. n. 60, (αη) Βερεῖ καὶ Ζέφυρος, τῷ τε Θρήκηθεν ἄητον, Π., ι, 5, ἀήμεναι, ib., ψ, 214, ἄηναι, ἀνέμων μένος ὑγρὸν αἶνταν, Od., ε, 478. Imperf. ἄη Νότος, Od., μ, 325, ἄη Ζέφυρος, ξ, 458, and διάει, l. δία, cf. n. 88. Pass. θυμὸς ἄητο, Π., φ, 386, *was blowing up, excited*, and λείων—ύόμινος καὶ ἀήμινος, Od., ζ, 131.—In the 1st aor. αἶσαι, *to draw breath in sleep, to sleep*, ἄφισα, ib., γ, 490, ἄφισαμεν, ib., γ, 151, and (αἶσαμεν) ἄσαμεν, ib., π, 367.

8. Ἄϊσσω, *rush impetuously*.

Root FIK, whence ἵκω *arrive*, and with the strengthening A, AFIK, with the notion of *press upon, rush*, and long *iota*; as, τόξων αἰκάς ἀμφὶς μένον, Π., ο, 709, πολυαἰκός πολέμοιο, ib., α, 165, κορυθαἰκί, ib., χ, 132, τρεχάϊκες, Od., τ, 177, thus not ἱπαῖξαι, Π., ε, 263, η, 240, μ, 308, ν, 513, Od., ι, 295, but ἱπαῖξαι, cf. Bekker, p. 153.

9. Ἄλαλκεῖν, *to repulse*.

Root ΛΕΚ (*luc-ta*,) with strengthening A.—ΑΛΕΚ, ΑΛΚΕ in ἀλκή and ΑΛΚ (ἀλαλκ) in ἀλαλκε, ἀλάλκοι, οκ, ἀλάλκοιεν, ἀλαλκίμεναι, μεν, ἀλαλκεῖν, ἀλαλκῶν.—ΑΛΕΚ with Σ or ΣΕ, pres. ἀλεξίμεναι, μεν, ἀλεξόμενοι, Od., ι, 57, ἀλεξόμεσθα, with aor. ἀλέξασθαι, Π., ν, 475, ἀλεξήσιν, Od., γ, 346, and fut. ἀλεξήσιν, ἀλεξήσις, ἀλεξήσονται. The forms in the present appear to be *future forms*, which, together with ἀλεξήσιν have lost the meaning of the future.

10. Ἀλαλύπημαι, *tremble with grief and anxiety*.

Root ΛΥΓ in *lug-eo*, with the strengthening A and TE inserted, as ταχ, ἀτακτίω, &c., (cf. *lug-eo, luct-us*) ΑΛΥΚΤΕ, whence ἀλαλύπημαι—οὐδέ μοι ἦτορ Ἐμπεδον, ἀλλ' ἀλαλύπημαι, Π., κ, 94.

11. Ἀλεινῶν *avoid*.

Root ΑΛΕΦ, ΑΛΕ.—From the former come 1st aor. ἤλειψατο,

ἀλεύατο, ἀλεύαντο. Imperat. ἄλυσαι, conj. ἀλύεται, Od., ξ, 400, ἀλύασθαι, ἀλευάμενος. Cf. § CCXIII, 37.—That which stands as present, τὴν οὔτις ἀλύεται (earlier ἀλύεται) ὅς πε γένηται. Od., ω, 29, should perhaps be read ἀλεύατο. Then without Υ: ἀλέασθε, ἀλέαντο, ἀλέηται, ἀλέωνται, ἀλέασθαι,—imper. ἀλέοντο, Il., σ, 586, which should perhaps be ἀλέαντο. <sup>(R)</sup>—ΑΔΕΦ with paragogic ΕΝ, pres. ἀλεείνω, εις, &c.

12. Ἄλαστίην, *to be indignant.*

Root ΛΑΔ, Lat. *latus* belonging to *fero*, with the notion of *endure*. Whence μή μοι, ἄλαστέ, συνημοσύνας ἀγόρευε, Il., χ, 261, and from ἀλαστίω, *endure not, am indignant*, ἡλάστειον δὲ Διοί, ib., ο, 21, ἀλαστήσας ἔπος ἤῤα, ib., μ, 163, and τὸν δ' ἐπαλαστήσασα προσήῤα Παλλὰς Ἀθήνη, Od., α, 252, *indignant on this account* (ἐπί).

13. Ἀλλομαι, *spring.*

Root FAΛ (cf. *sal-tus*), in Homer in the 2nd aor. ἄλσο, Il., π, 754, and ἄλτο with lengthened alpha, § CLXXI, 1, CCXVIII, 61. Conj. ἄληται, Il., φ, 536, and ἄλσεται, perhaps ἄληται and ἄλσεται, so that in the other forms the aspirate vanishes only in consequence of the compression of the syllables.—Partic. ἐξάλμενος, ἐπάλμενος, πατεπάλμενος.—Of the 1st aor. only ἐσήλατο, Il., π, 558.

14. Ἀλοία, *smote,*

appears only in γαῖαν πολυφόρβην χερσὶν ἀλοία, Il., ι, 568. Root ἀλοϝ in ἄλως, *the threshing-floor*, and hence ἀλοφάω, ἀλοιάω, properly *to strike in threshing*, hence *to strike generally*, and ἀπηλοίησεν, Il., δ, 522, *broke in pieces*.

15. Ἀλύω, *to be of wandering or unsettled mind*, by reason of grief or joy.

Root ΛΥ in λύω (whence also *lues*), with strengthening Α: ἀλύεις, ὅτι Ἴρον ἐνίκησας, Od., σ, 333.—The wounded Venus, ἀλύουσ' ἀπεβήσατο, Il., ι, 352. Hence ἀλύσκων, Od., χ, 363, 382, ἀλύξων and ἀλύξαι together with ἀλυσκάζω, *wander away, withdraw myself, avoid*, and the form with double Σ: κύνες ἀλύσσοντες, Il., χ, 70, *raving, furious*, and λύσσα.

16. Ἀλῶναι, *to be taken*.

Root ΛΑΟ, ΛΩ, and Α from ἄμα. In Homer only in the 2nd aor. *to be taken*: 3rd pers. ἦλω (as ἔγνω), Od., χ, 290, αἰλοῖην, αἰλοῖη, ἀλῶω, ἀλάη, ἀλῶναι, cf. n. 98, part. ἀλόντι, Il., ε, 487.

17. ἄμναι, *to satiate*.

Root ΑΔΦ, cf. SATVR and Germ. *sättigen*, whence ΑΔΦΕ, (ἀδφηκότις) ἀδδηκότις, *satiated*, and δαίπνῃ ἀδήσειεν, Od., α, 134, αἶδδην.—From ΑΔΦ, proceed ΑΦ without Δ and ΑΔ without Φ. From ΑΦ (ἄφμεναι) ἄμναι in χρός ἄμναι ἀνδρομῖαν, Il., φ, 70, ἄσιν, ἄσισθε, ἄση, ἄσαι, ἄσασθαι, all with long Α, wherefore ἦ μὴν καὶ κρατερός περ ἐὼν ἄσται πολέμοιο, Hes., ε, 101, is probably a corruption from (ἄφεται) ἄεται, and is future; also (ἄατος) ἄτος, *insatiable*.—From ΑΔ, ἄδες ἱπποδυμόν, *satiety*, Il., λ, 88, and αἶδην. For the forms belonging to ἀασάμην see § CLXVIII, 3.

18. ἀναίνομαι, *refuse, deny*.

Root ΝΑΝ (cf. na, Bavarian for *nein*, *no*), ΑΝΑΝ, (ανα) ἀναίνομαι, *say no*, ἀναίνομαι, ἀναίνααι, ἀναίνετο, aor. ἀνήνασθαι, and conj. ἀνήνηται, Il., ι, 510, and indic. ἠναίνετο, ib., σ, 450, and ἀπηνήναντο, ib., η, 185, *rejected*.

19. ἀνδάνω, *please*.

Root ΦΑΔ, whence ἄδε, ἄδοι, ἀδεῖν, and (ἔφαδεν) εὔαδεν, Il., ξ, 340, ρ, 647, Od., τ, 28, and (ἔφαδάς) ἐαδότα, Il., ι, 178, Od., σ, 422. —ΦΑΔ, ΦΗΔ, ἦσατο δ' αἰνῶς, Od., ι, 353. ΑΝΔΑΝ ἀφάνδανει, ἦνδανε, ἐπιήνδανε.

20. ἀνθῆσαι, *to bloom, to blossom*.

Root ΑΝΕΘ, perf. with reduplication ἀνήνοθα,<sup>(R)</sup> whence αἶμ' ἔτι θερμόν ἀνήνοθεν ἐξ ἀτειλῆς, Il., λ, 266, *bursts, springs up*; κνίσση μὲν ἀνήνοθεν, Od., ρ, 270, from the house of Ulysses. Likewise ἦνοθα compounded with ἐν and ἐπί (*on* and *over*) ψεδνὴ δ' ἐπενήνοθε λάχνη, Il., β, 219, on the head of Thersites: *scanty hair was spread on and over it*. Cf. Il., κ, 134, Od., ϑ, 365. Besides these we find only ΑΝΕΘ, ΑΝΘΕ, αἰνῆσαι, Od., λ, 320.

21. 'Ανάγω, *command*.

■ the present stand *δυμὸς ἱστορύνει καὶ ἀνάγει*, Il., ο, 43, *πρώγιστον*, ib., δ, 287, and without modal vowel *ἀναγμεν*, H., I, 228, *ἀνάγη*, Il., κ, 130, ο, 148, *ἀνάγοιμι*, *ἀνάγοιτ'*. Imperat. *ἄναγέτω*, Od., β, 195, *ἀνάγετε*, ib., ψ, 132, and without modal vowel *ἀναχθι*, Il., κ, 67; &c.; so that XΘ extends to the other persons also: *ἀνάχθω*, ib., λ, 189, *ἀναχθε*, Od., χ, 437, infin. *ἀναγέμεν*, imperf. *ἄναγον*, Il., ε, 805, and *ἤναγον*, ib., ι, 578, *ἄναγες*, *ἄναγον*, and *ἤνάγιστον*, ib., η, 394; but cf. n. 32.—There is likewise a form with A: *ἀναγα*, *ἀναγας*, *ἄναγες*, which is considered as perfect, although it never has the augment, and a pluperf. *ἤνάγισα*, cf. n. 31; *ἤνάγεις*, not *ἀνάγεις*. Also *ἀνάξω*, *ἀνάξομεν*, *ἀνάξαι*.

22. 'Απαφίσκω, *delude*.

Root ΑΦ, ΑΦΕ in *ἀφή*, and (ἀπαφ) *ἤπαφε*, Od., ξ, 488, *παρήπαφεν*, ib., ξ, 360, conj. *ἔξαπάφω*, ib., ψ, 79, opt. *ἀπάφοιτο*, ib., 216, *ἔξαπάφοιτο*, Il., ι, 376, *to caress, to flatter, to delude by caresses and flattery*, generally jointed with *μύθος*; *ἔπισσιν*, and from *ἀπαφί* *ἀπαφίσκω*.

23. 'Απύρεα, *took away*.

Root FPA, whence *fraus* (*taking away*), *deceit*, with the strengthening A, AFPA, whence the root *αυρεα*, which gives *ἀπύρεας* in *καὶ μιν μέγα κῦδος ἀπύρεας*, Il., θ, 237, likewise *ἀπύρεα*, *ἀπύρεων*, and *ἀπύρεατο*, Od., δ, 646.—Thus we must distinguish from these forms *ἀπούρεας*, root OP, and *ἐπαυρεῖν*, root FPΥ, which even Buttman associates with them. Still less can *εὐρίσχω* be related to this stock, the root of which, *εὐρ*, EFP, EFEP, conveys the notions of *draw* and *forth*, i. e. *to draw to light, to discover*.

24. 'Αεημένος, *laden, oppressed*.

Root FAPΕ, whence *βαρὺς*, *βαρέ-ος*, and *bairan*, *bar*, Gothic for *to bear, bore*, and with the strengthening A, (ἀ) *φαεημένος*, *αεημένος* 'αεημένος, *heavily laden*. *Γῆραι λυγρῶ Κεῖται ἐνὶ μαγάρῳις αεημένος*, Il., σ, 435, cf. Od., ζ, 2, ι, 403, ψ, 283. Different from *αεήμεναι* belonging to *αεάω*, *pray*, ib., χ, 322.



=c., concerning which see § CLXVI, 1, CLXVIII, 10, CCXII, 34;  
 ■ KAXEΔ, ἀπαχίζω, *afflict*, ἀπαχίζεις, ἀπαχίζεις, ἀπαχίζεις, ἀπαχίζεις;   
 ■ § CCXII, 35, c; AX with NY: ἄχρυνμαι, *torment myself*,  
 ἔχρυνος, ἄχρυντο; AX with ΘΕ, ἄχθος, ἄχθει-ος, *burden, pain*,  
 ἔχθομαι, *am oppressed, pained*, ἄχθομαι ἔλπος, Π., ε, 361, ἡ-  
 χθιτο, *was grieved, vexed*, ἡχθιτο, Od., ο, 457, *was laden*.

### 28. Βαίνω, *walk, go*.

We have already cited βάτην for βήτην· τῷ δ' αἰέοντι βάτην, Π., α, 327, &c., with τῷ δ'—ἄρματα βήτην, ib., θ, 115, &c., and ἐβήτην, ib., ζ, 40.—The imperative has ΣΚ and the notion of *speed*<sup>(R)</sup> in Βάσκη' ἴθι, Π., β, 8, &c., the active meaning appears in κακῶν ἐπισταπόμεν υἱας Ἀχαιῶν, Π., β, 234. The participle form with the prefix ΒΙ, and the meaning of *stalking along*, joined with μακρά, ὕψι, appears in ἦι μακρὰ βιδάς, Π., η, 213, &c., ὕψι βιδάοντα τυχών, ib., ν, 371. The same form lengthened by ΣΘ: Αἴας δὲ πρῶτος προκαλίσσατο μακρὰ βιδάσθων, ib., ν, 809, cf. ο, 676, π, 534, and ΒΙΒΑ with modal vowel μακρὰ βιδῶντα, Π., γ, 22, and ψυχὴ δὲ ποδάμειος Αἰακίδαο Φοῖτα μακρὰ βιδῶσα, Od., λ, 539. Also we find ὅστις τοῖα πέλωρα (namely βήματα,) βιδᾷ, Η., II, 225.

### 29. Βάλλω, *throw*.

Root ΒΕΛ (in βέλος, *dart*,) and ΒΑΛ (cf. English *ball*). ΒΕΛ, ΒΛΕ, 2nd aor. opt. βλεῖο, Π., ν, 288, and conj. βλήεται, Od., ρ, 472, manifestly for βλέηται—ΒΕΛ, ΒΟΛΕ, βεβόληατο, Π., ι, 3, βεβόλημένος, ib., 9, Od., κ, 247, hence ἀντιβόλησας, ἀντιβόλησι, ἀντιβόλησας, -ῆσαι, -ήσας (*to throw oneself in the way*), *to meet*.—ΒΑΛ, fut. βαλέω, Π., θ, 403, aor. ἔβαλον, &c., βάλετο and βαλέσθαι, &c., pres. imperf. βάλλει, βάλλετο, &c. ΒΑΛ, ΒΛΑ, perf. pluperf. βεβλήκει, βέβληαι, βέβληται, βεβλήαται, βεβλήατο, &c., βεβλημένος, and without reduplication. ἔβλητο, βλήτο, βλήσθαι, βλήμενος.

### 30. Βίομαι, *bring to life, preserve in life*:

σὺ γάρ μ' ἐβιάσας, κούρη, Od., θ, 468, and in the 2nd aor. act. *to live*, whence ἡ ἀπολίσθαι ἵνα χρόνον ἢ βιώται, Π., ο, 511, cf. ib., κ, 174, Od., ξ, 359, and imperat. ἄλλος μὲν ἀποφθίσθαι, ἄλλος δὲ βιώτω, Π., θ, 429.

31. Βούλομαι, *will*.

Root BOΛ (*vol-untas*) in ἀλλὰ βέλσθε, Od., π, 587, and according to several mss. also ἐτέρως ἐβόλοντο Διοί, ib., α, 234, for ἐβάλοντο. Cf. § CLXVIII, 12, and obs. BOΥΛ in πρὸς βέβουλα, Il., α, 113, *prefer*, and βούλομαι, βούλετο. BOΥΛΕ in βουλήσεται, H., I, 264.

32. Γαμίζειν, *marry*.

Root ΓΑΜ (cf. Germ. *Bräuti-gam*, i.e. *betrothed to the bride*), whence ἱγήμεν ἱγήμε, γῆμεν, γῆμαι, γήμας, of the man who marries, γήμασθαι, γήματο, γημαμένη, of the woman, e.g. Ἐπικαστήν, . . . . Γημαμένη δ' υἱῷ· ὃ δ' ὃν πατέρ' ἐξαναίκα Γῆμεν, Od., λ, 273.—ΓΑΜΕ, γαμίζειν, γαμίζοντι, γαμίζεσθαι. Fut. γαμίσω, Il., ι, 388, and immediately after Πηλεΐς. . . . μοι ἔπειτα γυναῖκα γαμίσσεται, ib., ι, 394, *will give in marriage to me*.

33. Γεγωνίω, *to cry out, to cry aloud*.

Root ΓΟΑ (connected with BOA), ΓΟΑΝ, ΓΩΝ.—Imperf. (γανι) ἱγεγάνει, Il., χ, 34, ἱγεγάνειν, Od., ρ, 161, γέγανται, ib., ι, 47, μ, 370, perf. γεγωνάς, Il., θ, 227, &c.; 2nd aor. ὅτι τόσσον ἀπῆν ὅσον τε γέγωνε βοήσας, Od., ε, 400, &c., likewise ἐβόησε γέγωνέ τε, ib., θ, 305, γεγωνεῖν and γεγωνέμεν.

34. Γηθεῖν, *to rejoice*.

Root ΓΑΦ (cf. γαν-ρός, *gan-irus*). Hence ΓΑΦΩΝ, γαίω, Il., α, 405, &c. ΓΑ with ΘΕ (cf. *gau-deo*), γηθείω, whence the imperf. ἐγήθειον, ἐγήθειν, Il., η, 214, 127, and in the other tenses γηθήσει, γήθησε, &c.; without a trace of γήθω; whence for γήθει, ib., ξ, 140, the other reading γηθεῖ is to be preferred.

35. Γηράσκειν, *grow old*.

Root ΓΑΡ (cf. the German *gar* denoting that which is *at an end, finished*), ΓΗΡΑ, whence γηράς, Il., ρ, 197, γηράντισσι, Hes., ε, 171, and from γηράω, ἐγήρα, πατεγήρα, and with ΣΚ, γηράσκει, παταγηράσκει, &c. Likewise ΓΡΑΦ (*grau*) passing into Ε in the German *greis*, *hoary*,—roots which have no influence on the verbal formations.



36. Γίγνεσθαι, *to become*.

Root ΓΕ, ΓΛ, perf. γεγάασι, γεγαῶτα, &c.—ΓΕ, GEN, aor. ἔγεντο, γένοιτο, γένηται, γενέσθαι, &c., perf. γέγονε.—With extended ε: γεινόμεθα, Π., χ, 477, *were born*, γεινομένω, γεινομένησι, and aor. 1st, γείνατο, ἐγείνατο, γείνασθαι, and γείναι (for γείνηαι), Od., υ, 202.

37. Δαῖναι, *to know*.

Root ΔΑΧ, in the non-Homeric διδασχὴ and *indagare*, δίδαξε, διδάξαμεν, δειδάχθαι, Π., λ, 831.—With ΣΚ διδάσκειν, διδασκόμεναι, and διδασκῆσαι, Hes., ε, 54, *to teach*. ΔΑΧ, ΔΑΧΕ, and both without Χ, ΔΑ, ΔΑΕ. The former in the 2nd aor. act. δίδαν, *taught*, Od., ζ, 233, ψ, 160, and (δεδάσθαι) δεδάσθαι, ib., π, 316, *to teach oneself, to discover*. ΔΑΕ in the 2nd aor. pass. *to be taught, to know*, ἰδάν, Π., γ, 208, and belonging to this δασίω, δαῖναι, προδασίς, &c. So also fut. πῶς γὰρ ἐμεῦ σύ, ξεῖνε, δάησαι, Od., τ, 325, and perf. δεδάηκας, δεδάηκε. Lastly, ΔΑΕ, ΔΗ in δῆω (*indagando reperio*), used with respect to the future, *shall or will find*, ὑπέτι δῆτε τέκμων Ἰλίου, Π., ι, 418, 685, and δῆεις, ib., ν, 260, &c.

38. Δαῖζω, *dissever*; δαῖω, *destroy*.

Root ΔΑΕΙΚ. Ἦλθε δαῖζων Χαλκός, Π., η, 247, &c., then δαῖζόμενος, δαῖζετο, δαῖξαι, ἰδάϊξε, δεδαῖγμένον ἦτορ, Od., ν, 320, &c.—After the ejection of K, ΔΑΕΙ, then ΔΑΙ, whence δαίωμα, *divide, distract*, δαίεται ἦτορ, Od., α, 48. Αἰθίοπας, τοὶ δὲ χθὰρ δεδαίαται, ib., α, 23, and active πρία δαίετο καὶ νέμε μοίρας, ib., ρ, 140. Lastly, ΔΑΙ without iota gives the forms of the fut. and aor. mid. and perf. pass. δάσαντο, δασαίμεθα, δάσονται, δασάμενοι, χυσὶν ὦμα δάσασθαι, Π., ψ, 21, *to tear to pieces raw*, (δέδαται) δέδασται, ib., α, 125, &c., ἀποδάσσομαι, ib., ρ, 231. Lastly, ΔΑ lengthened by ΤΕ: δατίονται, δατίωνται, δατειῦντο, Π., ψ, 121. We must distinguish from these the forms from ΔΑ, ΔΑΙ, which root is connected with ΚΑΙ in καίω, namely δαῖς, δαῖεν,<sup>(R)</sup> *set on fire*, δαῖον, δαίετι, δαίόμενον, *kindled, burning*, η, ων, aor. δάηται Ὀπός τ' ἄν Τροίη πυρὶ πᾶσα δάηται Δαιομένη, δαίωσι δ' ἀρήϊοι ρῖες Ἀχαιῶν, Π., υ, 316, for which δάηται Καίόμενη Κάωσι δ', κ.τ.λ., stands, ib., φ, 375,



perf. *δίδηε*, pl. *δεδήε*, *burned, raged*, said of *war, grief, tumult*. The remarkable forms of *καίω* have been already explained § CCXIII, 37.

39. *Δαίνυμι, feast* (active sense).

Root ΔΑΠΑ, cf. *dapes*, from ΔΑ and from ΠΑ in *τέσθαι*, *taste*. The full root only in the non-Homeric *δαπέ expense*. ΔΑΠΑ without Α, ΔΑΠ in Homer in *δάσ* (*δαδάπτω*) *δαρδάπτουσι*, *καταδάψαι*, *to feast* (neuter sense). After the ejection of Π and consequent extension of Α, Δ in *δαίσειν δὲ γάμον*, Π., τ, 299, *to furnish a marriage-feast* and *δαισάμενοι*, Od., σ, 408, *having feasted*. The same meaning belongs to the form with ΝΥ: *δαίνυ δαῖτα γίγναι* Π., ι, 70, and *δαίνυται*, *feasts*, ib., ο, 99. *Δαίνυο*, *δαίνυ δαίνυτο*, and *δαινύιατ'*, cf. n. 109, *δαινύη*, Od., θ, 243, for *δινύμαι*, *δαίνυσθαι*, *δαινύμενος*.

40. *Δάμνημι, subdue*.

Root ΔΑΜ (cf. Germ. *zähm*, Eng. *tame*). From ΔΑ ΔΑΜΕ, the aorist form *ἰδάμην*, *ἰδάμην*, *δάμην*, plur. *ἰδάμην*, *δάμεν*, conj. *δαμείω*, *είης*, *είη*, *είετε*, opt. *δαμείης*, *δαμείη*, inf. *δαμήμεναι*, *δαμῆναι*, *δαμείς*, *δαμέντα*, &c.—From ΔΑΜΑ aorist form with Σ: *ἰδάμασσε*, *δάμασσε*, *δάμασεν*, *δάμασ'*, *δάμασσω*, *δαμασαίατο*, &c., together with *δαμάσθη* and *δαμασθήσθαι* as also some forms from ΑΩ: *δαμάω*, Π., α, 61, *δαμάω*, ib., χ, 271, future *δαμόωσι*, ib., ζ, 368.—From ΔΑΜΝΑ (ΔΑ with Ν), *δάμνημι*, Π., ε, 893, *δάμνησι*, ib., 746, and *ἰδάμνη*, ib., 391, *δάμνη*, ib., π, 103, as *κατέκτα*, and pass. *δάμνηται*, *δάμνησθαι*, *δάμνητο*, whence likewise *δαμνᾷ*, ib., ξ, 199, should be written as 2nd pers., *δάμνη* from *δάμνησθαι*.—From ΔΑ ΔΑΜΑ, comes the perf. *δεδμήμεθα*, *δεδμημένος*, *ον*, *οι*, pluperf. *δεδμήμην*, *δέδμητο*, *δεδμήατο*, also the aor. *δημήθη*, Π., ι, 15 and *δημήντα*.

41. *Δείκνυμι, show*, and *δέχομαι, receive*.

Root ΔΙΚ with the meaning of *stretch out*, and *reach* (*δί* and *ἴδι* in Pind. Pyth., 9, 128 (218), Ol., 11, 75 (186), cf. *digitus*), extended ΔΕΙΚ (Germ. *zeig-en*), *to point with outstretched hand*, hence *δείξω*, *ἴδειξεν*, &c., and *Πήλη*

**41.** *ἐγὼν ἰνδείξομαι*, Π., τ, 88, *to Peleides will I point, will address myself to him*, and with ΝΥ, *δεινός*, *pointing*, τὰ καὶ δεικνύμενος, ib., ι, 196, *pointing to them, stretching out the hand, greeting them as guests*, and *ᾤκησεν αἶθλα Δεικνύμενος Δαναοῖσι*, Π. ψ, 701, where the dative belongs to *ᾤκησεν* and with *δεικνύμενος* we must understand *αὐτούς*; *δεικνύμενος αὐτούς*, *bidding them to the games*. So ΔΕΙΚ with ΑΝΑ, *δεικανόωντο δέπασσιν*, ib., ο, 86, and *δεικανόωντ' ἐπέσσιν*, Od., σ, 111, ω, 410, and the form reduplicated by ΔΕΙ: *Δεῖδεκτ' Ἀχιλλῆα*, Π., ι, 224, *Δειδέχεται*, Od., η, 72, *Δειδέχατ'*, Π., δ, 4, so that in the radical syllable ΕΙ is shortened to Ε. ΔΙΚ is reduplicated in the same way, *δειδίξισθαι*, *δειδίξασθαι*, in the pres. with ΣΚ, *δειδισκόμενος*, *δειδίσκετο*, and *δειδισκόμενος*, Od., ι, 150, *reaching out the right hand*.—From *Δεῖδεκτο*, &c., is extracted the root ΔΕΚ, ΔΕΧ, with the meaning of *take, receive*, for *δέχσθαι*, *δέξομαι*, *δέξασθαι*, &c., together with the forms explained in n. 59, *δέξο*, *δέκτο*, &c., *to lie in wait for*.—ΔΕΚ, ΔΟΚΕΦ, *δοκεύει*, *δοκεύσας*, *to catch stealthily, to lie in wait for*, and ΔΟΚΕΦ without F, *δοδοκημένος*, Π., ο, 780.

#### 42. Δύω, bedew, moisten.

Root δειF (cf. Germ. *Thau*, Eng. *dew*), *δύει*, *δευε*, *ἔδευε*, *δύεισπον*, *δύεται*, *is moistened*, *δύετο*, *δύοντο*, *κατέδευσα*, Π., ι, 490.

#### 43. Δίω, bind; δέομαι, need.

Root ΔΕ in *δίων*, Od., μ, 196, *δίοιμι*, imperat. *δεόντων*, ib., μ, 14, and with like meaning *δύοντα*, Π., σ, 558, *δήσειν ἔδησα*, &c., *ἔδησατο*, *δήσατ'*, Od., μ, 161, *δησάμενος*, *δέδετο*, *δέδεντο*, and (διδε) imperf. *δίδη*, Π., λ, 105.—*δέομαι*, *need, want*, *πιδέομαι*, *δέύει*, *δέύη*, Od., α, 254, *δέύεται*, *δευοίατο*, *δευέσθαι*, *δευόμενος*, *ἔδευε*, *ἔδευετο*, *δευέσθην*, fut. (δειFe) *δευήσεται*, ib., ζ, 192, ξ, 510, *δευήσισθαι*, ib., ψ, 128, and 1st aor. only act. in *ἔδευησεν*, ib., ι, 488, 540. With these there appears from the root without F, *δει* only in *τί δὲ δει πολέμιζέμεναι*, Π., ι, 387, and *δῆσεν* in *ἐμεῖο δὲ δῆσεν*, ib., σ, 100.

#### 44. Δίζημαι, seek.

Root ΔΙΑ (with short iota), ΔΙΣΔ, ΔΙΖ, whence *δίζε*, Π., τ, 718, l. *δίζε*.—ΔΙΖΕ, whence *δίζηαι*, Od., λ, 100, *διζήμενος*, and fut. *διζησόμεθ'*, ib., π, 289.

45. Δινεύω and δινία, *turn*.

Root ΔΙΝ in δῖνος, *vortex*, whence ΔΙΝΕΦ in δίνεον, δινέσκε, δινεύοντες, δινεύουσιν. In the rest without F: ἐδίνοντο, ἐδινόμεν, ἐδινόμεσθα, *turned ourselves about, wandered*, ἐκιδινήσας, δινηθείς, and σφραδίνθηεν, Π., π, 792, *were rolled about*, ἀμφιδεδίηται, ib., ψ, 562, *surrounds*.

## 46. Δίω.

Root ΔΙ, cf. *ti-mor*, *to be afraid*, and *to flee*, also *to inspire fear, to scare*. In the former meaning it is in the active: δῖε θυσὶν Ἀχαιῶν, Π., ι, 433, *feared for*, and περὶ ἄστυ μέγα Πριάμου δῖον, ib., χ, 251, *fled*. In the latter sense it has always the passive termination: λῖς—ὃν ῥα κύνας—ἀπὸ σταβμοῦ δῖονται, ib., ρ, 109. So δῖνται, Π., χ, 189, 456, &c., ἔκτι δῖομαι, ib., ε, 763.—From the root ΔΙΕ come without the modal vowel: νομῆς αὐτὰς ἐνδῖσαν, ib., σ, 584, *seek in vain to terrify*, and ἵπποι—πεδίωιο δῖνται, ib., ψ, 475, *speed* (*run*).—To both forms belongs the infin. δῖσθαι, and therefore it is both active: ξῖνον ἀπὸ μεγάρου δῖσθαι, Od., ρ, 398, and intransitive: οὐ ῥα τ' ἀπείρητος μέμονε σταβμοῖο δῖσθαι, Π., μ, 304, *he does not endure without an attempt to hasten from the fold*. To δῖνται also belongs as conj. according to the reading of Zenodotus: ὥς δ' ὅποτε πλήθει ποταμὸς πεδίονδ' ἔκταται, ib., λ, 492, for κάττισιν (l. δῖνται from δῖσθαι, as δῖνται, δῖνται). For the perfect form δεῖδια, &c., see n. 24, &c.—With ΔΙ stand ΔΕΦ and ΔΕΕ in δῖος, *fright*. From ΔΕΦ, ΔΕΙ, and the same with Δ (as in μερ ἀμέρῳ), comes δεῖδα, of which no person appears, δεῖσθαι, δεῖσαν, &c., and (δφει) ἐδδῖσας, εν, ε, ατε, αν; (δφει) ὑποδδῖσας, ὑποδδῖσαντες, &c., Π., χ, 282, μ, 413, with (δου) ὑποδῖσαι, Od., β, 66.—With ΣΣ, *terrify*, (δι, διδι) διδῖσσαι, διδῖσαι, διδῖσαι, διδῖσαι, together with διδῖσθαι and διδῖσθαι, perf. (διδφοικα) δεῖδοικα.

47. Δοάσασθαι, *to appear*.

Root ΔΟΦΑ, whence ἀεικέλιος δόατ' εἶναι, Od., ζ, 242, *appeared*, together with δοάσατο, Π., ν, 458, &c., and δοάσεται for δοάσσηται, ib., ψ, 339.

## 48. Ἐγείρω, rouse.

Root ΓΕΡ (*ger-o*) with the prefixed Ε (*out*) in (ἐγερ, ἐγρ) ἔγρεο, ἔγρετο, probably the 2nd aor. and ἐγρεσθαι (l. ἐγρίσθαι), Od., ν, 124,—perf. (ἐγρεγορ) ἐγρηγόρεθαι, ἐγρήγορεθε, ἐγρηγόρεθασι, cf. n. 36, b, and hence ἐγρηγόρεον, cf. n. 14, obs.,—and ΕΓΡΕ with ΣΣ ἐγρήσσεις, ἐγρήσσορρις, being awake.

## 49. Ἔδω, ἔσθω, and ἑσθίω, eat.

Root ΕΔ and ΕΣ (cf. Eng. *eat*, and Germ. *essen*, Lat. *edere*, and *comesse*). From ΕΔ ἔδω, ἔδουσι, ἔδορρις, ἔδοικεν, ἔδμεναι. Also ἔδομαι, ἔδειαι, ἔδορται, expressive of *the future*, cf. Π., δ, 237, π, 836, σ, 271, 283, Od., ι, 369, &c., imperf. ἔδον, ἔδεσσε. Likewise perf. ἔδηδώς, Il., ρ, 542, and (ἔδε) ἔδηδοται, Od., χ, 56. The root ΕΔΕ is also found in (ΕΔΕ and ΤΥ) ἔδητύς, whence ἔδητύος. The Ο of this form is according to the analogy shown in n. 36, b.—ΕΣ with ΕΘ (ΕΣΕΘ, ΕΣΘ), ἔσθω in ἔσθουσι, ἔσθιν, ἑσθίμεναι, ἑσθων, ἑσθουσαι, ἡσθε, ἡσθ', Od., π, 141, and the paragogic ἑσθίω, whence ἑσθίει, ἑσθίετε; imperat. ἑσθίε, ἑσθί'; infin. ἑσθίμεν; imperf. ἡσθιε, ἡσθιον.

## 50. Εἶδω, see.

In Homer the active is common only in the imperf.: εἶδον, εἶδε, εἶδομην, and εἰσεἶδον, *beheld*, Od., λ, 583, 593; pass. εἶδεται, *are seen, appear*, Π., θ, 559, ib., α, 228, &c.; διαεἶδεται, *is seen through*, ib., ν, 277, εἰδόμενος, -η, *like, looking like*; imperf. εἶδοντο, *saw*, ib., π, 278,—2nd aor. ἴδον, *saw*, ἴδες, ἴδεν, -ε, ἴδομεν; imperat. ἴδε; conjunc. ἴδω, ἴδωμι, ἴδῃς, ἴδωμεν, ἴδητε, ἴδωσι; optat. ἴδοιμι, ἴδοις, ἴδοι, ἴδοιεν; infin. ἰδέειν, ἰδεῖν; partic. ἰδών, ἰδούσα, -αι, and mid. with the same meaning, ἰδόμην, ἴδμεν, ἴδοντο, ἴδωμαι, ἴδῃαι, ἴδηται, ἰδάμεθον, ἴδησθε, προϊδανται, Od., ν, 155; optat. ἴδοιο, ἴδοιτο, ἴδοιατο; imperat. ἴδισθε; infin. ἰδίσθαι;—fut. εἴσομαι, εἶσαι, εἶσαν *shall see*, Π., θ, 532 (from *see, find out*, Od., τ, 501, *shall know, for know*, Π., κ, 88;—aor. εἶσαο, εἶσατο, εἶσατο, εἶσαντο, εἶσηται, εἶσαιτο, εἰσάμενος, εἰσάμενος, -η, *was seen, appeared, seemed, was like*,—perf. οἶδα (*have seen*), *know*, οἶδας only Od., α, 387, and H., II, 456, 467, elsewhere οἶσθα, οἶδεν, οἶδε, οἶδ'. In the plur. only ἴδομεν, and from ἴδημι ἴσσι, ἴσασι. As the forms of the other moods there are ascribed to this εἶδω, Il., ξ, 235, where Aristarchus

2nd H h

read ἰδῶν and commonly εἰδῶ, εἰδῆς, εἰδῆ, εἰδομεν or rather εἰμεν, εἰδετε, Il., 9, 18, εἰδῶσι; optat. εἰδείη, ης, η; imperat. ἴστω; infin. ἰδμεναι, ἰδμεν; part. εἰδώς, ότος, ότα, ότε, ότις, ή όσι, εἰδυῖα, ης, η, αν, αι, and dat. plur. ἰδυῖησι πραπίδεςαι, an *intelligent mind*, together with which εἰδυῖησι is another reading, as in Il., α, 608. Cf. Heyne *ad loc.* From this formed the future εἰδήσεις, εἰδήσετε, εἰδήσειν, σέμεν, *to be able to know*; pluperf. 1st, ἤδεα; 2nd (ἠεδεας), ἠεῖδης, ἠεῖδησθα; 3rd, ἠεῖδη, ἠεῖδει, Od., ι, 206, ἤδεεν, ἤδεε, ἤδη, ἤδη plur. from ἴσημι, ἴσαν. We find also from ἴσημι the suppletory forms ἴστε, ἴσθι, ἴστω, ἴσασι, ἴσαν.

51. Εἰλυμένος, *involved, wrapped up.*

Root FEΛΕF, Lat. VOLV in volvo. From FελF, Fελυ, εἰλύναι comes εἰλύσω ψαμάθοισι, Il., φ, 319, *will cover up*, εἰλύναι εἰλυτο, εἰλυμένος. From FEΛΕF, FEΛΕ (Fελε), εἰλε, con εἰλει, Il., 9, 215, *drove together*, εἰλεον ἐν στείνι, Od., χ, 4 εἰλεῦντο, εἰλεῦντα. From Fελε, Fελ, 2nd aor. ἀμφὶ βίην Δμήδεος ἰκποδάμοιο Εἰλόμενοι Il., ε, 782, (*pressed together crowded*, together with 1st aor. ἔλσαι, ἐέλσαι, ἔλσας, με ἐέλμεθα, ἐελμένος; lastly, from the 2nd aor. pass. Fελ, Fαλ στείλ, σταλ, in στέλλω, σταλῶ) (ἐφάλη), Αἰνείας δ' ἐάλη, Il. 278, and κρύφθη γὰρ ὑπ' ἀσπίδι—Τῇ ὑπὸ πᾶς ἐάλη, ib., η 4 *gathered himself together, crouched*.—Add Ἀργείους ἐκέλε ἀλήμεναι, Il., ε, 823, ἀλῆναι, ἀλείς, ἀλέντες, and χειμέριον ἐῦδαρ, ib., ψ, 420. (H)

52. Εἰπεῖν and ἐνισπεῖν, *to say*; ἀνίπαπαι, *upbraided*.

Root FEΠ, whence 2nd aor. 1st, εἶπον and εἴπον; 2nd, εἶπες and εἴπας and εἴπας;\* 3rd, εἶπεν, εἴπεν, εἶπε, εἴπε, and εἶφ', Od., ι, 279, π, 131, εἶπεςκεν and εἶπεςκε, plur. πομεν, εἶπον, εἴπον; conj. εἶπα, εἶπης, εἶπησθα, εἶπησιν, εἶπη εἶπη; optat. εἴποιμι, εἴποιμ', εἴποις, εἴποι; imperat. εἰπέ, δῖε

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\* Εἴπας Ἀρίσταρχος γράφει κακῶς· εἶπὼν γὰρ αἰ καὶ εἴποιμι λέγει Schol. Ven., B, *ad* Il., α, 108. The augment is not strong; since might intrude in the indicative, without on that account disturbing forms of the optat. and partic.

, α, 425, εἴπ', εἴφ', εἴπτε, and εἴπατε; infin. εἰπόμεναι, εἰπί-  
 ν, εἰπῶν; part. εἰπών, όντος, &c., εἰποῦσα, &c. We perceive,  
 therefore, that the prefixed E appears only in the indicative, and  
 could be considered as an augment. Of the compounds we  
 find the present forms: ἐνίπομι, ἐνέποντα, ἐνέπουσα, ἐνίποντες,  
 εἰς ἐνιπτε, Il., β, 761, &c., and imperf. ἐνιπον, H., XVIII,

Since the prefixure of the E, as we have seen, appears  
 in the light of an augment, we cannot treat these forms as  
 having arisen from *ἔπει*, *ἔφετε*, &c.; but must believe that  
 after the loss of the digamma (*ἐνφεπον*, *ἐνφετε*) they have the  
 E doubled, a duplication which in *Μῆνιν ἀποειπόντος*, Il., τ,  
 1, is impossible, and in *αἰσιμα παρειπών*, ib., ζ, 62, νῦν δέ με  
*παρειποῦσα*, ib., 337, is against analogy, whereas in *ἐνιπτε* N  
 is fitted to its adoption. EΠ with Σ, ΕΣΠ, whence (*ἴσπ*)  
*ἴσπτε* and (*ἴσπ*, *ἴσπ*) *ἐνισπῶν*; indic. *ἐνισπεις*, *ἐνισπει*; conj. *ἐνί-*  
*σω*, η; opt. *ἐνίσποις*, αι; imperat. *ἐνισπε*, *ἐνίσπες*,\* like *ἐπίσχεις*;  
 so in the pres. *ἐνίσπειν*, Hes., θ, 369, and fut. *ἐνισπήσω*, Od.,  
 98; and the forms without Σ, as in Pindar, *ἀδείας ἐνίπτω*  
*πρίδας*, Pyth., IV, 201 (358), so in Homer, fut. *ἐνίψω*, Od.,  
 137, *ἐνίψω* Il., η, 447, Od., λ, 147. These forms bring  
 the word into connection with those from ΠΠ (in *ἵπος*, *bur-*  
*ten*, *ἐνιπή*, a *burdening with words*, *objurgation*, *ἰπώω*, *oppress*,  
 Æschyl.) *ἰψεται*, Il., β, 193, *will oppress*, and aor. *ἰψαο*  
*τὸν Ἀχαιῶν*, ib., α, 454, and a series of forms, which are  
 written with Π, ΠΤ, ΣΠ, and ΣΣ. The meaning of these  
 is decided by *ἐπεσὶν τε κακοῖσιν ἐνίπτομεν* (*Var. lect. ἐνίσσομεν*)  
*ἐ βολῆσιν*, Od., ω, 161, *we assailed with reproaches*. Cf.  
*ὄλμα βαλλόμενος καὶ ἐνισσόμενος*, ib., 163, without variation;  
*ἡ με γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἐνιπτε*, Il., γ, 438, *Var.*  
*ct. ἐνισπει*, *ἐνιπτε*, and for *ἐνίπτων*, ib., ω, 238, in a similar  
 sentence *ἐνίσπων* and *ἐνίσσων*, which the Victor. Schol. explains  
 as Æolic for *ἐνίπτων*; and *ἐνίπται*, with the same variations,  
*ἴσσοι*, *ἐνίσποι*, *ἐνίπποι* (i. e. *ἐνίπτοι*). Since the signification,  
 marked above, pervades all the forms, we may regard as the  
 round form *ἐνίπω* (perhaps FΠΠ with prefixed E, EFΠΠ, so  
 at *ἔφίπω* passed into *ἐνίπω*) which became also *ἐνίσσω*, as OΠ,

\* According to the Harl. Schol., Od., ξ, 185. Cf. Bekker, p. 123.

ὄσσομαι, ὄψομαι,† ΠΕΠ, πίσσω, πείψω; the forms ἔνιπτοι, would thus be of a different analogy, but yet in the and imperf. on account of the weak succession of syllables ἔνιπτε the T might be inserted, ἔνιπττε, as in τύπτω, &c., so the forms of ἐνίπτω and ἐνίσσω stand in the same relation to those of ἐνίπω. The 2nd aor. is reduplicated in two words ἐνίνιπτεν, Il., ο, 546, 552, ψ, 473, where the various readings ἐνίνιπτεν cannot stand in an aorist, and, as ἐρύκ, ἐρύκακε, ἡρύκακε, so ἐνικ, ἡνίκακε, ib., β, 245, γ, 427, 438, ε, 601, 141, Od., υ, 17, 303.

### 53. Εἶρω, say.

Root FEP (cf. *ser-mo, ser-ies, dis-ser-ere*), pres. εἶρω, only in the Odyssey: μνηστῆρσιν δὲ μάλιστα πιφαισκόταόςδε εἶρω, ib., β, 162, ἀμφὶ δὲ λαοὶ Ὀλβιοὶ ἔσσονται· τὰδ' ἐμμενέμεν εἶρω, ib., λ, 135, and ἐφίεμενος τὰδ' εἶρω, ib., ι, 71, ἐρίω, ἐρίουσι, *will say*, ἐρίων, ἐρίουσα.—Mid. (*make answer to me*,) question: εἶρομαι, ἀνίρσαι ἡδὲ μεταλλάς, I 177, εἶσαι Ἑκτορα δῖον, ib., ω, 390, *makest me speak to of Hector, askest me concerning him*: εἶπερ τι γέροντ' ἐπιλθάν, Od., α, 188, αἶ' κέν τις σε . . . εἶρηται, ib., ι, εἶρισθαι, εἶρισθαι, εἶρόμενον, ἀνίρετο, ib., η, 21, which is written Il., φ, 508, for ἀνήρετο; ἐξείρετο, εἶροντο.—Likewise we should probably regard εἶρισθαι in the Odyssey in μνηστῆρας καὶ εἶρισθαι, ib., γ, 69, 243, ξ, 378, ο, 361, π, compared with ἀνίρσαι ἡδὲ μεταλλάς, Il., γ, 177, as an εἶρισθαι, and rank with it τὸν ξεῖνον ἐρώμεθα, ib., θ, 135, εἶροιο, ib., α, 135, γ, 77.—In connection with this are forms from FEPF (*verbum*), EPE, pres. *cause to ask*: ἐξείρουσι, *question*, Od., ξ, 375, ἐρίοιμι, *might question*, ib., λ, 229, (ἐρίωμεν) ἐρίομεν, Il., α, 332, ἵππους τὰς (inquiring after) Ὀδυσῆϊ συνήντιστο, Od., φ, 31, and so mid. (*make say to me, question*) οὐδέ τι προσφάσθαι δὲ ἵππος, οὐδ' ἐρίεσθαι, ib., ψ, 106, διεξείρεσθαι ἑκαστα, Il., κ, (ἐρίω) ἐρίω, ib., λ, 611, ἐρίοντο. In the future both are found: τὸ μὲν σε πρῶτον ἐγὼν εἰρήσομαι αὐτή, Od., η

† Buttman in Lexilog., T. I, p. 283, &c.



104, *will ask*; cf. *ib.*, τ, 509, and εἰρήσομεθ', *ib.*, δ, 61; but οὐ μὲν τοι μέλιος εἰρήσεται αἶνος, *Il.*, ψ, 795, *will be said*. In the perf. and pluperf. however the latter sense alone prevails, εἰρηται, *Il.*, δ, 363, *is said*, εἰρητο, κ, 540, *Od.*, π, 11, 51, εἰρημένος, *Il.*, θ, 524, εἰρημένα, *Od.*, μ, 453. In like manner the aor. ῥηθέντι δικαίῳ, *ib.*, σ, 413, υ, 322, with rejection of E. Of doubtful authority is Ἔστασαν ἀχνύμεναι, εἰρόντο ἐκὼν ἐκαστῇ, *Od.*, λ, 541, as the only instance in opposition to the sense of the forms to which it belongs, and we should perhaps read ἐρίοντο as in *Il.*, α, 332, θ, 445, &c. Allied to these forms we find in the pres. and imperf. ἐρεΐνεις, ἐρεΐναι, ἐρεΐναι, and ἐξερεΐναιτο μύθοι, *Il.*, κ, 81, from ἐρωτάω ἐρωτᾶς, ῥῶτα with ἀνηράτων, *Od.*, δ, 251, and from ἐρευνάω, *search* εἶ, ἐρευνῶν, ἐρεύναι.

54. Ἔϊσκα, *compare*. Root EFIK with Σ, EFISK, εἶσκα, εἶσκαι, εἶσκει, *consider like, compare, think likely*, *Il.*, γ, 197, εἶσκομεν, and with long E: ἄντα σέθεν γὰρ Ἐάνθον δινήεντα μάχῃ ἤϊσκομεν εἶναι, *Il.*, φ, 332, *we think him likely*, &c., imperf. εἶσκομεν, *Od.*, θ, 321, and without ε: ἴσκειν, ἴσκει, ἴσκουσ' (ἴσκουσα), ἴσκοντες, *to make oneself like*, e. g. Ἀργείων φωνὴν ἴσκουσ' ἀλόχοισιν, *Il.*, δ, 279, *making herself like in voice to the wives* (to the voices of the wives) *of the Greeks*: *to consider like*, σὲ τῶν ἴσκοντες, *taking thee for him*, *Il.*, λ, 799. Cf. *Il.*, π, 41. Likewise *to make one thing seem like another, to deceive*. ἴσκει ψεύδεια πολλὰ λέγων, ἐτύμοισιν ὁμοῖα, *Od.*, τ, 203: hence *to deceive oneself* in reference to any thing, ἴσκειν ἕκαστος τῆς ἐπιτῆ φάσαν οὐκ ἐθέλοντα Ἄνδρα κατακτεῖναι, *ib.*, χ, 31. Perf. (εἶκ) εἶοικα, ας, ε, εἶοικ', *am like*, εἶοικς also (*par est*) *it seems*, plur. εἶικτον, *Od.*, δ, 27; pluperf. ἐώκει with εἰοίκισαν, *Il.*, ν, 102, and εἶκτην, *ib.*, α, 104, &c., also in the passive form εἶκτο (*had been made like*) *was like*, *Il.*, ψ, 107, ἤϊκτο, *ib.*, δ, 796, &c.; partic. εἰοικώς, ὅτι, ὅτα, ὅτις, ὅτας, fem. εἰοικῶναι, *Il.*, σ, 418. Also commonly εἰκυῖα, εἰκυῖ', εἰκυῖαν, and once εἰκώς, namely τῶν εἰκώς, *ib.*, φ, 254, in which construction somewhere τῶν ἱελεος stands.

55. Ἐπαυρεῖν, *to enjoy*. Root FPY in *fruo*, *enjoy*, with the strengthening A, AFPY,



so that Υ passes into Ε (αυρε) or is dropped (αυρ). From αὖρ, 2nd aor. ἐπαῦρον in Pind. Pyth., 3, 36 (65). The rest of the moods in Homer: act. ἐπαύρη, ἐπαυρέμεν, ἐπαυρεῖν, mid. ἐπαύρηαι, and ἵνα πάντες ἐπαύρανται βασιλῆος, Π., α, 410. From αυρε fut. ἐπαυρήσισθαι, Π., ζ, 353,—in the pres. ἐπαυρίζονται, ib., ν, 733,—Another form of the pres. ἐπαυρεῖ is in Hesiod in Πολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς ἐπαυρεῖ, ἱ, 223, in the late editions changed to ἀπηύρεα, which however should be read ἐπηύρε, as the comparison with Pindar καὶ γυτόνων πολλοὶ ἐπαῦρον, &c., Pyth., 3, 36 (65), in which the verse of Hesiod is imitated, shows. The same form ἐπαυρεῖ should also be read in Hes., ἱ, 389.

56. "Επω, to be busy about.

In the act. (*tractare*) περὶ τεύχε' ἔπουσιν, Π., ο, 555, i. e. τῶν ἔπουσιν τεύχεα. So γάστρην πῦρ ἄμφεπε, Π., σ, 348, πλὴν πολέμοιο χεῖρες ἑμαὶ δῖέπουσιν, ib., α, 166; but ἐφῆπα, follow after, pursue. The same meaning belongs to ἔπονται, ἔπει, εἶπετο, fut. ἔψομαι, Od., β, 287, ἔψεται, ἔπονται, &c.—The forms of the 2nd aor. with Σ are ἔσπετο, ἐσποίμην, ἔσπαται, ἐσπίσθαι, Π., ε, 423, ἐσπόμενος, &c.; but we must observe,

- a. That together with these are found some forms with 'Ε dropped: (σπείο) σπείω, Π., κ, 285, σπείσθαι, Od., χ, 324.
- b. That these forms without 'Ε are exclusively used in the compounds: ἐπίσπον, Od., λ, 197, χ, 317, ἐπισπιῖν, ib., ξ, 274, ἐπίσπη, ἐπίσποι, ἐπισπόμενος, ib., ξ, 362, π, 96, μετασπών, ib., ξ, 33, μετασπόμενος, Π., ν, 587.
- c. That in the simple forms with prefixed 'Ε the reading is generally uncertain. For γ' ἐσπομένοιο, Π., κ, 246, Ptolemy of Ascalon read γε σπομένοιο. For ἄμ' ἐσπίσθαι, Od., δ, 38, the Harleian ms. has ἄμα σπείσθαι. Similar lections occur Π., μ, 350, ε, 423, &c., and for the inadmissible ἔσπεται, Od., δ, 826, most copies have ἐρχεται, so that the forms with aspirated 'Ε are very problematical, and viewing 'ΕΠΩ compared with SEQVOR, where Π and QV stand related, as in *qua* and πᾶ (πῆ), we must assume as the root ΣΕΠ, of which the Σ was attenuated in the aspirate ἔπ, and from which by transposition arose ΣΠΕ in σπείω, σπείσθαι.

57. Ἔραμαι, *love*.

Root EP (in εἶρεσθαι, *nectere*), EPA, ἔραμαι, ἔραται, and AΩ, ἐράασθαι. Ἡρασάμην, ἠράασατο, with the lengthened form in κραιῶν ἐρατίζων, Π., λ, 551, *lusting after flesh*.

58. Ἔργω, *shut in, constrain*.

Root FEPT (ein-pferg-en), hence ἐρχθίεντ' ἐν ποταμῷ, Π., φ, 282, *hemmed in*. So ἔρχαται, ἔρχατο. With extended E, εἰργαυαι, Π., ψ, 72, *to keep off*. So also εἰργομένη, Π., ρ, 571, now ἐργομένη. Likewise with prefixed E, παιδὸς ἐέργει μῦθον, Π., δ, 131, &c., and ὅσους Ἑλλήσποντος—ἐντὸς ἐέργει, ib., β, 845, *bounds*. So ἐέργουσιν, ἔργον, γέφυραι ἐεργμέναι, Π., ε, 89, *closely compacted*, ἐέρχατο. So also in the compounds. —Cognate forms are ἐργαθεν and ἐέργαθεν, *divided, cut off*, ἐρχατόωντο, *were enclosed*, and ἐέργνυ, *clothed them with*, Π., ε, 147, λ, 437, Od., κ, 238. FEP, EPE, εἰ with TV, ἐρητύσειέ τε θυμόν, *should curb*, Π., α, 192, ἐρητύειν, ἐρήτυεν, ὦν, ἐρητύσασκε; pass. ἐρητύεται, ἐρητύετο, ἐρητύοντο, ἐρήτυθεν, ib., β, 99.

59. Ἔρδω, *do*.

From FEPT (*Werk*, Eng. *work*) arise ἔρξω, ἐρξέμεν, ἔρξαι, ἔρξης; perf. ἔοργας, ἔοργε, ἔοργάς, and εἰώργει, and in a lengthened form ἐργάζεσθαι, ἐργάζοντο. From FEPT, FPEΓ, without F (ρέγ), ῥέξω, ῥεξα, and ἔρρεξα, with the words belonging to them, ῥεχθέν, κατίρεξεν, *to touch softly, to stroke*. With PEΓ stands PEΔ, and hence ῥέξω, ῥεξον, ῥέξεσκον, καρρέξουσιν, *to stroke gently (caresser)*. For ἔρρεξε, Π., ι, 536, κ, 49, is now written ἔρρεξε. From the transposed PEΔ, EPΔ, ἔρδομεν, ἔρδωμεν, ἔρδοι, ἔρδουσα.

60. Ἐρεύθω, *redden*.

Root PYΘ (Germ. ROTH, *red*), EPTΘ, then ἔρευθ as φευγ, from φυγ, in ἐρεύθων and ἐρεῦσαι, Π., λ, 394, σ, 329, and ἐρυθ, ἐρυθαι, ἐρυθαίνετο, ib., κ, 484, φ, 21.

61. Ἐρῶν, *hurry away*.

Root FEPP (Germ. irren, Thuring. erren, *to go astray, to err*), ἦ μοι οἶφ' ἔρροντι συνήντετο, Od., δ, 367. So ἔρρε, ἔρρέτω, *go hence*, as an imprecation, and αὐτὰρ ὁ ἔρρων, Π., σ, 421,

*tottering on*, and act. ἴθα με πῦρ ἀπόρροι, ib., ζ, 348, *to sweep away*.

62. Ἐρύκω, *hold back, hold from*.

Root PYK, RVCK in Germ. *Rück-en, the back, zurück, back*, with prefixed E, as PYΘ, EPYΘ, ἐρύκει, ἐρύκοι, ἔρυκε, ἔρυκε, ἔρυξα, and lengthened ἐρυκ, ἐρυκακ, as ἐνιπ in ἠνίπαπε, 2nd aor. ἐρύκακτε and ἠρύκακτε, Il., ε, 321, ἐρυκάκετε, ἐρυκάκοι; infin. ἐρυκακίην, ib., ε, 262. Allied forms: ἐρύκακτε, κατερύκακ, and ἐρυκανόωνσι.

63. Ἐχθαίρω, *hate*; ἐχθοδοπῆσαι, ὀχθήσας.

Root XEΘ, cf. *od-isse*, Germ. *Hass, hate*, which through *hat-er* and the root CHAT forms the intermediate sound between XEΘ and OD-ium. XEΘ transposed EXΘ in ἔχθω, *hatred*, and ἔχθομαι, ἀπέχθομαι, *am hated*, ἐχθόμενος, ἤχθετε, and in an extended form ἀπεχθάναι, Od., β, 202. EXΘ, lengthened by AP, perhaps the root of αἶρω, root EXΘAP, ἐχθαίρω, *take up hatred, hate*, ἀπεχθαίρω, from which ἐχθαίρουσι, ἐχθαίρη, 1st aor. ἤχθητε, ἀπεχθήσω, ἐχθήσεις, and (ἐχθήεις) ἐχθρός. Allied to this are ἐχθοδοπῆσαι, only Il., α, 518, in which Δ seems to be merely a connecting sound, and in the latter part the root OΠ (ὀπ-ματα, ὄμματα) appears to stand, so that it properly denotes *eyeing with hostility*,\* and EXΘ, OXΘE, ὀχθήσας, also only in this form,<sup>(R)</sup> Il., α, 517, &c., in which is expressed *indignation allied to hatred*.

64. Ἐχω, *hold*, and hence *have*.

Root ἘK (cf. Germ. *hec-ke* with the notion of *hold*), ἘK, ἘX, with a changed position of the aspirate, then with assumed Σ, ΕΣX, and by transposition ΣXE.—From the root ἘK come fut. ἔξω, ἔξεις, ἔξει; from EX, ἔχω, ἔχον, εἶχον, ἔχσκοι, ἔχομαι, ἐχόμην, εἶχετο, ἔχισθαι.—From ΣXE, σχήσω, σχήσειν, σχήσεσθε, σχήσεσθαι. In the compounds we find ἀμφί with the aspirate softened, ΑΜΠΙ, in ἀμπεχεν, Od., ζ, 225; perf. (ἐχ, ὀχ) πᾶσαι γὰρ ἐπώχαστο, Il., μ, 340 (namely πύλαι),

\* Buttman in Lexilog., T. I, p. 124.

all were closed,<sup>(B)</sup> and (ὄχ, ὄχων, ὄχων) συνοχακότε, ib., β, 218, contracted together, growing together, where the second aspirate passes into the smooth. In Hesychius the form appears regularly aspirated, namely συνοχακότε.—From ΣΧΕ without E come 2nd aor. ἴσχον, ἴσχετο, ἴσχοντο, and in extended form ἴσχεθε, ἴσχεθήτην, ἴσχεθον. That E here is not a vowel of the root, but the augment is certain, since it stands in the indicative alone, and even here, at least in the extended form, may be dropped: σχίθεν, σχίθε, σχίθ' ἀπὸ ἴο, Π., ν, 163, σχίθον; conjunct. σχῶμεν, σχῶνται; optat. σχοίατ', ib., β, 98; imperat. σχίε, σχίεθε; infin. σchein, σχέμεν, σχεῖν, ἀνσχεῖν, σχέσθαι; partic. σχών, σχόμενος, σχομένη.—Likewise with prefixed iota in the pres. and imperf. ἴσχειν, ἴσχεσθαι, ἴσχε, ἴσχετο, &c., and in extended form ἰσχάνει, ἰσχανε, ἰσχανάα, ἰσχανόωνται, unless the root of ἰσχύς lie at the basis of these forms.

#### 65. Θία, run.

Root ΘΕF, whence Δεύσαι, Π., ψ, 623, Δεύσισθαι, ib., λ, 701, συνθύσεται ἥδε γε βουλή, Od., υ, 245, proceed well with us, prosper with us. From ΘΕ, Δία, ἔθειον, &c.

#### 66. Θεῖσθαι, to gaze at.

Root ΘΕA, ΘΗ, whence ἵνα μιν Δησαίατ' Ἀχαιοί, Od., σ, 191, and ΘΗΕ, whence Δηῖτο, Δηῖντο, Δήσαο, Δήσατο, &c.

#### 67. Θνήσκω, die.

Root ΘΑN, aor. Δάνε, κάτθανε, Δάνοι, Δάνη, &c., Δανέειν and Δανέεσθαι, &c.—ΘΝA, perf. pluperf. τέθηκε, τεθνήσι, ἀπετέθασαν, τέθναθι, τεθναίην, τεθναμέναι, τεθνάμεν, τεθνηῶτι, τεθνειῶτι, τεθνηότι, τεθνειῶτι, &c., τεθνηκυῖαν, § CCXI, 28.—ΘΝA with ΣΚ, Δνήσκουσι, Δνήσκον.

#### 68. Θράσκω, spring.

Root ΘΟP, whence Δοράν, ἔθορε, fut. ὑπερθορέονται.—ΘΟP, ΘΡΟ, Δράσκω, Δράσκον, &c.

#### 69. Ἰζω, set, Ἰζομαι, set myself, sit (cf. Π., β, 53, 96, 792), ἰζομαι, set myself.

Root ΣΙΑΔ (Germ. Sit-z, seat), whence the open form μεταῖζεν, Od., π, 362; but the rest entirely reject Σ, as in ὕς

from *οὔς*; with *iota* naturally short, hence imperat. not *ἴ*, Π., ω, 553, but *ἴζε*, and imperf. not *ἴζε*, ib., υ, 15, but *ἴζει* with the augment. Cf. Bekker, p. 153. In extended form *ἰζάνει*, *ἰζανον*.—Also *ἴζετο*, sat. *ἰζέσθην*, *ἴζοντο*, *ἴζεο*, *ἴζευ*, κατέμυσθα, ἴζεσθαι, ἐζόμενος, &c.

70. Ἰάναί, *come*.

Root FIK, whence *ἴω*, *ἴμι*, *ἴκοι*, *ἴκη*, always long; imperf. *ἴκην*, *ἴκε*, always long; 2nd aor. *ἰκόμην* (˘˘˘), *ἴκεο* (˘˘˘), *ἴκει*, *ἴκεθ'*, *ἰκόμειθα* and *ἰκόμεσθα*, *ἴκισθον*, *ἴκισθε*, *ἰέεσθην*, *ἴεσθε*, *ἴεσθαι*, all according to circumstances with long or short *iota*; the forms with long *iota* have the augment, since *ἴωμαι*, &c., *ἰκοίμην*, &c., *ἰέεσθαι*, and the forms belonging to them have *iota* always short; partic. (nowhere *ἰόμενος*) *ἴμενον* (οὔροι), fut. διῖξομαι, *will go through* (*persequar*), Π., ι, 61, *ἴξεσθαι*, *ἴξεσθαι*, aor. *ἴξον*, *ἴξεν*, *ἴξε*, ib., ε, 773, κ, 470, &c., perf. ἀφῆχθαι, Od., ζ, 297.—IK with AN, *ἰάνα*, *εις*, *ει*, *ετον*, *ομεν*, *ἰανέμε* and *ἰάνομαι*, *ἰάννται*, of the same meaning, all with short *iota*.—IK with NE, *ἰκνύμεσθα* Od., ω, 339, *ἰκνύμεσθαι* ib., ι, 128.

71. Ἰλάσκομαι, *propitiate*.

Root IΛA, whence *ἴληθι*, Od., γ, 380, π, 184, *be propitious, gracious*, and Εἴ κεν Ἀπόλλων ἰλήκησι, ib., φ, 565, *if he be gracious*: *ἰλάονται*, Π., β, 550, aor. *ἰλάσσαι*, *ἰλασόμεσθα*, and with ΣΚ, *ἰλάσκονται*, *ἰλάσκοντο*.

72. Καίνυσθαι, κεκάσθαι, *to be adorned*.

Root KAF (whence KAL) and KAD. From the former *ἱκαίνυτο*, Od., γ, 282, *was superior to*, from the latter *κέκασσαι*, ib., τ, 82, *κεκάσμεθα*, *κεκάσθαι*, *κεκασμένον* and *κέκαστο*, *ἰκέκαστο*, ib., β, 158.

73. Κεῖμαι, *lie*.

Root KE, *κίω*, *lay oneself*, ὅρσο κίων, Od., η, 342, denoting the future, *in order to lay thyself down*. So *κείμεντες*, *κακκείμεντες*, *κείμεν* ib., θ, 315, and pass. *to lie*, *κίονται* Π., χ, 510, &c. In the rest without modal vowel; *κεῖται*, (*κεῖνται*) *κείται*, Π., λ, 659, *κείτα*, *κείατο*, *κείατο*; corij. *κῆται*; fut. *κείσομαι*.

74. Κένσαι, *to prick.*

Root KEN in κέντρον, *point, goad*, hence 1st aor. κένσαι, Il., ψ, 337.

75. Κεράω, *mix.*

Root ΚΕΡΑ in (κέραιε) κέραιε, Il., ι, 203, κερῶντας, κεράασθε, κερῶντο, κερόωντο, κέρασσε, κεράσασα.—ΚΕΡΑ, ΚΡΑ, 1st aor. οἶνον ἐπικεῖναι, Od., η, 164, and (πέκρανται) χρυσῶ δ' ἐπὶ χεῖλεα πεκράανται, ib., δ, 616, ο, 116, and πεκράαντο, ib., δ, 132, *done over, overlaid*. Likewise 2nd aor. κέρανται, Il., δ, 260, without regard to A in the root and with N, ΚΕΡΝΑ, ΚΙΡΝΑ, without modal vowel. Κερνάς, Od., π, 14, imperf. κίρνη μελιηδέα οἶνον, ib., ξ, 78, with ἐκίρνα, ib., η, 182, κ, 356, ν, 53.

76. Κήδω, *grieve, vex.*

Root ΚΑΔ, whence 2nd aor. πεκαδάν, πεκάδοντο, and fut. πεκαδήσει, πεκαδησόμεθ', as πεπιθήσει, &c. ΚΗΔ in κήδειν, κήδεσθαι, the latter meaning *to trouble oneself*, and hence *to care for*, fut. κηδήσοντες, *in order to trouble*.

77. Κρχάνω, *overtake, attain, find.*

Root ΚΙΧ, whence 2nd aor. act. *overtook, found*, ἐπῆχεν, πῆχεν, πῆχον.—ΚΙΧΕ, 2nd aor. pass.<sup>(R)</sup> *overtook*, ἐκίχημεν, Od., π, 379, κρχήτην, Il., κ, 376, conjunc. κρχείω, κρχείη, κρχείομεν, κρχήμεναι, κρχῆναι, κρχείς, Il., π, 342, and κρχήμενον, ib., ε, 187, λ, 451, as ὀνήμενος, διζήμενος, &c.,—fut. κρχήσομαι, for which Ptolemy in εἴ κ' ἔτι σ' ἀφραίνοντα κρχήσομαι, ib., β, 258, read κρχείομαι. The Ven. Schol. says it is irrational to write it thus; but κρχείομαι is a properly formed conjunctive to κρχήμενος, and suits the construction.—Aor. κρχήσατο. With paragoge, κρχάνω and κρχάνομαι, of the same meaning.

78. Κλάζω, *call, cry.*

Root ΚΛΑΔ and ΚΛΑΓ. The former in κλάζοντε μάχωνται, Il., π, 429, the latter in κεκληγώς, κεκλήγοντες, and with N in κλαγγή, *clang*, ἐκλαγξαν δ' ἄρ' οἴστοί, ib., α, 46.

79. Κληῖζω, *lock.*

Root ΚΛΗΙΔ with long iota. Hence not κληῖσσαι, Od., φ,

236, 241, 382, but, as one Vienna MS. gives it, *αλῆσαι*, and *αλήϊω*, not *αλήϊσιν*, Od., τ, 30, φ, 387, 389. Cf. Bekker, p. 152.

80. *Κονίειν, to raise dust.*

Root KONI with long iota, e.g. *κονίοντες πεδίοιο*, Π., η, 820, Od., θ, 122, *κεκονιμένοι*, Π., φ, 541, *κεκόνιτο*, ib., χ, 405. Hence with one Σ, *κονίσουσι, ἐκόνισι*.

81. *Κτείνω, kill.*

Root KET, KAT, Lat. *caed-o*, KTE, KTA, open, or KTE with N in *κτείνων, κτεῖναι, κτενέω*.—KTA without N in *ἀπύκτα, ἔκταν*, (*κτάωμεν*) *κτέωμεν, κτάμεναι, κτάμεν, ἀπέκτατο, ὡς σλαῖν, κτάμεναι, ἀποκτάμεν, κτάσθαι, κατακτάς, κτάμενος*.—Aor. pass. *ἔκταθεν*. With N, *ἔκτανον, κατακτανέουσιν, κατακτανέσθαι*.

82. *Λάω, devour.*

Root ΛAF in *ἀπολαύω*. In Homer only in *ἀσπαίροντα λάω*, Od., τ, 229, and *λάει*, ib., 230.

83. *Λεύσσω, see.*

Root ΛEF, ΛEY (cf. *Leu-chten, Li-cht*, where the comparison with the Eng. *light* shows that *cht* are merely formal letters. Cf. also *βλέφ-αρα*, which is related to the same root); pres. with ΣΣ, *λεύσσει, λεύσσουσιν, λεῦσσει*. In *λεύσσετε γὰρ τόγῃ πάντες, ὃ μοι γερας ἔρχεται ἄλλη*, Π., α, 120, where the future is necessary,<sup>(B)</sup> the reading by Aristarchus *λεύσσετε* (*λεύ-σω*) is quite regular.

84. *Ληκεῖν, to make a sound, a noise.*

Root ΛAKF, LOCNOR, *loquor*, whence ΛAK and ΛΗKE. The former in *λάκε δ' ὄστία*, Π., ν, 616, *λεληκάς, λελακυῖα*. ΛΗKE in *ἐπιλήκειον*, Od., θ, 379.

85. *Λιλαίομαι, desire.*

Root ΛA, meaning *will* in the Doric *λῆς, λῆ*, with prefixure *λιλα*, perf. (*λελιλαμένος*) *λελημένος*, after the ejection of the third λ, *eagerly desiring*, and with extended A: *λιλαίσται, λιλαίσθαι, λιλαιόμενος*.

86. Λίτομαι and λίσσομαι, *pray, beseech*.

Root ΛΙΤ in λίτομαι δέ σ' αἰοῖδῃ, H., XV, 5. To this pres. belong also λτίσθαι, Π., π, 47, l. λτίσθαι, and λτοίμην, Od., ξ, 406, aor. ἐπὴν εὐχῇσι λίσῃ ib., κ, 526. Likewise ΛΙΤΣΣ, λισσ in λίσσομαι, λίσσισθαι, ἐλίσιστο, &c., and extended λιτάνει, ἐλλιτάνει, &c. Extended is the root ΛΕΙΤ, as λιπ, λειπ, in ἀλείτης, *who prays not, godless*, <sup>(B)</sup> Π., γ, 28, Od., υ, 121, whence (ἀλειτ) 2nd aor. ἤλιτεν, Π., ι, 375, *sinned against*, together with ἀλίτοντο, ἀλίτηται, ἀλιτίσθαι, and part. ἀλιτήμυρος, Od., δ, 807, from ΛΙΤΕ in λιταί, Π., ι, 502, λιτῇσι, Od., λ, 34, with ἀλιτήμων, Π., ω, 157.

87. Λοίω, *wash*.

Root ΛΟ in the 2nd aor. λό' ἐκ τρίποδος, Od., κ, 361, and (λοίσθαι) λοῦσθαι, ib., ζ, 216.—ΛΟΕ in λοίσσαι, λουσάμενος, ἐλόεν, &c.,—λοι, λου in λούεσθαι, and 1st aor. λούσαι, λούσασθαι.

88. Μακιάω, *bleat*.

Root ΜΑΚ (*möck-ern*). Hence μακάν with μέμηκον and μεμακυνῖαι.

89. Μαίομαι, *feel for, seek, desire*.

Root ΜΕ and ΜΑ, μεμάασι, μεμαάς, μέμασαν, *strive for*. ΜΑ, ΜΑΙ, μαίεσθαι, μεταμαιόμενος, δάξαν ἐπεμαίετο Il., κ, 401, *desired*, ὅταν ἐπεμαίετο νῶτα, Od., ι, 441, *felt*, so also τὸν (ἀρειὸν) δ' ἐπιμασσάμενος, ib., 446, then σπόγγοις τραπέζας πάσας ἀμφιμάσασθε, ib., υ, 152, *rub round, clean*, μάλα γάρ με θανάων ἐσεμάσσατο θυμόν, Π., ρ, 564, *has deeply affected me in my soul*.—ΜΑ, ΜΑΜΑ (μαιμα), περιμαιμάει, μαιμῶι, μαιμώνωσι, μαιμώνων &c., aor. μαίμησι, Π., ι, 670. Lastly, ΜΕ with Ν, as πτε πτεν, and from ΜΕΝ, μέμονας, μέμονε, *desire, design*. <sup>(B)</sup>

90. Μείρισθαι, *divide, receive as portion*.

Root ΜΕΡ and ΜΟΡ in μόρος and μορ-s. From the root ΜΕΡ, μείρισθαι in ἤμισυ μείρειο τιμῆς, Π., ι, 616, ἀπομείρεται, *takes away*; perf. ἐμμορε and ἐξέμμορε, *has received by lot*, and pluperf. εἴμαρτο, *was allotted*, and with the negative Α,



ἀμείρω, *deprive of*, in Pind. Pyth., VI, 27 (27), whence in Homer with Δ, ἀμείρειν, ἀμείρεσθαι, ἀμείρεσθε, ἀμείρεσθαι, ἀμείρεσθαι, Π., χ, 58.—From MOP, MPO, comes BPO by a milder enunciation, and with τ, βροτός, *whose lot is apportioned, decreed*, whence ἀβροτάζειν, *to miss one's part, or generally to miss*, in μήπως ἀβροτάξομεν ἀλλήλοισιν Π., κ, 65, so (ἀρετος) ἀμβροτος, and of like formation ἡμβροτες οὐδ' ἔτυχες, ib., ε, 287, ἡμβροτε.

91. Μητιάω, *devise*.

Root MHTI with long iota and hence μητίσομαι, μητίσασθαι. With A (μητια) μητιόωσι, μητιάσθαι.

92. Μένω, *remain*; μιμνήσκομαι, *remember*.

Root MEN, μένω μενόντων, ἔμενον μένεσπε, μέμονα, &c., ἔμεινα, μενέαι, &c.—MEMEN, μίμνω, ἔμεινον, and lengthened by ΑΔ, ΑΖ, μιμνάζειν παρὰ νηυσὶ, Π., β, 392, with the notion of *delay, sloth, or cowardice*.—MEN, MAN (cf. *man-eo*), transposed MNA (with the notion of *cause something to remain in the memory*, compare the Germ. *mahnen, gemahnen, to remind*), μνήσω, *will remind*, ἐμνησας, μνήσασα: *mid. remember, think of, record*; fut. and aor. μνήσομαι, μνήσεσθαι, μνήσατο, μνήσῃ (μνήσῃ), Od., θ, 462, μνήσαι, μνησάσθαι, μνησάμενος, &c.; future μεμνήσομαι, Π., χ, 390, μεμνήσεσθαι; passive form with the same meaning: μέμνημαι, μέμνη for μέμνηαι, § CCXII, 31, α, μεμνέσθαι, μεμνάμεθα, § ib., δ, μεμνήσθαι, μεμνημένος, μέμνητ', ἐπιμνησθεῖς. From the same root with reference to a woman, *to think of her, to woo her*, 2nd pers. μνάα, Od., π, 431, μνάται, μνάωνται, μνάσθαι, μνάσθαι; imperf. μνάμεθ', ib., ο, 125, ὑπεμνάσθε γυναῖκα, ib., χ, 38, *slyly courted*, and hence μνηστής, μνηστῆρ, μνηστεύσαντες.—MON, MNO (cf. *memo-ria*), with both meanings, *to remember, and to woo*: μνώοντο, Π., π, 697, ἐμνώοντο, *thought on*, β, 686, μνωομένα.—Lastly, MIMNA (MNA with the prefixure MI) and ΣΚ: μιμνήσκειται, μιμνήσκεσθαι, μιμνήσκω, μιμνήσκοντο, &c., also the active in one instance μηδέ με τούτων Μίμνησκ', Od., ξ, 169.

93. Μυπάομαι, *bellicose, resound*.

Root MYK in πύλαι μύκον οὐρανοῦ, Π., 749, and μέμυκεν, μεμυκώς, ἐμερύκει, and (μῦκα) μυκώμεναι, Od., κ, 413.

94. Μύω, *close, bow down.*

Root MY, Lat. NV in *an-NV-o*. Hence οὗ γὰρ πω μύσαν ὄσσι, Π., ω, 637, *closed themselves*, and σὺν δ' ἔλπει πάντα μέμυκε, ib., ω, 420, and with strengthening A, AMY, whence ἡμύει, ἡμῦσε, ἡμύσει, and ὑπεμνήμυκε, ib., χ, 491, is *quite bowed down*, probably corrupted out of ὑπημνήμυκε, so that, when it was neglected from the old reading ΥΠΕΜΕΜΥΚΕ to represent the first E by H, N was put in to support the syllable, as in ἀπάλαμνος and the like.

95. Ναίω, *dwelt*, and νάω, *flow.*

Root NA, whence νάσσα, Od., δ, 174, *cause to dwell*, ἀποάσσωσι, Π., π, 86, and mid. ἀπενάσσατο, ib., β, 629, *caused himself to dwell apart, migrated*, and νάσθη, ib., ξ, 119, *dwelt*. NAI in the forms of the pres. and imperf. of ναίω and ναυστάω, *inhabit*. Different from this is κρήνη νάει, Od., ζ, 292, *flows*, from root NΑΣ (Germ. *nass, wet*), with rejected Σ, νάουσι, and ὕδατα ἀενάοντα, so also (ναγ) γαῖαν ἔναξει, *trod down*, perhaps radically allied to Germ. *nach, near*,—*pressed it close together*.

96. Νέω, *swim*; νέομαι, *go.*

Root NE, νέω, *swim*, in ἔννεον ἔνθα καὶ ἔνθα, Π., ρ, 11, and νέων.—Νέομαι, νεῦμαι, *go*, 2nd pers. νεῖαι, Od., λ, 114 (ἀνανέται), ἀννεῖται, ib., λ, 192, νέεσθαι, &c., with ΣΣ, νίσσομαι, νίσσοντο, νίσσεσθαι, both forms also denoting *the future*, hence to be considered as of that tense, and thus together with νίσσομαι, Π., ψ, 76, &c., stands as a variation νείσσομαι, which has perhaps preserved the true form.

97. Νήω, *heap together.*

Root NAFE, allied to the Germ. *nähen, to sew*, that is *to join together*, (νῆς) νήεον Π., ψ, 139, 168, and νήει, ib., 169, ἐπενήνεον, παρηνήνεον with inserted N: then νήησαν, νηῆσαι, νηγάσθαι.

98. Νίπτω, *wash.*

Root NID and NIΠ.—NID, pres. and imperf. νίζει, νίζε, ἔνιζον, νίζον, νίζετο, ἀπενίζοντο.—NIΠ, fut. aor. νίψει, ἐνίψει,

νίψον, νίψατο, *washed himself*, νίψασθαι, &c., pass. νίπτη, Π., ω, 419, and from χέριψ χερνίψατο, ib., α, 449.

99. Ξίω, ξύω, ξαίνω, *rub, polish, card*.

Root ΞΕ in ξίσσει, ἀμφέξισα, ἀπίξιαι, *cut off*. ΞΥ, ξυστήρ, κήσασα, Π., ξ, 179, said of a garment, γῆρας ἀποξύσας, ib., ι, 446, hence ξυστόν, *staff of a spear*, and with Ν, ἀποξύνας, ἀποξύναι, *to polish*: (ξαν) εἴρια τε ξαίνυν, Od., χ, 423, card.

100. Ὀζω, *smell*; ὄθω, *move*; ὠθίω, *push*.

Root ΟΔ in οδ-ορ, ὀδάδω.—ΟΘ, cf. οδ-ι. ὄθομαι, *am inwardly moved*, οὐκ ὄθεται φίλον ἦτορ, Π., ο, 166.—ΩΘΕ, ὠθεῖσθε, ἀπώσεται, ὤσαν, ὤσασθε, κατώση, ὤσασθαι.

101. Οἶγω, ἀνοίγω, *open*.

Root ΟΦΙΓ, ΟΙΓ, ἀνῶγεν, Π., ξ, 168, and ἀνεφγεν, ib., π, 221. ἀναοίγεισκον, ib., ω, 445,—ὦϊξε, ib., ζ, 298, &c., ὠϊξαν and ὦξε, ib., ω, 457. ΟΙΓ with ΝΥ, ὠϊγνυντο, Π., β, 809, 9, 58.

102. Ὀΐω, οἶω, ὀτομαι, *think*.

Root ΦΙ with the prefixed Ο only in the 1st pers. pres. indic. ὀΐω and οἶω, then ὀτομαι, ὀίεται, ὀϊόμεθα, ὀίετο, ὠίετο, *surmised*, ὀϊόμενος, ὀίσατο, ὀϊσάμενος, ὠίσθη, ὀισθείς. Contracted only in τίς κ' οἶοιτο, Od., ρ, 580, χ, 12.

103. Ὀλλυμι, *destroy*.

Root ΟΛ in ὤλετο, ὤλωμαι, ὤληται, ἀπόλοιτο, ὀλοισθε, ὀλέσθαι, and οὐλόμενος, *destructive*, ὤλωλε, ὤλώλει. ΟΛΕ in ὤλεσα, ὀλέσω, ὀλέσσαι, ὀλέσας, fut. ὀλέσθαι. ΟΛΕ with Κ after Ε in ὀλέκουσι, ὤλεκον, ὀλέκοντο. ΟΛ with ΛΥ (ὀλλυ) in ὀλλύς, ὀλλῦσαι, Π., 9, 449, ὀλλύντων καὶ ὀλλυμένων, ib., δ, 451, ἀπόλλυται.

104. Ὀμνύω, *swear*.

Root ΟΜ, whence 2nd fut. ὀμοῦμαι and ὀμεῖται. ΟΜ, ΟΜΟ, whence 1st aor. ὤμοσε, ὀμοσσον, ὀμόσσαι, ὀμόσας. ΟΜ with ΝΥ, whence ὀμνυθι, Π., ψ, 385, ἀπώμνυ Od., β, 377, with ἀπώμνυον, ἀπώμνυε.

105. ὀνῆμαι, *profit*.

Root NA with prefixed O in (ὄνα) ὄναρ. (Cf. ΝΑΗ-RVNG, *ourishment*).—Hence ὄνησο, ὀνήμενος, ἀπόνητο; fut. ὀνήσειν, πονήσεται.—With reduplication before NA (ὀνίνα), ὀνίνησι, *Il.*, ω, 45.

106. ὀνομάζω, *name*.

Root NOM (*nom-en, name*), with prefixed O, ὄνομα, ὀνομάζω, ἐξονομάζω; aor. (ὀνομαν) ὀνόμησεν, ὀνομήνω, ἐξονομήνης, ἐξονομήναι.

107. ὀνομαι, *blame*.

Root ON in ὄνονται, ὄνοιτο; then aor. ὤνατο, *Il.*, ρ, 25, and with extended O, ἦ οὖνεσθ', ὅτι μοι Κρονίδης Ζεὺς ἀλγέ' ἔδωκε, *ib.*, ω, 241, *do ye think it a slight matter?* where Aristarchus read ἦ ὀνόσασθ'.—ONO in ἦ ὄνοσαι, *Od.*, ρ, 378; fut. ὀνόσσεσθαι, ὀνόσσεισθαι; aor. ὤνοσάμην, ὀνόσαιτο.

108. ὀπωπα, *have seen*.

The root OΠ has only ὀπωπα ὀπωπας, ὀπάπει; fut. ὀψεται, ὀψεται, ὀψισθε, and ὀψισθαι, then, expressing the *desire to see*, ὀψιόντις, *Il.*, ξ, 37.—OΠ with ΣΣ, ὄσσομαι, ὄσσετο, ὄσσόμενος, *to see in the mind, to foresee, and predict*, ἐπιόσσομαι, *regard with the mind*, προτιόσσομαι, *see through, forebode*, ἦ σ' εὖ γιγνώσκων προτιόσσομαι, *Il.*, χ, 356. Likewise from ΠΙΠ (*παρθινοπιπα*, *ib.*, λ, 385), OΠΠ, τί δ' ὀπιπτεύεις, *ib.*, δ, 371, ὀπιπτεύσας.

109. ὀρέγω, *stretch*.

Root ΠΕΓ (Germ. *rec-ken, to stretch*, Lat. *reg-o, rec-tus*, an analogy which is carried farther on by ΣΤΟΠΕΓ, ΣΤΟΠΕ, *strec-ken, stretch*) with prefixed O, OΠΕΓ, ὀρέγων, ὀρέγονται, ὀρέγισθαι, ὠρέξει, ὠρέξατο, ὀρέξη, ἐπορεξάμενος, and perf. ὠρερέχεται, concerning which see § CCXII, 35, *b*.—OΠΕΓ and ΝΥ, ὀρεγνύς.—OΠΕΓΘΕ, ὀρέχθαιον, *stretched themselves on the earth, were laid low*, *Il.*, ψ, 30.

110. ὀρνυμι, *rouse*.

Root OP in ὀρσομεν, ὠρσι; 2nd aor. ὠρσας, *roused*; mid. 1st 3rd Η η

aor. <sup>(R)</sup> ὄρσειο, ὄρσειν, *rouse thyself*; 2nd aor. ἄρετο, ὄροντο, ὄρηται, ἄρετο, ὄρσο, ὄρθαι, ὄρμενος; perf. ὄρωρε and ἄρωρε Διὸς ἀοιδός, *roused himself to sing*, Od., 9, 539; pluperf. ὄράρει. From PIE OPE, ὀρίοντο and ὀράσεται.—OP with NY, ἄρνυον, *rouse* ὄρνυθι; infin. ὀρνύμεν.—ὄρνυμαι, ὀρνύμενος, ἄρνυτο, &c.—OP with IN, ὀρίναν, ἄρρινεν, ἄρίνετο, ὀρίνθη, ὀρινθείη. Extended ὀρύθει, ὀρόθυνον, and OP with ΘΟ, ἄρθωσι, ὀρθωθείς. (Cf. ord-  
Germ. *Ord-nung*).—Distinguish from this ὀρούω, root PT <sup>(rue)</sup>, POY, as εἰλήλουθα with prefixed O, from which the 1st. aor. ὄρουσι, ὀρούσας, &c.

### 111. Οὐτάω and οὐτάζω, wound.

Root OF (Germ. *off-en, open,*) with the paragoge TE and TA, OFTA, OYTA. The latter without modal vowel is οὔτα, οὐτάμεναι, οὐτάμεν, οὐτάμενος. Of οὐτάω stands the imperat. οὔται, Od., χ, 356; imperf. οὔτα, as it was once written, Il., ν, 192, 561, now οὔτα and aor. οὔτησε, οὔτήσας and οὔτηθείς. (Οὔταδ) οὐτάζω, οὐτάζοντο, and οὔτασι, οὔτάσθαι, οὔτάσμενος.

### 112. Ὀφείλλω, increase, and ὀφείλω, owe, must.

The root of both is FEΛ (Germ. *voll, full, and soll, shall*),—with prefixed O, (ὀφελ) ἰς ἀνέμου—πύματ' ὀφέλλει, Il., ε, 383 (*causes to swell*), ὀφέλλεται, ὀφέλλετο, and 1st aor. opt. ὀφέλλειν πόνον, ib., π, 651, Od., β, 334, with EΛΛ, since EIA would bring the form into the province of ὀφείλω. On the other hand ὀφείλω: Ἐπειοὶ χρεῖος ὀφείλον, Il., λ, 688, and χρεῖος ὀφείλετο, 2nd aor. ἄφειλον and ὀφείλον, *ought*, as an optative particle (*utinam*), and either alone τὴν ὀφελ' ἐν νήεσσι καταπάμην, ib., τ, 59, or αἰθ' ὀφείλον, αἶς ὀφείλον. Both words had originally EΛΛ, whence ὀφείλον and ὀφείλεται are still often written ἄφειλον, ὀφέλλεται, but not conversely ὀφείλω for ὀφέλλω.

### 113. Παθεῖν, to suffer; πένεσθαι, πονεῖσθαι, to labour; τημαίνειν, to injure.

Root ΠΑ, (πῆμα) πημαίνων, πημηνείαν, ἐπημάνθη, πημανθῆναι, *to inflict harm, to injure, to torment*.—ΠΑ, ΠΑΘ (pati), πάθον, ἐπαθον, *suffered*, πάθω, πάθοι, παθείν, παθάν.—ΠΑΘ and ΣΚ: πάσχει, πάσχουσι, πάσχοντες.—ΠΕ, ΠΕΝ, πένεσθαι,

**ΠΕΝΟΝΤΟ.** ΠΕΝ, ΠΟΝΕ, πονεάμεθα, πονέοιτο, πονέεσθαι, πονεύ-  
 νος, ἐπονείτο, &c., πονήσομαι, πονήσατο.—ΠΕΝΕΘ, (πένθω)  
 πονέθας, ἐπεπόνθει, πέποσθε, Il., γ, 99, Od., κ, 465, ψ, 58.  
**ΠΕΝΘΕ,** πενθήμεναι, πενθείετον, πενθῆσαι.

114. Πείρω, *pierce*; πειράω, *attempt*; πειρῆσαι, *to transport*;  
 πειράσαι, *to sell*.

Root ΠΕΡ, ΠΕΡΑ, (with the notion of *passing through* and  
*penetrating*. Cf. PERG-O.) ΠΕΡ, ΠΕΙΡ, pres. imperf. aor.  
 πέρματα πείρων, *passing through the waves*, διὰ δ' αὐτοῦ πείρει  
 ὄντων, Il., π, 405 (*drove the spear through his teeth*), πείρει  
 ἑλευθα. So also πείραν, ἐπειραν, ἐμπεύραντες, perf. ὀδύνησι πε-  
 ρεσμένος, Il., ε, 399, &c., and hence περόνη, *buckle*,<sup>(B)</sup> περονᾶτο,  
 περόνησι, περονήσατο.—ΠΕΙΡ with Α (*endeavour to pass  
 through*), *attempt*, imperat. πείρα, πειράτω, infin. πειρᾶν, and  
 of the same meaning πειρᾶται, πειρᾶ (2nd pers.), πειρώμεθα,  
 πειρώμενος, fut. πειρήσω and πειρήσομαι, πειρήσεσθαι, aor. πειρήθη,  
 πειρηθεῖμεν, &c., perf. πεπείρημαι, Od., γ, 23, *am tried in  
 speaking*.—Πειράζειν, ζων, *to try, to explore*, and πειρητίζων,  
 πειρητίζει, *try here and there*.—ΠΕΡ, ΠΕΡΑ, *transport*,  
 (from the notion of *passing over*), πέραν, πέραον, &c., περήσειν,  
 περῆσαι, &c., and, with unaltered Α, *to sell* (*to deliver over  
 for something else, to barter*), πέρασαν, ἐπέρασσε, ἐπέρασαν,  
 περάσητε, &c., with reduplication in the perfect Ἀἴμονον ἐς  
 ἡγαθεὴν πεπερήμενος, Il., φ, 58, not πεπερασμένος. The same  
 with Ν, περνάς, περνάμενα, πέρνασχ'.—Cognate forms are πε-  
 ραιωθέντες, *transported*, and from ΠΕΡΑΙΝ, Σειρὴν . . . ἐξ  
 αὐτοῦ περήναντε, Od., χ, 175, 192, *stretching from him*, and  
 πάντα πεπείρανται, ib., μ, 37, *are gone through, finished*.

115. Πελάζω, *bring near, approach*.

Root ΠΕΛΑ, (πλα) πλῆτο, Il., ξ, 438, πλῆντο, ib., 468,  
 πληντ', δ, 449, πεπλημένος, Od., μ, 108.—ΠΕΛΑΔ, πελά-  
 ειν, πελάσαι, πελάσαιντο, πελάσθη, πέλασθεν.

116. Πέλειν, *to be*; πέλεσθαι, πολεύειν, πωλεῖσθαι; ὀπλέσθαι,  
*to prepare*; πλέειν, *to sail*.

Root ΠΕΛ (with the notion of *motion*, and thus allied with  
 ΒΑΛ, *ball*, ΦΑΛ, *fall*, ἄλμα, *leap*), πέλει (*versatur in aliquo*

*loco*), *moves, is somewhere*, πέλειν, &c., and with the same meaning πέλεται, πέλονται, πέληται, πελώμεθ', πέλωνται, πέλειν imperat. πέλει, Π., ω, 219, imperf. πελέσκει, ib., χ, 433, λοντο, (ἔπειλο) ἔπλεο, ἔπλετο, ἔπλετ', ὄγδοόν μοι ἐπιπλόμενι ἤλθε, Od., η, 261, *moving itself on*, περιπλομένων ἐνιαυτῶν, *revolving years*, Od., α, 16 (*volventibus annis*), and cognate forms ὀλιγηπέλειν, ἴουσα, *having little motion, life*. ΠΕΛ, ΠΟΛΕΦ, κατὰ ἄστυ πολεύειν, Od., χ, 223, *to continue in the city*, ἀμφιπολεύειν, *to go round, to attend upon*, ἀμφιπολεύεις, οἱ, and πυρπολέοντας, ib., κ, 30, *putting fire in motion, kindling fires*.—ΠΟΛ, ΠΩΛΕΦ, πωλεῖται, *to turn one's place in a place, to be*, πωλεύμενοι, α, πωλεύμην, πωλεῖτ', πώλισκε πωλήσομαι, εἰ.—ΠΕΛ with ΗΟ (ΗΟΠΕΔΟΝ), ὅπλοι, *to instrument, that which one uses in action, or production* and hence (ὅπλε) ὥπλεον (ἄμαξαν), Od., ζ, 73, *equipment*, δεῖπνον ἄναρχθι Ὀπλεσθαι, Π., τ, 172, ψ, 159, properly ὀπλεσθαι, and ΗΟΠΛΕΔ (ὀπλιζ), ὀπλίζονται, Od., ρ, 288, *fitted out*, ὀπλιζόμεθα, ὥπλίζοντο, ὥπλισεν, ὀπλίσαι, ὀπλίσαι ἐφοπλίσσειαν, ὥπλίσσατο, ὥπλισθεν (ἄπλισθεν) δὲ γυναῖκες, (φ, 143, *were attired*.—Of the same root is (ΠΕΛ, ΠΛΕ) πλείν, *to sail*, whence πλεῖθ', ἔπλεον, &c., πλέον, ἀπέπλεον, θ, 501, πλείειν, πλέων, πλείοντες, &c., ἀναπλεύσεσθαι, Π., λ, —ΠΛΟΦ, πλώον, *were floating*, ib., φ, 302, πλώοιεν, Od. 240, δακρυπλώειν, ib., τ, 122, *to swim in tears*. Also πῖ ἐπιπλώσας, Π., γ, 47, ἀπέπλω νηῦς, Od., ξ, 339, παρέπλω, μ, 69, ἐπιπλῶς πόντον, Π., ζ, 291, *swam, sailed upon the* the notion of *motion and action* is everywhere predominant.

### 117. Πέρθω, *destroy*.

Root ΠΕΡΘ, ΠΑΡΘ, ΠΡΑΘ: (περθ) πέρθοντε, πέρθετε, θομένη; infin. without modal vowel (περθ-σθαι) πέρθαι, Π. 708, also πέρσειν, πέρσαι, &c.; 2nd aor. ἔπραθον, ἐξέπραθον.—ΠΟΡΘΕ, ἐπόρθουν, διαπορθήσας.

### 118. Πέτομαι, *fly*.

Root ΠΕΤ, πέτεται, πέτονται, ἐπέτοντο, ποτίσθην.—ΠΤΕ, πτίσθαι, Π., δ, 126.—ΠΕΤΑ (πτα), ἔπτατο, πτάτο, ib. 880; conj. (πτάηται) πτήται, ib., ο, 170, πταμέναι.—Π. ΠΟΤΕ, ποτίονται, ἐκποτίονται.—ΠΟΤΑ, ποτῶνται, ib.

62, ἀμφικοῦτο. PET, ΠΩΤΑ, πωτῶντο, ib., μ, 287. Allied to these are the forms from ΠΕΤΑ with the notion of expansion, πέπτανται, πέπτατο, πεπταμένη, πέτασσε, πετάσας, πησθήναι.—Also ΠΕΤΑ with Ν, πιτνάς, ἐπίτνα, ἀναπιτνάμεν. From PET with Π, πίπτω, *fall*, πέσον, πείων, fut. πείσονται, and ΠΤΑ, πτήσσω, *crouch with terror*, πεπτιώς, πεπτηνέες, προπιπτηνῶναι. Lastly, (πτα, πταν) ἀποπτανίουσι, Il., ξ, 101, *will shrink away*.<sup>(B)</sup>—ΠΟΤ, ΠΤΟ, πτώσσεις, καταπτώσονται, οντας. ΠΤΩΚ, πτωκάζειν a various reading, for which now is given πτωσκαζέμεν, Il., δ, 372, also πτώξ, πτωχός, πτωχεύειν, *to beg*, πτωχεύουσιν.

### 119. Πέφνον, *slew*.

Root ΦΕ and ΦΑ.—ΦΕ with Ν in (πεφενον) πέφνον, πέφνη, πεφνέμεν, &c.—ΦΕΝ, ΦΟΝΕ, βουφόνεον, Il., η, 466.—ΦΑ, without Ν in πέφαται, ib., ο, 140, πέφανται, ib., ε, 531, πεφάσθαι, ib., ν, 447, πέφατ', ib., ο, 140, &c., πεφήσεται, ib., ν, 29, πεφήσεται, ib., ο, 140.

### 120. Πίνω, *drink*.

Root ΠΙΦ (Lat. *bib-o*), whence in Pind. fut. πίσω, Isthm., VI, 71 (108), *will drink*, and πίομαι, *I myself drink*, Ol., VI, 86 (147), in Homer denoting the *future* in πίομενος, Od., κ, 160. Cf. Il., ν, 493. The other form belonging to this root is the 2nd aor. πίν, *drank*, ἔπιεν, ἔπιον, conj. πίων, ἴησθα, πίοιμι, πίνε, πίνειν, πίνειν, πίνεμεν, πίνων. ΠΙ, ΠΕ, perf. ΠΙΟ, ἐππέπεται, Od., χ, 56. Cf. ἐδήδοται under ἴδω. In the other parts we find ΠΙ with Ν, πίνειν, πίνεταί, πίνεσκειν, &c.

### 121. Πλανάω, *cause to wander*.

Root ΠΛΑΝ, ΠΛΑΝΑ, πλανῶνται, then with Γ, aor. πλάγχε, καλιμπλάγξασα, παρέπλαγξεν, ἀπεπλάγχθη, πλάγχθη, πλαγχθείς, καλιμπλαχθέντας.—ΠΛΑΔ, πλάζουσι, *cause to wander*, πλάζομαι, &c.

### 122. Πλήθω, *am full*.

Root ΠΕΛ, ΠΛΕ, ΠΛΑ, πλῆτο σπῖος, *was full*, Il., σ, 50, πλῆθ' ὕδατος, ἔπλητο, πλῆντο. With reduplication (πιπλα) ἐμπίπληθι, ib., φ, 311, and Ν, (πιμπλα) πιμπλάσι, ib., φ,



23, *πιμπλάντο*, ib., α, 104, also extended (*πιμπλάν*) *πιμπλάνηται*, ib., ι, 679.—ΠΔΑΕΘ (*πλήθ*), *πλήθει*, *πλήθουσι*, *πλήθη*, *πλήθη* to be full, whence *πλήσαν*, *ἐμπλησον*, *ἐὺ πλήσασα*, Π., τ, 223, *ἐμπλησάμενοι*, &c., *ἐπλήσθη*, *πλήσθην*, *ἐμπλησθῆναι*.

123. Πνέειν, to breathe, to blow.

Root ΠNEF (*pfnegen*, i. e. to breathe, in the mountain dialects), ΠNE, *πνέει*, *ἐπιπνέει*, *πνέοντες*, *πνέουσιν*, *ἀνέπνευσε*, ΠNEF, *πνέυση*, *ἀνέπνευσαν*, *ἀναπνέυσαν*, *ἀμπνεῦσαι*.—ΠNET, ΠNY, *ἀμπνυε*, *ἀμπνύνθη*, and, since the seat of the breath is also that of intelligence, so in the perf. *πέπνυσαι* (*thou hast breath, thou hast intelligence*<sup>(B)</sup>), *πεπνύσθαι*, *πεπνυμένος*, *πέπνυσο*.—ΠNY with ΠO (from *πολύ* much), *ἐποίπνυον*, *ποιπνύοντα*, *ποιπνύσασαι*.

124. Πορεῖν, to bestow.

Only in the 2nd aor. *πόρει*, *πόρη*, *πόροι*, *πορών*. Πορ, *πρω*, *πρωται*, Π., σ, 329, has been allotted.

125. 'Ραίω, strike ; ῥῆξαι, to break.

Root PAF, PAI (cf. Germ. *raf-fen*, to snatch, and *rei-ssen*, to burst, *διαρραῖσαι*), *ραίησι*, *ραῖε*, *ραίοιτο*, *ραιομένου* ; fut. and aor. *ἀπορραῖσει*, to scatter with violence, *διαρραῖσουσι*, *διαρραῖσθαι*, *ραῖση*, *ραῖσαι*, *ἐρραῖσθη*, broke.—Allied to this is FPAΓ (*frag-or*, *frac-tus*), *ὑπερράγη*, Π., Δ, 558, π, 300, was opened up, and PHΓ, *ρήξω*, *ρήξόμεθα*, *ἐρρήξει*, *ἐήξει*, *ρήξ'*, *ρήξαι*, *ἐρρήξαντο*, *ρήξαμεν* ; perf. *συνέρρηκται* (*contritus*).—PHΓ with NY, *ῤήγνυσι*, *ῤηγνῦσι*, *ῤηγνυται*, imperf. *ῤηγνυσκε*, *ῤηγνυτο*, *ῤηγνυσθε*, *ῤηγνυντο*, infin. *ῤηγνυσθαι*.

126. 'Ρεῖν, to flow ; ῥυῆναι, to gush ; ῥάσαι, to moisten.

Root PEF (*réũma*), PE, *ρέουσι*, *ρέων*, *ρέεν*, *ρέε*, *ἔρρεον*, &c.—PEY, PY, *ρύη*, gushed. Od. γ, 455, and with Z, PYZ (*riesseln*), *κελαρίζει*, *κελαρίζειν*, to flow with (*κελάδω*) a murmuring noise.—Likewise PAΔ, *ράσασατε*, ib., υ, 150, perf. *ἔρράδαται*, plup. *ἔρράδατο*, and PAIN (cf. *ränen* Thur. *regnen*, to rain ; *rinnen*, to flow ; *Rhein*, the Rhine), in *ῥαίνοντο δὲ νέρθειπονίη*, Π., λ, 282, were besprinkled.

127. *Ψύγῃω, to shiver with fright.*

Root FPIΓ (*frig-us*), hence perf. ἔρριγα, ἔρριγε, ἀπερρίγασι, ἐρρίγησι, pluperf. ἔρριγει. PIGE, ῥιγήσειν, ῥιγήσα, ῥιγήσει, ἔρριπσε, ἔρριψαν.—PIΓO (cf. *rigor*), in ῥιγασέμεν, Od., ξ, 431, *that I should be chilled*.

128. *Ῥάσθαι, to move with vehemence, to make an effort.*

Root POF (*rob-ur*), whence PΩ (*move with force*), Δωπηχθέντες Ῥάοντ', Il., λ, 50, *rushed out*; χαῖται ἐπερράσαντο Ἰνακτος, ib., α, 529, *streamed down*; ἀμφ' Ἀχελάϊον ἐρράσαντο, said of nymphs dancing, ib., ω, 616, *to frisk in the dance*.—With prefixed E (*out of, back*), EPΩ, (ἔραι) ἐραιῖν, *to press back, to give way*, νέφος οὐποτ' ἐραιῖ, Od., μ, 75, *to flow out, down*, αἷμα ἐραιῖσι περὶ δουρί, Il., α, 303 (it is active *cause to flee* in Il., ν, 57), ἐραιῖσαι, ὑπεραίῖσαν.

129. *Σείω, to shake.*

Root ΣΕF (*saev-us*), *wild, to be furious, to shake, to shudder*. ΣΕ, ΣΕΙ, σείων, ἐπισσειήσιν, Il., δ, 167, σείτο, σειόμενον, *shaken*; imperf. σείον, ἴσσειοντο, *were shaken*, aor. σείσ', σείσατο, ib., θ, 199, *shook herself, moved impatiently*. Also ΣΕF, ΣΕΥ, aor. σείῃα, ἴσσεια, σείῃε, *drove tremblingly*, ἴσσειε, σείῃαι, σείας, σείωνται, σευάμενος; ὕλη τε σείαιτο, Il., ψ, 198, once inaccurately τ' ἴσσειούτο. Still stands πολλαὶ δὲ μετασειούτο γεραιαί, Il., ζ, 296, *rushed together with*, perf. ἴσσυμαι, ἴσσυται, ἐτίσσυται, ἴσσύμενος, ἴσσυμένως, *with impetuous haste*, pluperf. ἴσσυο, ἴσσυτο, ἐτίσσυτο, ἀνίσσυτο, σύτο as χύτο from χίω.

130. *Σκιδάζω, scatter.*

Root KE and ΣKE, the former in δρυὸς ἦν λίπε κείων, Od., ξ, 425. KEA in εὐκείατοιο, ib., ε, 60, and κέασσε, κέασαν, κέασθη; with Δ inserted, (κεδα) ἐκέδασσε, κεδασθέντες, ἐκέδασθεν. With Σ, (σκεδα) σκέδασεν.—KEΔA with N (κιδνα) κιδναται, κιδνατο. ΣKEΔA with N, (σκιδνα) διασκιδνάσι, Il., ε, 526, σκιδναται, σκιδνασθε, σκιδνασθαι, σκιδναμένω, ἐσκιδναντο. Allied to this is σχίζω, *cleave*. Root KID, ΣXID (Germ. *schied, clove*), whence ἔσχισε, διέσχισθη.

131. *Σκέλλω, dry.*

Root KEA (*Keil*), ΣKEA (Germ. *schell* in *zerschellen*), ΣKAΛ in μὴ μένος ἡελίοιο Σκήλη, Il., ψ, 191, *should dry up*.

132. Στίβειν, *to be close-pressed, uneasy, to groan.*

Root ΣΤΕΝ (with the notion of *close, hard*, and radically allied to the Germ. *Stein, stone*), στίβει, στίβε, ἴστανε, ἰσι δ' ἴστανε δῆμος ἀπείρων, Π., ω, 776. Pass. with extended E, *to be close, to be full*, στείνοντο δὲ σπηκοὶ Ἀργῶν, Od., ι, 219, λέγῃ στεινόμενος, &c.—ΣΤΕΝ with ΑΧ, στινάχουσι, στενάχῃ, στινάχῃ, στινάχοντο, and in extended form with ΙΔ, στιναχίζω, στιναχίζων, which formerly appeared in some places with Ο, στοναχίζων, Π., ψ, 172, 225, στοναχίζετο, ib., β, 95, η, 95, Od., κ, 454, &c.—ΣΤΕΝΑΧ, ΣΤΟΝΑΧΕ, in στοναχῇ, ἐπιστοναχῇ.

133. Στόρειναι, *to spread out.*

Root ΣΤΟΡ, ΣΤΡΟ (cf. Germ. *Stroh, Streu, strau*, and Lat. *stra-men*), pluperf. ἴστρετο, Π., κ, 155. ΣΤΟΡΕ, στέρειναι, στόρεισαν, ἰστόρεισαν.—ΣΤΟΡΝΥ, καστορνῦσα, Od., ρ, 32.

134. Στυγίω, *shudder at something.*

Root ΣΤΥΓ, in the 2nd aor. ἴστυγον, Od., κ, 113; στίξαμι μένος, ib., λ, 502, *cause to tremble*.—ΣΤΥΓΕ in στυγίη, στυγέουσι, στυγίησι, &c.

135. Σώζειν, *to save.*

Root ΣΑΦ (*salv-us*), ΣΑ, σάος (*sa-nus*), and σαό-ω. Hence imperat. (σαόιο) σάω, *save*; σαῶσαι, σαωσέμεναι, σαωσέμεν, fut. σαώσεται, aor. σαωθήναι, &c. ΣΑΦΟ. Hence σόος and σῶη, σόοις. Also (σοφορτες) σώοντες, σώεσκον, as πλο πλώουσι, and with Ζ, σῶζον.

136. Ταράσσω, *confound.*

Root ΤΕΡ (*ter-ror*), ΤΑΡ, ΘΡΑ, whence out of Homer θράσσω, θράζω. With the paragogic syllables ΒΕ and ΑΧ, τάρβει, ἐτάρβει, τάρβησι. ΤΑΡΑΧ, ἐτάρραξι. ΤΑΡΑΧ (τρααχ, τρηχ), τετρήχει, Π., β, 95, and τετρηχυῖα, ib., η, 346.

137. Τέθηκα, *am astounded.*

Root ΘΑΦ, of which the 2nd aor. ταφών preserves the second aspirate, and the perf. τέθηκα, τεθηπώς, the *first*.

138. Τένειν, *to stretch*.

Root TE, TA.—TE, τίταμαι, τίτατο, τετάσθην. TE, TEN (*ten-or*), τίνει, ἔτινε, τῖνεν, τῖναν, τίνειν, τίνας.—TA with NY, τάνυται, Il., ρ, 893, and ἐτανύεσθαι, τανύοντο, inf. τανύνειν, aor. ἐτάνυσσα, τάνυσε, τανύση, &c., ἐτανύσσατο, &c., pass. τάνυσθην, τανυσθείς, pluperf. τετάνυστο.

139. Τέλλειν, τελεῖν, *to finish*.

Root TEΛ (cf. Germ. *Ziel* limit), ἐπιτέλλω, *lay down as limit, command*, ἔτελλε, ἐπέτελλε, ἀνέτελλε, *caused to spring*, Il., ε, 777. Also mid. and pass. ἐπιτέλλομαι, εο, ἐπετεύλατο, perf. ἐτέταλτο, περιτελλομένων, *finished*, said of the course of time. TEΛΕ, τελέωμεν, τελέει, ἐτέλειον, ἐτελείετο, τελέεσθαι, *to be accomplished*, and fut. without Σ, τελέω, τελέει, τελέουσι, aor. τέλεσα, ἐτέλεσσα, τέλεσα, &c., τετέλεσθην, Od., κ, 470. TEΛΕ with Θ, τελέθω, *am at the end am there, appear*, τελέθει, τελέθουσι, τελέθοντες.

140. Τέμνω, *cut*.

Root TEM, TAM, the latter in the 2nd aor. τάμον, τάμη, τάμηται, &c.—TAMN, τάμνε, τάμνετο, &c.—TEM with N: τέμνε, τέμνετε.—TMA with Γ (as τα τεταγάν) in ἀποτμήγουσι, Il., π, 390, ἀποτμήξας, 2nd aor. διέτμαγον, Od., η, 276, pass. τμάγειν and διέτμαγεν. TEM, TOME, δειροτομήσει, ἦσαι, ἦσας, and κερτομέοι, ἔων.

141. Τέρπω, *delight*.

Root TEREP, TERPI, TAPI. The former in τέρπειν, τέρπεται, the latter in the 2nd aor. τετάρπετο, τεταρπάμεσθα, τεατρπόμενος, ταρπάμεθα, 2nd aor. pass. τάρπημεν, τάρπησαν, ταρπήμεναι, 1st aor. τάρφθη, τάρφθην, with τερφθείη, Od., ε, 74.

142. Τέρσω and τερσαίνω, *dry*.

Root TEP and TEPΣE (Germ. *dörren*, *to dry*, and *Dörse* or *Dürre*, *dryness*), the latter in τέρσεται, Od., η, 124, τέρσετο, τέρσοντο. TEPΣE, infin. aor. pass. τερσῆναι, τερῆσμεναι, also extended (τερσαν) τέρσηνε, Il., π, 529.

143. Τεταγάν, *taking*.

Root TA, whence imperat. τῆ, τῆ νῦν, Il., ψ, 618, τῆ σπείσον



. . . βοὸς ἱνοῖο τετυχάς, Od., μ, 423, *made of ox-leather*. Hence *τύχεια* and connected with this *τετυχῆσθαι γὰρ ἄμεινον*, ib., χ, 104, *to be armed*.—The forms from the middle root ΤΥΧ have the notion of *attain to*, which is connected with *prepare*, and especially of *hit*; ἔτυχες, τύχῃ, *hit upon*, in the act of *throwing*, or in the sense of *meeting with*, τύχῃς, τύχοιμι, τυχάν, &c. (the infin. τυχεῖν appears first in Theognis, v. 256. In extended form (τυχεῖ) τύχησι, τυχήσας, ἐτύχησι, and perf. λυμένα . . . ὃν πέρι πέτρῃ Ἡλίβατος τετύχηκε διαμπερές, Od., κ, 88, *reached all round*. Cf. πρῶν . . . πεδίῳ διαπρῦσιον τετυχηκώς, Il., ρ, 748, *stretching through the plain*. Lastly, ΤΥΧ, ΤΥΓΧΑΝ, τύγγανι, *found itself, chanced, befell*, παρτύγγανι, *chanced to be by*.

147. Τίειν, τίειν, *to pay, to honour*.

Root TI and TIN.—ΤΙ, τίει (ῥ-), &c., ἔτιον, τίεις, τίειν, τίει, τίει, τίει, ἔτιομεν, infin. τίειν, pass. τίεται, τίετο, τίεσκειτο; aor. ἔτισα, ἔτισι, *paid, expiated, honoured (by gifts)*, &c., τίσον, τίσειαν; fut. τίσεται, *will exact retribution (cause himself to be paid)*, τισόμεθα, Od., ν, 15, *will cause ourselves to be paid*. Also τίσασθαι, τισάμενος, &c., with the same sense; τετιμένος, τετιμένον, *honoured*, and with extended form ἀτίζων, *disregarding*, Il., υ, 166.—TI with N, τίειν, τίνων, Od., β, 193.—TI with ΝΥ, as ΤΑ, τίνυται, ib., ν, 214, τίνυνται, Il., ς, 260, *punish*; τίνυσθον, ib., γ, 279, τινύμενος, Od., ω, 326, ἀπτινυτο, Il., π, 398, ἀποτινύμενοι, Od., β, 73 (in most places there are various lections with NN).—TI, τιμή, τιμάω, whence τιμᾶσαι, Il., λ, 46, τιμήσουσι, τιμῆσαι, τιμήσεσθαι, τιμήσαντο, τετίμηται, τετιμήμεσθα, τετιμῆσθαι, and extended forms ἀτιμάζει, ἀτιμάζεσκον, as ἀτίζων.—Allied to this from TIE (*timeo, vexation on account of punishment, sadness*) τετίησθον, τετιημένος, η, αι.

148. Τλῆναι, *to support, to endure*.

Root ΤΑΛ, aor. ἐτάλασσας, ταλάσῃ, and in a compound word ταλασίφρων. Fut. ΤΛΑ, τλήσομαι, τλησομένου (not in the 1st aor.), 2nd aor. ἔτλην, τλήῃ, ἔτλη, ἔτλαν, τλαίην, τλήτω, τλήτε, τλῆναι, ἀνατλάς, perf. τέτληκας, εν, τέτλαμεν, τέτλαθι, τετλάμεναι and τετλάμεν, τετλήοτι, τετληυῖα.

149. Τρίπω, *turn*.

Root ΤΡΕΠ (cf. Germ. *Treppe*, *Wendeltreppe*, *stair*, *winding-stair*), τρίπι, τρίπεται, ἱτριψι, τρίψας, and τριφθῆναι, E-pigr., XIV (in the Κεραμίδς), 7, whereas for τριφθῆναι, Od., ο, 80, τραφθῆναι was received, and τίτραπτο, ἐπιτετράφαται, τετράφατο, τετραμμένος. From ΤΡΑΠ we find likewise τράπιτο, τράποντο, τράπωνται, and 2nd aor. pass. τραπίομαι. Hence (τραπι) in the pres. ἐπιτραπίουσι, Π., κ, 421 (*turn over*), *commit* or *leave*. Moreover ΤΡΟΠ (πολύτροπος), ΤΡΟΠΕ in compounds παρατροπίων, Od., δ, 465, *putting me off*, *deceiving*, περιτροπίων ἑναιαυτός, Π., β, 295, *going round*, μῆλα . . . περιτροπίοντες, Od., ι, 465. Also with the notion of *frequency*, *sedulousness*, ἐντροπαλιζόμενος, οὔτι μετατροπαλίζω φύγων, Π., υ, 190. ΤΡΕΠ, ΤΡΩΠΑ, παρατραπῶσι, τραπᾶσθαι, and τροπάσθαι.

150. Φαίνω, *show*, *shine*.

Root ΦΑΦ, whence φάς δὲ χρυσόθρονος ἡώς, Od., ξ, 502, πρήσται αἰπὺς ὄλεθρος, Π., ρ, 155.—ΦΑΦ with ΕΝ (φαν) φαίνω, *to give light*, φαίνοιν, φαίνη; with ΕΘ, ἥλιος φαίθων, ib., λ, 735; with ΣΣ and reduplication, παιφάσσουσα, *turning the eyes eagerly about*, *rushing impetuously*, ἐκπαιφάσσειν, Π., ε, 803.—ΦΑΦ with simple Ν (φαῖνω), φαίνω, φαίνομαι, φῆναι, φήναι, 2nd aor. pass. φάνη, ἔφανεν πᾶσαι σκοπιαί, ib., θ, 557, φανήμεναι, φανῆναι;—1st aor. (φανθεν) ἐξεφαάνθη, φάανθεν, perf. τέλος—πέφανται, ib., β, 122.—ΦΑΝ, ΦΑΝΕ, παμφανόωντα, παμφανόωσαν.

151. Φέρω, *bear*, *carry*.

Root ΦΕΡ (fer-o, Germ. *fahren*), φέρω, φέρτε, Π., ι, 171, φέρειν, φέρισθαι, ἀντιφέρισθαι (*offerri*), *to bring oneself together with another*, *to compare oneself with*, and ἀντιφερίζειν, ζεις, ζει, ζων, so also ἰσοφερίζειν, &c. ΦΕΡ, ΦΟΡΕ (Germ. *Fuhre*, *carriage*), φορέουσι, &c., φορήμεναι, φορῆναι, φορέειν, φορέοντο, φόρησι. With this are joined the forms of like meaning from the roots ΕΝΕΚ and ΟΙ.—ΕΝΕΚ, aor. (ενεικ) ἐνεικαν, ἐνείκαμεν, ἐνείκω, ἐνείκη and ἥνεικαν, ὑπήνεικαν, ἥνείκαντο. In five places we find as variations the forms from ΕΝΕΚ, ΕΝΕΝΚ, ἥνεγκεν e.g. Od., χ, 493, which, however, are less approved



than the so called *Ionic ἤνικεν* (cf. Etym. Mag., p. 339, l. 2). Moreover, there are traces of the independent *ἐνείκω* in the pres. *ἐνείκει*, Π., σ, 147, and *ἐνείκεμεν . . . ἀγέμεν τε*, ib., τ, 194.—ΟΙ in the imperat. *οἷσε* *Δείμον*, ib., 481, *οἷσέτω*, ib., τ, 173, *Od.*, Δ, 255, *οἷστέ*, ib., γ, 103, ο, 718, ib., υ, 154, fut. *οἷσεις*, *οἷσει*, *οἷσέτον*, Π., ε, 232, *οἷσομεν*, *οἷσουσι*, and mid. *οἷση*, ib., ψ, 441, for *οἷσαι*, *οἷσεται*, *οἷσόμενος*, η, and the compounds *ἀποοἷσέτον*, *ἐξοἷσουσι*, *ἐποἷσει*, *κατοἷσεται*, *συνοἷσόμεθα*, *συνοἷσεσθαι*.

### 152. Φεύγειν, to flee.

Root ΦΥΓ (*fug-a*) and ΦΥΔ.—ΦΥΓ, φύγε, ἴφυγες, φύγεσσε, φυγέειν, &c., πεφυγμένος, and in the full forms *φεύγω*, &c., *φευγέμεναι*, *φευγέμεν*, *φεύγειν*, *φεῦγε*, *φεύγειςσε*, without aorist, but in the fut. mid. *φεύξομαι*, *φεύξονται*, *φεύξεσθαι*, *φεύξεσθ'*.—ΦΥΔ, ΦΥΖ, φύζα and πεφυζότες, denoting *flight with terror*.

### 153. Φημί, say.

Root ΦΑ (*fa-ri*), pres. *φημί*, *φής*, and *φήσθα*, *Od.*, ξ, 149, *φησί*, *ἀγαθὴν φησ' ἔμμεναι*, ib., ρ, 352.—*Φαμέν*, *σατέ*, *φασί* (*Δεῶν φασ' ἔμμεναι*, Π., τ, 96); imperf. *ἔφην*, *ἔφης*, *φής*, ib., ε, 473, and *ἔφησθα*, *φήσθα*, ib., φ, 186, *ἔφη* and *φή*. Then also *ἔφαπτον*, ες, *ἔφαπτε*, *φάσσε*, *φάσσε'*, *φάσσε'*; plur. *ἔφάσσεσθ'*, *Od.*, χ, 35; plur. *φάμεν* (without *enclisis*), *ἔφασαν*, *ἔφαν*, *φαν*,—*ἔφάμην* and *φάμην*, *ἔφατο* and *φάτο*—*φάσθε*, *Od.*, κ, 562, *φάσθ'*, ib., ζ, 200, *ἔφαντο*, *ἔφαντ'*, *φάντο*; conj. *φήσι*; optat. *φαίην*, ης, η; imperat. *φάσθω*; infin. *φάσθαι*; part. *φάς*, Π., ι, 35, *φάμενος*, η, &c.

### 154. Φθάνειν, to anticipare, to do hastily.

Root ΦΑΘ (cf. *πατός*, Germ. *Pfad*, *path*, *passus*), ΦΘΑ, with the notion of rapid movement in any occupation, 2nd aor. *ἔφθης*, *ἔφθη*, *φθῆ*, *φθάν*, Π., λ, 51; conj. *φθήη*, *φθῆσι*, *φθοίμεν*; optat. *φθαίη*; part. *ὑποφθάς*, and the forms mid. *φθάμενος* and fut. *φθήσονται*, Π., ψ, 444.—ΦΘΑΝ, *φθάνει*, otherwise *φθαίει*, ib., ι, 502.

### 155. Φθίω, destroy, perish.

Root ΦΘΙ, whence *φθίης*, *ἔφθισεν*, *φθιόμεσθα*, *φθίσεν*, *φθίσει*; 2nd aor. *ἔφθιτο*, *ἔφθιάτο*; optat. (*φθιμην*) in *ἡ πεισὼν--ἀποφθί-*



μην—ἡ ἀκίαν τλαίην, Od., κ, 51, (φθιτο) πρὶν γάρ κεν καὶ ἢ φθῖτ' ἄμβροτος, ib., λ, 330, where φθῖτ' is a various lection, φθίμενος; with Θ only in ἀπέφθιθον ἰσθλοὶ ἑταῖροι, ib., ε, 110, 133, η, 251. With Ν, φθινέτω, φθίνουσι, φθίνοντος, *perish*; with paragogic ΥΘ, *destroy, perish*, φθινύθω, φθινύθουσι.

156. Φράζω, *tell*; φράζομαι, *perceive*.

Root ΦΡΑΔ (cf. Germ. FRAG-EN, *to ask*), whence 2nd aor. πεφραδέειν, *to point out, to exhibit* (*exhibere, monstrare, indicare*). Hence πέφραδε τι Τρώεσσι, Il., ξ, 500, *exhibited it* (a severed head), and εἴ τις νῶϊ . . . ἀθρήσειε, Διόσσι τε τᾶσι . . . πεφράδοι, ib., 335, *should point us out*. So πέφραδ', Il., ψ, 132, Od., ξ, 3, τ, 250, 477, 557, ψ, 206, ω, 346, πεφραδέειν, ib., τ, 477, πεφραδέμεν, ib., η, 49, and so also μῦθε πέφραδε πᾶσι, ib., α, 273, *declare, make known* (*exhibe*). Without reduplication we find only ἔφραδε, to which belongs ἐπέφραδε, Od., δ, 68, ἐπέφραδον, Il., κ, 127, where ἐπιφρασάμεθα, ib., ν, 741, shows that these forms come from the compound ἐπιφράζω, and are not to be resolved ἐ-πέφραδε, as ἔ-πεφνε. Further διεπέφραδε, ib., σ, 9. Of the 1st aor. there occurs uncompounded only φράσει, Od., λ, 22. As (ΦΡΑΔ, ΦΡΑΖ), φράζειν, *to tell, to cause to consider*, so is φράζεσθαι, *to consider, or to consider with oneself*. Hence φράζαι, φράζονται, ἔφράζετ', fut. φράσομαι καὶ εἴσομ', Od., τ, 501, φρασάμην, ἔφρασσάτο, φράσαι, and the compounds ἐπιφράσσειτ', ib., ο, 444, ἐπεφράσω, ἐπιφρασσάμεθα.

157. Φύειν, *to beget*.

Root ΦΥ (cf. *fu-i*), φύει, φύεν, φύσει, ἔφυσε, πεφύασι, πεφύκει, πεφυᾶτας, πεφυῖα; aor. ἔφυν, *was, grew*, ἔφυς, ἔφυ, and φῦ, περιφῦναι, περιφύς, περιφῦσα, προσφύς, *to cling closely* (as it were *to grow upon*), ἐν . . . φῦ in the phrase ἐν τ' ἄρα οἱ φῦ χερσί, *clung close to, περιφῦναι, to embrace*.

158. Χάζομαι, *recede*.

Root ΚΑΔ, *cause to recede*, κίκαδον, κικαδεῖν, κικαδάν, κικαδήσει, and κικαδόντο, *retreated*. ΚΑΔ, ΧΑΔ, *to let in, to contain*, ὅσον κεφαλῇ χάδε, Il., ρ, 462, χάδειν and χάζεσθαι, χάζετο, χάσσονται, χάσασθαι. From ΧΑΔ with Ν, whence in Theocritus ἰχάνδανε, 13, 57, come πεχάνδει and πεχανόρα.

159. Χαίνω, *open wide, gape.*

Root XA in χείσται, Od., σ, 17, with the Æol. EI for H.—  
 ΞΑΝ, χάνοι, ἀμφέχανε, χανάν, κσχηνότα (*yawning*), *opening wide.*

160. Χίω, *pour.*

Root XEF, XE (cf. Germ. *geuss, giessen, to pour*), χέει, χέε, &c., and χεῖσθαι with like meaning, Od., κ, 518, on the other hand ἐχέοντο and προχέοντο with a passive sense; aor. ἔχευεν, ἔευε, χεῦ', ἔχευαν, and σύγχεας, Il., δ, 366, ἔχεεν, ib., ζ, 419, ἔχεαν, ib., σ, 347, ω, 799; conj. χεύη, χεύομεν, ib., η, 336, χεύωσιν; inf. χεῦναι, Od., α, 291. Of the middle only ἐχεύατο πόντον ἐπὶ φρίξ, Il., η, 63, *spread itself*, and so also ἀμφὶ δὲ ὄν φίλον υἷον ἐχεύατο πήχες λευκά, ib., ε, 314, according to the construction καθ' ὅλον καὶ μέρος; perf. and pluperf. XY, πέχυνται, πέχυτο, πέχυντο, and without reduplication, χυμένη, ἐπχύμενοι, ἐξέχυθ', Od., τ, 470, ἔχυντο, ib., κ, 415, ἐσέχυντο, ἐπέχυντο, and χύτο; aor. pass. ἀμφεχύθη, ἀμφιχυθῆναι, ἀμφιχυθείς.—Cognate forms are XOEF, οἰνοχοεύειν, οἰνοχόει, ἱεροχόει, οἰνοχοῆσαι, οἰνοχοεῦντες, and τυμβοχοῆσ', Il., φ, 323, doubtful whether from τυμβοχοῆσαι or the genitive of τυμβοχόη.

161. Χολοῦσθαι, *to be incensed.*

Root XOF, χάεται, χάεο, χάετο, χωόμενος, &c.; aor. χάσατο, ἐχάσατο, χωσάμενος.—XOΛ (χολή, Germ. *Galle, bile*, χόλος, *choler*), χολοῦμαι, χολοῦται, χολούμενος, fut. χολασέμεν, aor. ἐχόλασεν, ἐχολάσατε, χολάσης, χολάσατο, χολασάμενος, &c., χολωθείς, perf. πεχολωμένος.

162. Χρίω, *to predict*; χράω, *to press upon.*

Root XPÉF, XPAF (cf. *grav-is, gravari*), with the notion of *pressure, vexation*, XPE, whence χρεῖη, χρεῶ, χρεῖά, *need, necessity*; χρεῖος, χρεῖος, *debt*; so also χρήματα, *things of necessity, of use*; ἀχρεῖος, *without use, unprofitable*; and of verbal forms χρή, *it presses, is needful*; ψυχῇ χρησομένους, Od., κ, 492, *to seek for consultation*, and act. χρεῖων, *predicting*, ib., δ, 79; so also πεχρήτ', *used, made use of*, together with χρητίζω, whence χρητίζεις, ὦν, ὄντι, ὄντα, *to need, to want*.—XPAF, XPA, χράει, *pressed, fell upon*, ἐμὸν ῥόον ἔχρας κή-

δαν, Π., φ, 369, where κήδυν ἰμὸν ῥόον is the order. Cf. . . . Ἐχράετ, ἐσθίμεν, Od., φ, 69, οἱ ἔχραι δαίμων ib., ε, and with ἐπί: ἀρυσσιν ἐπέχραιν, Π., π, 352. Cf. ζαχ Also (χραόμινος) χρεώμινος *when hard pressed, when in u* ib., ψ, 834.—Likewise ΧΡΑ with ΘΜ, ΧΡΑΘΜ (cf. with ΘΜ in ἀρθμήσαντες) which passed into ΧΡΑΙΣΜ, with 2nd aor. χραῖσμε, ἔχραισμε, χραίσμη, χραίσμασι, χραισμήν (χραισμε) fut. χραισμησόμεν, 1st aor. χραισμηῆσαι, *to be of to assist, to defend*, equivalent to ἀρξάν τινί τι, e. g. ὁλ Δάναον, also without any case: οὔτι δυνήσομαι, ἀχρύμας Χραισμήν, Π., α, 589.

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# APPENDIX.

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## OF THE CHIEF PARTICULARS

IN WHICH THE

OTHER DIALECTS DIFFER FROM THE HOMERIC.

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## THE NEW IONIC DIALECT OF HERODOTUS.

### § CCXXXIII.

OF THE DIALECT OF HERODOTUS,  
CONSIDERED GENERALLY.

1. The Homeric dialect having been explained, it is most convenient, in treating of the other dialects, to notice merely those points, in which they differ from it. For later writers, to whatever race of Greeks they might belong, borrowed in composition more or less from the old heroic poetry, as familiar to the people, and hence, in respect of language, they stand in a more or less near relation to Homer. The parts of their diction, therefore, which agree with the Epic, require no farther remark, but only those peculiarities of their own dialects, which they mixed up with the Homeric language.

2. Of a dialect so compounded Herodotus made use.\* In

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\* Hermogenes, p. 513, Laur. says of Hecataeus : τῇ διαλίπῳ δὲ ἀκράτῳ Ἰάδῃ καὶ οὐ μεμυγμένην χρώμενος οὐδὲ κατὰ τὸν Ἡροδότου ποιήσῃ. Comp. the review of Schweighäuser's Herodotus in the Jen. Allgem., L. Z., 1817, Sept. N. 181.

his work a distinction may be drawn between the Epic, Ionic, and common forms, although the manuscripts made great confusion in this respect,—one or other of these forms predominating in them, according to the inclination or the judgment of the copiers.

## § CCXXXIV.

### OF APOSTROPHE, CRASIS, &c.

1. The apostrophe is seldom used, the words standing for the most part unelided, even when the first ends in a short vowel. However no fixed rule is observable : μήτε ἔργα, τί τε ἄλλα, ἀπὸ ἑαυτῶν, τὸ δὲ ἐνθεῦτεν, κατὰ ἣν τινα, and, on the other hand, παρ' ἑαυτῶ, παρ' ἐκάστων. Διά is commonly apostrophized, δι' ἣν, δι' ἐκείνων.

2. Crasis occurs,

a. In the case of καί : καλοί τε καὶ γαθοί, καλὸς καὶ γαθός, καὶ ἄπειτα, καὶ μοί, καὶ κεῖνον.

b. In the case of the article with adjectives, which no substantive follows : τῶ ποταμῶν, ταῦτά, τὰλλα, αὐτός, ἄλλα, αὐτοί, οὗτερος, τοῦτερον, τῶρχαῖον, τῶληθές, τοῦλάχιστοι, and τῶπὸ τούτου ; with substantives : τῶγαλμα, τοῦτομα, ἄνῆρ, ἄνδρες, ἄναξ, ἄνθρωπος, and ἄνθρωπε.

3. The rough breathing has no effect upon the preceding word : ἐπ' ἑαυτοῦ, οὐκ οἶοί τι, ἐπ' ᾧτι, ἐπεξῆς, κατάπερ, ἀτελέμενοι.

4. Contraction is commonly rejected in the case of E before I, E, and long syllables : as, κέρδει, εἶδει, φοβέαι, φανέαι, πείει, ἐπολέμει, ἐπόνει, ἐγειγόνει, ἐώθει, ποίειτε, ἐποίειτο ; also ἔτια, but contraction occurs in the case of,

a. A before E, EIΣ : ὀρεῖς, ὀργᾶ, ἐφοίτα, ἐτίμα. So also EA in ἀκλεᾶ, &c.

b. EO : ποισύμενα, πλεῦνες, ποιεῦσι, the uncontracted form, however, of this syllable is more frequent.

c. OO, OOI : ὀρθοῦντι, ὀρθοῖτε.

5. The augment in E is employed regularly : ἐποίει, ἐβόλοντο, &c., except with forms in ΣΚΟΝ, and the pluperfect;

**Διαφθείρισκε, ἀποβεβήκει, δεδούλαντο.** The temporal augment is commonly rejected with A, OI: **ἄφθη, ἀμείψατο, ἐξαγόρευε, οἶκεον, ἐνοικίσθη.** Many also in E want it: **ἐλευθεροῦντο, ἐθέλοπάκεον;** but, from the variation of the manuscripts, no rule can be established.

## § CCXXXV.

### OF THE DIFFERENCE OF VOWELS AND CONSONANTS.

1. The Herodotean dialect differs from the Homeric, and the common, also in this respect, that, in several words, it has different vowels and consonants; thus,

2. A instead of E: **μέγαθος** from **μέγα, ἐπιτάμνειν, ἐτάμνετο, ἐκτρέπομαι, ἐπιτρέψονται, ἄτερος.**—A instead of H in **μεσαμβρίη, λάμψαι** for **λήψαι.**—A instead of O in **ἀρράδειν.**

3. E instead of A in,

a. The acc. sing. 1st decl., which, like that of the 3rd, adds A to the root: **Ἀρισταγόρης, (Ἀρισταγορα-α) Ἀρισταγόρεια, Ὀρίστεια, δεισπότηα.**

b. Neuters of the 3rd decl.: **τέρας, (τέρατος, τέρας) τέριος.** Thus **κέρασ, κέρεια, κερῶν, γέρας, γέρεια.** So also **ὀπίαν** for **ὀπάων.**

c. Verbs that have A, when A stands before O or Ω: not **ὀρέεις, φοιτείιν** (although **χρέεσθαι**), but **ὀρέων, ἐνορέων, καταρέονται, πλανέονται, ἐπερωτέω, ἐπηρώτειον** and **εἰρωτεύντες, ἡρώτευν.** In these NTAI and NTO are exhibited as ATAI and AT(O) without O: **ἐμνηχανέατο. ὀρμέατο.** Thus too in forms without modal-vowel, **ἐπίσται** (for **ἐπίστασαι, ἐπίσταται**), **δυνέαται, &c.**

d. In the beginning and middle of certain words: **ἔρσην, ἐρσένων, τέσσερες.**

4. I instead of E in **ιστία** or **ιστή** for **ιστή,** and hence **ἐπίστιος** and **ιστιητόριον.**

5. O instead of Ω in **λαγός** and **ζοή** for **ζωή.**

6. Ω instead of A in **Δαῦμα,** otherwise **Δάῦμα,** also **Δᾶμα, Δαυμάζειν, τραῦμα** or **τῶμα, ἐμειντοῦ, ἐμειντόν, σιαντοῦ, ἱαντοῦ, &c.**—Ω instead of OΥ in **ᾶν** and **γᾶν.**

7. Change in the termination of a case finds room in

some proper names : Κροίσια, Βάττια, for Κροίσου, Βάττια.

8. Of the consonants Z stands for Δ in Ζορκάδες.—K for X in δέκομαι, ὑπιδέκετο, παντακῇ, &c.—K for Π in κῇ, κῶς and ὀκόθεν, κοτέ and καίκοτε, κότερα, κῶ, κῶς, κῶς, εἶπας, οὔπας, ὄπας, ὀκοτέρην, κοῖος, κοῖαι, ὀκοῖον.—Ξ for ΣΣ in δῆξ, τριξός.—Κιθών, ἐνθεῦτεν and ἐνθαῦτα for χίταν, ἐντεῦθεν and ἐνθαῦθα are also to be remarked, as words in which the *tennis* and *aspirated* letter have changed places. Also αὐτίς for αὐθίς.

## § CCXXXVI.

### OF ABJECTION AND INSERTION OF VOWELS.

1. E is thrown away,

a. In ὀρτή and ὀρτάζειν, οἰκῶς, οἰκός, οἰκότα.

b. In the verbal terminations εσαι and εσο : φοβέαι, αἰτία, ἡγέο, ἐξηγέο, ἀπικνέο, φοβέο ; yet we find also δέαι, τυτίσαι, &c.

2. E instead of the extended EI is found in ἀπόδεξις, ἐπὶ δέος, ἐπιτηδεάτερος, -τατος, ἐπιτηδέως, and some adjective-forms, ἰθία together with ἰθείης, ἰθείη, and βαθίη or βαθία, and βαθή.

3. On the contrary, E is inserted, beyond the Homeric practice,

a. In the cases with A and Ω : μνέας, δεσπότεας, ἐξηγητίας, Θεσσαλέων, αὐτέων, τουτέων, ἐπεινέων, ἀνδρέων, Εἰλατίας, μυριαδέων, πυρέων, χηνέων, χιλιαδέων.

b. In verbal forms after long syllables : ἰστίασι, ἐστίασι, συμβαλλέομαι, περισπερχέω, τυπτέω, χαιρέω, ῥιπτέω, and even ἐνείχῃς for ἐνεῖχε, although we find προεῖχε, συνεῖχε. So also in contracted syllables : χρεῶμενος, ὀρμεῶμενος, &c.—To this E, likewise, the terminations ATAI, ATO, without the *vowel of the mood*, are attached, as ἐβουλίατο, like ἐμηχανίατο given above, &c.

4. A also is inserted in the personal termination ETO : ἐβουλίατο, ἐτιθίατο, ἐγραφίατο, δεδίατο, through which these forms become similar to the plurals in ATO.

## OF THE DORIC DIALECT.

## § CCXXXVII.

OF CRASIS, ELISION, APHÆRESIS, AND SYNIZESIS, IN  
PINDAR AND THEOCRITUS.

1. Pindar and Theocritus have the crasis of,
  - a. A with καί: καίσόφοις, καίγοραί, καίγαθῶ, καίνθρώποις, καῖκοντι, Ol., 10, 85,\* where Boeckh writes αἰκοντι φράστωρ δ', placing δέ after two substantives.—Theocritus has καίμφιστειλαμένα, 2, 74, καίντιγένης, and with the article, τάλαβεία, τᾶλσεα, τᾶλλα, &c.
  - b. E with καί: Pindar in καίκείναν,† καίν γουνοῖς, Isth., 4, 43, καίν τελευτᾷ, Pyth., 1, 68, both which places might be written κ' ἐν γουνοῖς, κ' ἐν τελευτᾷ according to κ' ἐν βραχίστοις, Isth., 6, 86.—Theocritus (contracting AE into H) in κῆξ, κῆπειτα, κῆπε, κῆφ' ὅτι, 2, 101, κῆτε, κῆγών, κῆμέ, κῆμ', 8, 72, as it should be written instead of καῖμ', κῆϋ, κῆκ, κῆκα, 3, 27.
  - c. O with καί: thus Pindar χαῖταν, χαίπόταν, χαῖτι, χαίπόθεν, χαίπόσαι (as should be written instead of χᾶταν, &c.); and, with the article, τᾶργείου, τᾶντοῦ, τᾶντ'. Compare Boeckh ad Ol., 2, 73.—Theocritus has χᾶ (not χ' ᾶ), χαῖταν, &c., and, with the article, ᾶριστος, ᾶπόλλων, ᾶπόλος, ᾶπόλοι, τᾶντρῶ, 11, 44.
2. To crasis, or more accurately (see above, § XXXVIII, 3, obs. 1,) to elision belong κ' οὐ, Pind., Pyth., 4, 268. Comp.

\* The citations from Pindar are here given according to the common editions.

† Böckh ad Ol., 3, 55, removes the crasis and writes καὶ κείναν, because Homer, whom Pindar imitates, has only the latter form, not καὶ κείναν; this is true of our Homer, but not of the Homer before Aristarchus, which Pindar knew and followed.



above, 1, *δ*, and, in Theocritus, *κ' οὐ*, *κ' οὔτε*, *κ' οὐδέν*, *κ' οὔτε*, *κ' Ὀρίων*, *κ' ᾗχετο*, *χ' οἶ*, *χ' ᾗ*, *χ' αἶ*, *χ' ᾗς*, *χ' οὔτας*, &c.—*Περί* also is subjected to elision in Pindar, both alone : *ταύτας* *περ' ἀτλάτου πάθας*, Ol., 6, 65, *περ' αὐτᾶς*, Pyth., 4, 471, and in composition : *περάπτων*, *περόδοις*.

3. Aphæresis occurs in *ᾗ' νασσα*, Isth., 5, 6, *ᾗ' πολλωνιάς*, ib., 1, 6—in Theocritus in *ᾗ' γαθί*, *ᾗ' νθραπτε*, *ᾗ' ναξ*, *ᾗ' λένθερι*, *τᾗ' Ὑβούλοιο*, &c.—Crisis and aphæresis in *χ' ᾗ' z*, Theoc., 1, 72 (write *χᾗ' x*), *χᾗ' τερος*, 7, 36, from *καὶ ἰετιρος*, and likewise in *χ' Ὀδωνις* (write *χᾗ' δωνις*,) from *καὶ ὁ Ἀδωνις*.

4. The neglect of *position* has wider limits in Theocritus and Pindar than in Homer (§ CXLVI, 5). Pindar leaves syllables short not only often before ΓΛ, ΘΔ, but even before ΘΜ and ΦΝ, as in *ἀφνεός*, *ἔπιφνε*, and thrice before ΣΔ in *ισλός*; yet we should read instead of *Νεῶπτόλεμος*, Nem., 7, 52, rather *Νεοπόλεμος*, and so instead of *τύχην ἄντα σκοποῦ*, ib., 6, 46, is now read *σκοποῦ ἄντα τυχεῖν*, instead of *εἰμί σκοτεινόν*, ib., 7, 89, Boeckh reads *εἰμί κοτεινόν*, and instead of *πλάγχθίντες*, ib., 7, 55, Hermann read *πλανέντες*, so that abbreviations before ΠΤ, ΣΚ, and ΓΧΘ, no longer appear. Comp. Herm. de Dial., P., p. 8, Boeckh, p. 289.—Theocritus not only applies the Homeric abbreviations to many syllables always long in Homer, as *ὄπλα*, *Κυκλόπαν*, *νῆκος*, *ἄκρον*, *μαῖκρον*, *ὄφρῦς*, *ὄχλος*, *δυγαῖτρός*, together with *πόχλίας*, *νῆτρον*, but he likewise leaves a syllable short with a mute before M or N : *ἀριθματοί*, *λύχρον*, *τέκνον*. The abbreviation before ΣΤ in 23, 46, is, according to Lennep, inadmissible, and the place has been well corrected by Graefe.

5. By both poets, also, many syllables naturally long are made short; by Theocritus repeatedly *πρᾶν*, *τοῖαῦτα*, *ποιῖᾱ*, by Pindar *τετραῖορίοισιν*, Nem., 7, 137, *Εὐξενίδα*, ib., 103, *Κυκνείᾱ μάχα*, Ol., 40, 19,\* *ιοχέαιρα*, Pyth., 2, 16, *μητιόνται*, ib., 170, *πῖαίνων*, Pyth., 4, 267, *ρύοντο*, Isth., 8, 114, *χρῦσίαν*, Pyth., 3, 129, *χρῦσόν*, Nem., 7, 115, *χρῦσιος*, Pyth., 4,

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\* So likewise *νῶμ' ἀπάσαις ἀνίαις*, Isth., 2, 33, appears to have been *νῶμα πάσαις ἀνίαις*, like *οὔτα* in Homer.

5, 257, 411, ἥρῃα, Pyth., 3, 13, ἥρῃες, ib., 4, 102, ἥρῃταις, Nem., 7, 68, and diphthongs, as τοῖαῦτα, Pyth., 8, 78, υῖῃαν, Nem., 6, 37, πατρῃαν, ib., 9, 32, ἀῦερύη (to wit ἀφερύη), Ol., 13, 114, αἰόλει, Pyth., 4, 414, γαῖαόχα, Ol., 13, 114, where Boeckh reads ἰόλει, γταόχα, as also ἀέ, Pyth., 9, 154, ἰρέα, 4, 9, οἰκουριῶν, 9, 85, for αἰί, ἰρεῖα from ἰρεῖα, οἰκουριῶν. Lastly, Θεός is monosyllabic and short, Pyth., 1, 109, comp. Herm. de Dial. Pind., p. 9, Boeckh de Metris Pind., p. 289.

6. Hiatus is allowed by Pindar without hesitation in the case of,

a. A long syllable in arsis: βροτῶ· ἐμὶ δέ, Ol., 1, 162, Ὀρθωσίᾳ ἔγραψεν, ib., 3, 54, καὶ ὃς Αἴτναν ἔχεις, ib., 4, 10, ἐπὶ γλῶσσᾳ ἀκόντας, ib., 6, 141, αὐτῶ Ἰολάου, ib., 9, 149, ἀνθεί· ἰσαιί, ib., 11, 10, Θεσσαλοῦ ἐπ' Ἀλφειῷ, ib., 13, 48, σέῳ ἔκατι, ib., 14, 28, &c.

b. Every long syllable made short before a vowel; yet this hiatus is not allowed in trochaic and dactylic verses, and λυγρῶ ἐν νείπει, Nem., 8, 42, αἰεῖ ἔδος, ib., 6, 6, are according to Hermann ἐν λυγρῶ νείπει, αἰὲν ἔδος; we find, however, πολλά μοι ὑπ' ἀγκῶνος, Ol., 2, 149, οὔτ' ἄνεμοι εἰς μυχοῦς, Pyth., 6, 12, &c.—Compare Herm., p. 7, Boeckh, p. 101.

7. Short syllables make an hiatus before words, which, in Homer, are digammated: Ἐφιάλτα ἄναξ, κατὰ εἶδος, τόσα εἰπεῖν, παρὰ ἐλπίδα, τρία ἔπια, &c., and before some proper names, τε Ὠανον, τε Ἰάλυσον. Comp. Boeckh, p. 309.

8. With Theocritus the use of the hiatus approaches more closely to the Epic rule. It stands,

a. In the arsis: ἀπ' ἀενάῳ Ἀχέροντος, στυγνῶ Ἀχέροντος, λευκοῦ ἐλέφαντος, ἢ ὕδατι, ᾧ ἔβενος, 15, 123.

b. In the thesis (but not with certainty, since χ' ἥφθα· εὐμαρέως, 14, 23, is properly written by Graefe\* χ' ἄφθη, κ' εὐμαρέως, κ. τ. λ.).

9. Short syllables make an hiatus not only before digammated words, καλὰ εἰπῆν, μέγα ἄστυ, φίλα ἔργα, ὅσσα ἴσατι,

\* Epistola crit. in bucol. Gr., p. 57.

but also before words not digammated, οἶσθα· ἐγών, 22, 116, ὄλβια ὄσσα, 15, 146, δάκρυς ὅσ' ἐβίβεις, 15, 41, χαῖρε, "Αἰω, Ol., 15, 149, οὐδὲ ἔν, 23, 3; but τελέθοντι αἰδοῖς, 16, 69, should be written τελέθουσιν.

10. Lastly, the poet permits himself, after the Homeric fashion, to lengthen a short syllable in arsis: Δῦγατίαι,\* 16, 104, τὰν δ' ὃ ροδόπαχυν, 15, 128, θεαὶ αἰδοῦντι, 16, 3, βροτοὶ αἰδοῦντι,\* 16, 4.

11. Synizesis is confined in Theocritus (since he contracts some forms, which are always open in Homer, e. g. εὔτε, εὔντα, 2, 3, 76,) to the letters ΕΩ: ὁμαρτία, ἐνοικία, φρουρία, φανίαν (and so μισίαν, not μισῶν, 23, 62), σφίαν, ἀμία, ἐς νιαν', 15, 143, &c.—It has wider limits in Pindar. In the edition by Boeckh (comp. de Metris Pind., p. 290,) appear, with Α, αἰ, αἶ, αο, αοι, αω, 'Αέλιος, αἰθλον (together with πιντάθλα, Ol., 13, 41), αἶκον, θεός, comp. ad Ol., 1, 7, 9, 156, 10, 35, φαινόν, ib., 7, 122.—Λαῖον, Ol., 2, 70 (Boeckh and Hermann Λᾱον), 'Αἶδα (write Αἶδα), Pyth., 4, 78,—τετραορον, ib., 10, 103, τετραοριαν, Isth., 3, 27, τιμάορος, Ol., 9, 124, χρυσάορα, Pyth., 5, 140, Λαομεδοντίαν, Isth., 6, 40,—λαοισι, Pyth., 12, 22, αἰδοαῖς, Nem., 11, 23,—αωσφόρος, Isth., 4, 42.

12. With Ε in εἰ, εἰ, εο, εοι, εου, εω, Πυθία, Isth., 5, 23, Νεμία, Nem., 4, 122, γλυκία, Ol., 14, 7, ἀδελφεαν, Nem., 7, 5, διαπριπία, Isth., 5, 56 (formerly contracted into διαπριπῆ, like 'Οδυσῆ, Nem., 8, 44, 'Αλκυονῆ, Isth., 6, 49, but written as above by Boeckh). Further we find νεαρόν, Pyth., 10, 39, κτίατα, Nem., 7, 60, πολυκτίανον, Ol., 10, 44, Κτίατον, ib., 10, 33,—Τεαῖσιν, Isth., 7, 71, ἐφάψεαι, Ol., 9, 19, παραμείβαι, Nem., 3, 47,—Πηλεος, Isth., 6, 37, Νηριος, Nem., 3, 98, which can scarcely stand together with 'Ηρακληῦς, Πολυδεύκης, Κλεύδαμον, &c.—Αδελφείοισιν, Isth., 8, 77, φοινικείοισιν, ib., 4, 30,—'Αλφειου, Ol., 9, 29, Αἶτω, οἰκίαν, ἑξαρχίαν, and the like,—προπριωνα, Nem., 7, 126, ἀργυρεα, Ol., 9, 48, αἶτω, Nem., 9, 71, κουλεα, 10, 11, πενθειαν, γονίαν, υἱαν, Isth., 8, 13, Pyth., 6, 27, Isth., 8, 53, 13. Double

ta suffers synizesis in Δί (Boeckh Δί), OE in 'Οπόεντος, Il., 9, 87 (perhaps 'Οπεῦντος, as λωτεῦντα for λωτόεντα in Homer), HE in ἐπηεσανόν, Nem., 6, 19.

14. Of two words together there are found with synizesis ὄτ', Isth., 7, 12, 13, ἄτα εἰ, Pyth., 11, 83, 84, δὴ αὐτόθεν, Nem., 5, 35, δὴ ἀμφοτέρθεν, Ol., 13, 142, and οἱ ὄψιν,\* Nem., 10, 27.

## § CCXXXVIII.

### OF THE DIFFERENCE OF VOWELS.

1. The *plateiasmus* of the Doric dialect consists in the frequent use of A, and especially where the Ionians employ H; yet this use is subject to several limitations, since a number of words do not change their H,—in others the mss. give at one time H, and at another A, — and the H was occasionally preferred by the poets, as an approximation to the Epic dialect. Hence, in this and a few other particulars, the practice of the same writer—for instance of Theocritus—varies, since he writes some poems more after the Epic model than others.

In Pindar,

2. A instead of H appears in,

a. The radical part of many words: αἴλιος, ἄλις, αἰδύ, ἄμαρ, ἀμέρα, ἀμέων, ὀδυναρός, ἄραρε, σκαῖπτρον, ἀμῖν, ἀάς, κᾶρυξ, κράνα, μαῖλον, νᾶες, Μιτυλάνα, τάκομαι, μονᾶμα, σᾶμα, φάμα, &c.; yet H remains unalterably in ἦ, ἦδέ, δὴ, Δήν, μή, Δξηνεῖν, πηδᾶν, πληῖρες, Θῆβαι, γῆρος, ἦτορ, also Ἀσκληπίον, ἦρωα, as it is now read in Pyth., 3, 12,—and

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\* Οἱ ὄψιν *bisyllabum*—*versor ut cuiquam approbati possit*. Hermann Elemen. doctr. metr., p. 55. The passage is καὶ οἱ ὄψιν ἐνιδόμενος Ἀθανάτων βασιλεὺς αὐλὰν ἐσῆλθεν. The old editions and all mss. have τί οἱ ὄψιν instead of καὶ οἱ ὄψιν. Now of τί οἱ the τί is manifestly corrupted from ἦτ' and that from ἦν τ', and οἱ as a gloss upon the rare pronominal form has crept into the text, so that we should read ἦν τ' ὄψιν ἐνιδόμενος.

other words. In opposition to *ζαλατός*, Ol., 7, 10, we find *ἀρίζηλος*, ib., 2, 101, where Boeckh reads *ἀρίζαις*; thus too we find both *ἀσύνχμος* and *ἡσύνχμος*, *ἀναρίθμητος* and *ἀναρίθμητος*. *Ἀμφιάρεον* is admitted, Ol., 6, 20, as the rarer form, and *Ἰστρινιάν* proposed by Hermann for Ol., 3, 46. The same fluctuation is observable in Theocritus. According to the Scholiast *σεσαρῶς* and *σεσηρῶς* are found in the mss., 5, 116. *Μύρμαι* ἢ *μύρμαξ*, *Ἰρηκας* δ' *ἰρηξεν*, 9, 31, &c.

- b. At the end of the root of adjectives and verbs, especially of those in which A is the original letter. *Τολμάει*, *φωναῖεν*, *ὀνάσαι*, *νικᾶσαι*, *στάσαι*, *στᾶναι*, *μνάσομαι*, *τεθνακῶς*, *κεκμακῶς*, *νενίκανται*, &c.; in the forms of *πτάομαι* and *χράω*; but H remains in *τυχηρός*, *ύγιηρός*, and generally in forms from EΩ, *δαρήσομαι*, *τηρῆσαι*, *καλλιερῆσαι*, *κάθηςαι*, *πατησεῖς*, *ἦτην*, *δεδαημένος*, *θήσομαι*, except *κονᾶσαι*, *παρακοινᾶσαι*, *δοναθειῖσα*, *ἐδινάβην*, *ἀφθόνατος*, &c. *Πονῆσαι*, *to endure toil*, *πονᾶσαι*, *to finish by toil*, comp. Herm., p. 15, &c.—*Νικασῶ* and *ἐνίκησας*, *ἄναξος* and *ἄκρηδος*, and the like in Theocritus, can scarcely be allowed to stand close to one another.
- c. In the terminations of the first decl., *ᾶ*, *τᾶς*, *τά*, *ταί*, *Σελάνα*, *ἀνάγκα*, *εὐφροσύνας*, *κεφαλαῖ*, *ᾶτα*, *ᾶτας*, *ᾶταν*, &c., so in the dat. plur. *κορυφαῖς*, *ἄρεταις*; yet, in the full form, the Ionicism often remains, *ἀμετέρησι*, *θύρησι*, *πορφυρέησι*, &c., *Theoc.*
- d. In many terminations of the third: *ποιμᾶν*, *ταχύτας*, *ταχύτατι*, *γυνά*; but H remains in HΣ and HP: *εὐρυσθενής*, *μάττης*, *πατῆς*, *ζωστής*, *ζωστῆρι*, *κρητῆς* (perhaps *κρατῆς*, Lat. *crater*), *κρητῆρα*, &c., so in *βασιλῆος*, *ιόνημα*, *μέλη*, &c.
- e. In the augment of verbs beginning with A: (*ἀκούω*, *ἤκουσα*) *ᾤκουσα* (---), *ᾤνυσα*, *ᾤγον*, *ᾤγες*, *ᾤγαγον*, *ᾤνάλατο*, *ᾤπανάνατο* from *ἀπαναίνομαι*, *ᾤμείφθην* (---); but *συνήντετο*, *Theoc.*, 8, 1, and always H when it comes from E, *ἤλθον*, *κατήλασα*, *ἤθελον*, &c., and so *ἤπον*.
- f. In the personal termination MHN: *ικόμαν*, *Pind.*, *ἄνυσάμαν*, *γυνοίμαν*, *ἐφραστάμαν*, *ἐφάμαν*, *Theoc.*; also in ΣΘHN, *ἐξικέσθην*, *Pind.*; but commonly not in HN,

ἰφάνη, Pind., ἐκρίβην, ἐμάνην, ἐπάγην, πατεκλάσθης, Theoc.; yet ἰτύπαν, ib., 4, 53.

3. Besides the use of A for H, we may remark the use of,

a. A for E in σκιαρόν, φρασίν, τόκα, Pind.—τόκα, πόκα, ὄκα, ὄκκα, ὄκχ', κά, and γά, Theoc.; for EI, χαλκοπάραος, ποτανός, Pind.

b. OI for OΥ in Μοῖσα, Μοισαῖος, ποί, Pind., Ἀρίθοισα, Theoc.; of Υ for O in ὄνυμα, Pind., for which he never uses ὄνομα; and of Ω for OΥ in ὦν.

c. The want of the aspirate in ἐπάμεροι, Pind., 8, 134.

4. Finally, the full-toned A of this dialect has the power of suppressing not only E, as ποιᾶντα for ποιάεντα, &c., but also a following O or Ω:

a. In the gen. sing. and plur. of the first decl.: Ἀτρεῖδᾶ, Ζηνὸς νεφεληγερέτᾶ, &c., Μοισᾶν, Ἀτρειδᾶν, πασᾶν, after which the other feminines, ἀλλᾶν, πολλᾶν, should also be so written.\*

b. In the termination AΟΣ of the second decl.: Μενέλας, Ἀρκεσίλας, Μενέλα, Ἀρκεσίλα, &c.

c. In the termination AON of the third: ξυνᾶνι, Ποσειδᾶν, Ποσειδᾶνος, -δᾶνι, Ἀλκμάν, Ἀμυθάν. So χλαρός for χλωρός from χλοαρός.

## § CCXXXIX.

### OF THE DIFFERENCE OF CONSONANTS, OF ACCENT, AND OF QUANTITY.

1. The older forms are, the fewer long vowels and diphthongs they have; the syllables are therefore lengthened by the duplication of consonants. In the language of the Æolians are found πέδιλλα, ὄμιλλος, φίλεμμα, ἔμμα; in Pindar, φαεινός, κλεινός, κελαδεννός.

2. Besides this we observe,

a. Γ for Β in γλέφαρον, Pyth., 1, 15, yet βλεφάρων, Ol., 3, 21 (Boeckh gives γλεφάρων, comp. pref., p. 34).

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\* Herm. ad Aristoph. Nub., 33, Böckh Not. crit., p. 376.

- b. Π and Δ for Μ and Τ in *πίδα, πίδαυγάων, πιδάμιν* for *μετά*, &c., in the poems which follow the *Edmon* model. Also,
- c. Τ for Σ in *Ποτειδᾶνος* (as well as *Ποσειδᾶνος*, comp. Boeckh ad Ol., 13, 5, p. 421), and *κάπειτον* for *καπίσον, ἔμπετες, πετοῖσα, πετόντισσιν*.
3. There is an omission of,
- a. Θ in *ἰσλός* (˘ ˘), according to Hermann de D.P., p. 8.
- b. Π in *κάπειτον*, Ol., 8, 51, comp. *καδᾶς* Alcman. ap. Hephaest., p. 44.
- c. Ρ in *προτί*, always *ποτί* in Theoc., *ποδόρημι, ποδ' ἰστία*, &c.
4. Nevertheless, Pindar, in the recent edition, has received the full forms with ΜΒ, *ὀπιθόμεβροτος, πλειστόμεβροτος, ἰλεξιμέβροτος, δαμασίμεβροτος, ἄμεβροτος, ἱναρίμεβροτος*, comp. Boeckh in his notes, p. 386.
5. The circumflex is peculiar in this dialect in the words *ἁμᾶ, παντᾶ, κρυφᾶ*.\*
6. Τὸ πᾶν is found in Pindar, Ol., 2, 153, as τὸ πᾶν, with two short syllables, as the adverb τόπαν like παράπαν. Further, δίδυμος is found also with long υ, δίδυμος. In this case, to lengthen the middle syllable, Hermann writes δίδυμνος;† however, to explain the singularity, besides δίδυμος from δίδυ-μος, we may more conveniently derive δίδυμος from δίδυ-ιμος, so that ι, dropped between υ and μ, leaves υ long, as in *λελυίμην, λελύμην, λελύτο*, &c.

## § CCXL.

### OF THE FORMS OF NOUNS, PRONOUNS, AND VERBS.

1. Peculiar to Dorism, except in Pindar, is the circumflex

\* Herodianus in the Schol. ad Pind. Pyth., 3, 65.

† Hermann ad Pind., Olymp., 3, 63, whom Böckh follows, with the assent of Seidler *de versib. dochm. in Add. et Corrig.*, p. 415. Lastly, Hermann in *Elem. Doctr. metr.*, p. 45, where this form, without further reference to its origin, is cited out of Pindar, together with *ἀπάλαμνος* and *κύνυμος*.

the gen. plur. of the second declension, οἰκῶν, συκῶν. These are the old forms οἰκό-ων, συκό-ων, contracted.

2. Similar to this is the change of the gen. plur., third declension, into the first: ἡ αἰξ, Theoc., 5, 148, τᾶν αἰγᾶν, 49; and the change, in the same declension, of one form to another: τὸν ἀδέα for ἀδὺν, 20, 44, ἰχθύα, 21, 45, for ἰθύν, after the analogy of the Homeric εὐρέα πόντον (§ CC, 11).

3. The forms derived from κλειος take single ε: ἀγακλεῖαν, Isth., 1, 49, εὐκλείῃ παρὰ Δίρκᾳ, Ol., 10, 101, &c., κλεῖα, Pyth., 12, 42. is the conjecture of Erasmus Schmid.

4. The pronouns peculiar to Pindar and Theocritus are the sing. number ἔγωγα, Theoc., τὺ for σύ, Pind., Theoc.

Gen. Τεῦς, Theoc., 2, 126 (*cf. ad loc. Valck. and Apoll., π., 'Αντ., p. 356, A*), 11, 52, 55, τεοῦς, *ib.*, 25.

Dat. Ἐμίν, Theoc., τίν, Pind. Theoc., *ἔν*, Pind., (this last in compliance with recent criticism, *cf. Herm. ad Pyth.*, 4, 63,) in οὐδ' ἀπίθησέ *ἔν*, and καί *τίνα*—φᾶσέ *ἔν* δάσειν μέρος, Nem., 1, 99, add to which, according to § CCXXXVII, note \*, also *ἔν* τ' ὄψιν, Nem., 10, 27.

Acc. Τὺ and τί for σέ, Theoc., τίν for σέ, Pind., Pyth., 8, 97 (according to Hermann, p. 14, in opposition to whom Boeckh considers *τίν ὁρμονίαν* as put for *ἀρμονίαν σου*), Theoc., 11, 39; 55, 68; νίν and μίν, Pind., Theoc., ψέ for σφέ or αὐτάς, Theoc.

*Obs.*—The contracted forms, as *σαυτοῦ*, *ἑμαντῶ* *ἑαυτοῦ*, &c., are never found in either poet, and *αὐτοῦ*, *αὐτῶ*, &c., should therefore in them, as in Homer, be written with the smooth breathing.

5. In the formation of tenses ξ appears for σ in the forms of verbs in ΖΩ: ἱναρμόξαι, ἀρμόξων, ἱναρίξαι, Pind., θειπίξασα, αθίξας, Theoc.; even ἔφθαξα, Theoc. Also in the perf. ἐχλάδοντας, πεφρίκοντας, Pind., according to the analogy already explained in the Homeric dialect, and infin. perf. ἐγάπειν, aor. βᾶμεν, σταῖμεν.

6. In the personal formation both poets have,

a. In verbs without a modal-vowel the primitive termination, 3rd pers. sing., TI instead of ΣΙ, in Pindar only



in *ἐφίητι*, Isth., 2, 15, in Theocritus also in *ἐντί*, *ἴσατι*, *τίθητι*.

b. The 3rd pers. plur. act. without the  $\Sigma$ ; hence with the termination NTI analogous to the passive NTAI, *ἐντί* as well as *εἰσί*, *φαντί*, *ἐπιτρέφοντι*, *φιλέοντι* and *φιλεῦντι*, *φάγαντι*, *ᾶντι*, *ᾠδήκοντι*, &c.

c. The same person is found, in Pindar, with  $\Sigma$  (NTΣI), but so that, in the refinement of the form, O passes into OI instead of OΥ. The Poet\* chooses between the two according to the demands of euphony:

a. Avoiding the recurrence of the syllable ONT, or one of similar sound in *στάξοισι* *θήσονται* τε, Pyth., 9, 110, *Ἀνθρακοὶ καλέοισι*, Nem., 9, 97, &c.

b. And, consequently, taking always OI when the paragogic *ν* is necessary: *φιλέοισιν*, Pyth., 3, 32, *καμάσοισιν*, 4, 32, *ἐνέποισιν*, Nem., 6, 102, *φυλάσσοισιν*, ib., 11, 5, *καλέοισιν*, Isth., 2, 40. The forms in OΥΣI, *ναίουσι*, Isth., 6, 97, *περιπνέουσι*, Ol., 2, 130, *διαιβύσσουντι*, ib., 7, 175, *εἰλαπινάζουσι*, Pyth., 10, 62, are corrected by Boeckh, chiefly on the authority of mss.; yet those with E before OΥ, *καλέουσι*, *περιπνέουσι*, &c., appear to have analogy in their favour, and to reject OI.

7. The feminine termination of the participle, ONTΣA, is treated in the same way: *εἰοῖσα*, *ἀποθανοῖσα*, *ἔχοισα*, *κατασχοῖσα*, Pind., *τεύχοισα*, *γελάοισα*, &c., Theoc.; and the termination masc. and fem. of the 1st aor. act. (*αντες*, *αντσα*), so that α passes into αι: *ρίψαις*, *τρέψαις*, *μάρψαις*, *ὑπαντιάξαισι*, Pind., which, however, does not extend to the 2nd aor. (*στάς*, *ἀποβάς*), where α is the radical vowel (comp. Boeckh pref. to Pind., p. xxxiii), nor to Theocritus, who maintains AΣ and AΣA.

8. In the formation of the infinitive, the shortened termination *εν* remains in Theocritus in *βόσκειν*, *ἀμείλγειν*, *ἐρισδεν*, *ἀεῖδεν*, *λείχεν*, *ἀκούεν*. In Pindar forms of this description, *γαρεύεν*,

\* Cl. Böckh ad Ol., 2, 78.

., 1, 5, &c., are combated by Hermann and Boeckh.\*

9. If ε be already in the root, εε is contracted into η, but Theocritus only; κοσμη̃ν (not κοσμη̃ν, &c., with iota), εύρη̃ν, γῆ̃ν, ὄρεχθῆ̃ν, κατοικῆ̃ν, χωρῆ̃ν, in opposition to ἀποδαμει̃ν, 14, ἡ παρενθε̃ιν, 15, 60. Χαίση̃ν, 14, 1, as well as αἰίδειν, 15, ἰ, and the like, appear untenable.

10. Concerning verbs in AO we may remark, that they,

a. Make many form swithout modal-vowel: νίκη, imperf., Nem., 5, 5, according to Hermann, ποθόρημι, Theoc., 6, 22, ποθόρησθα, ib., 8, νίκημι, ib., 7, 40, νίκη, ib., 6, 46.

b. Contract AE into H, only, however, in Theocritus: ὑπερπηδῆ̃τε, ὄρη̃, ἔρευνη̃, τολμη̃ς, φοιτῆ̃ς (better τολμη̃ς, φοιτῆ̃ς, from τολμά̃εις, φοιτά̃εις), and in the infin. (λυσσά̃εν) λυσσῆ̃ν, σιγῆ̃ν, αἰθριοκοιτῆ̃ν, 8, 78 (write αἰθριοκοιτῆ̃ν), &c.

c. But AO, introducing E for A, into EΥ, also in Theocritus alone, ἡγά̃πειν, (γελαοντσα) γελεῦ̃σα, ἀτιμαγελεῦ̃ντες, ὄρεῦ̃ντι, ποθορεῦ̃σα, ἐθρή̃νευν, παρελεῦ̃ντα, in opposition to a number of common and Epic terminations, ἥ̃ρων, ὄρῶ̃ντε, ὄρῶ̃εν, ὄρώ̃σα, κοιμᾶ̃σθαι, πατῶ̃ντο, &c., many of which would probably by closer investigation be removed.

## § CCXLI.

### COMPARISON OF THE DORISM OF PINDAR WITH THAT OF THEOCRITUS, AND PECULIARITIES OF THE LATTER.

1. In Pindar a great approximation to the Epic dialect is visible. Out of the rich store of Doric forms he selects but few; and, moreover, in but few instances does he use them diversally,—commonly in obedience to the nature of his composition, as this reflects the gravity of the Dorians, or the lighter temper of some different race; and not even rejecting the pure Æolic, when he sings in the Æolic strain.—

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\* See the former in *Diss. de dial. Pind.*, p. 16, the latter in his notes 365 and p. 386.

Consequently his dialect is *Epic*, variously blended with old Doric and Æolic forms. (Cf. Herm. *de dial. Pind.*)

2. Much purer from Ionicism, and richly endowed with Doric forms, is the dialect of Theocritus—otherwise named the BUCOLIC. A more complete emancipation from the sovereignty of the Epic dialect, the manifold improvements of the Doric in his time, and still more the circumstance, that he describes characters and incidents of common life, and is thus able to avoid the graver tone of the ancient Epos, empowered him to exhibit the peculiarities of his own race. Hence he uses the Doric forms above enumerated, not only here and there, but for the most part universally, follows the Doric analogy, as has been already observed, farther than Pindar; and has besides a considerable list of Doric peculiarities, which are strange to Pindar. Not a little, however, of the Epic dialect is mingled with his language; only the terms of their relation are altered. As in Pindar the Epic dialect is blended with Doric properties, so here the Doric, as the basis, is occasionally mixed with Epic forms.

## § CCXLII.

### OF THE DORISM OF THEOCRITUS.

1. Peculiar to Theocritus, with regard to the vowels, is the change,

- a. Of ε into α in κα, γα, whence τύγα (σύγε), εἰσόπα, αἶπα, although not universally.
- b. Of ου into ω: at the beginning and in the middle of words: ᾠρεῖα, βῶς, δῶλος, κῶρος, Μῶσα as well as Μοῖσα. In the gen. sing. of the 2nd decl., τῶ, ἐφάω, κόσμα, Πηνεῖω, ἀργαλέω, ἄκρω, &c. The traces of these forms in Pindar, e. g. οὐρανῶ, χρυσαλακάτω, have been removed (Cf. Hermann, *ut supra*, p. 12). In the acc. plur. of the 2nd decl., τῶς ταύρας, ἐρίφας, ὄρχας, δύνας, ὀφθαλμῶς, &c., which ω is also shortened according to the demands of the verse, τὰς λύκος, 4, 11, διδυματόπος αἶγας, 5, 84, τὰς ἀμπέλος, ib., 109. (The examples of

this  $\omega$  in Pindar are uncertain. *Comp. Herm. ut supra, Boeckh, p. 385, and Pind. Nem., 10, 116, where ἡμῖνω should be read for ἡμῖνας.\**) —The acc. plur. 1st decl. in  $\alpha\varsigma$  is also repeatedly short: αὐτὰς ἐλαύνει, 3, 2, βόσκει τὰς, 3, 3, μοῖρας (read μοῖρας) ἀραξιῖ, 2, 160, πᾶσας ἀμέλγεις, 4, 3, &c.

2. With regard to the consonants, the resolution,

a. Of ζ into σδ: μελίσδεν, σνείσδεν, ἐσδάμεθα, &c.; on the other hand, ἐπύγιζον, ῥαγίζοντι.

*Obs.*—Forms such as μάδδα of the Megareans, θειρίδδω of the Boeotians, γυμνάδδω of the Laconians, reveal the origin of ζ in many verbs.—From the root ἐριδινίρις, ἐριδ-ος, came ἐρίδω—with an ancient duplication ἐρίδδω,—in which δ before δ passed into σ, and σδ were conjoined by means of the common sign: ἐρίδω—ἐρίδδω—ἐρίσδω—ἐρίζω.

The change,

b. Of λ into ν in ἥνθον, βέντιστος.

c. Ποτ and κατ from ποτί for πρὸς and κατὰ before T, ποττῶ Διός, 4, 50, καττῶ, 5, 143.

3. In the formation of tenses:

a. The change of the intransitive perf. into a present, πεπόνθω, &c. The pluperf. in H, πεπόνθης, πεφύκη, ἐλελήθη.

b. Termination of the fut. act. and mid. in σίω—σίομαι, contr. σῶ—σεῦμαι: πεμψῶ, δοκασεῖς, λαψῇ, ἀποισῇ, ἄξῃ, νικασεῖν, θησεύμεσθα, &c. In Pindar there is no certain trace of this. Κλειῖξῃν, Ol., 1, 176, is from conjecture.

c. Of εἰμί the forms ἐμμί and inf. ἦμις and ἦμεν.

\* But if even the Doric acc. in ΩΣ is inadmissible in Pindar, how much more inadmissible must be that in ΟΣ, which Böckh has received into the text, νᾶσος, Ol., 2, 129, and κακαγόρος, ib., 1, 85,—the latter without metrical necessity. Pindar, as unacquainted with ΟΥ, certainly wrote ΚΑΚΑΓΟΡΟΣ, but this, when once expressed in the Ionic alphabet by ΟΥ, should not be suffered to remain as a single memorial of the ancient orthography.—Hermann, p. 21, considers this acc. peculiar to the poems in the *Æolic style*, an opinion for which there is no good ground, since such accusatives are common in the *Doric Theocritus*.

4. In the personal terminations, the primitive *ε* for *ει* the *με*s for *μει* ; *συρίσδες*, *εἴρομε*s, *ἰδοκεῦμε*s, *ὀταξεῦμε*s, *καλέομε*s, *τεθνάκαμε*s ἢ *ζοοὶ εἰμῖ*s, &c.

5. There are still a few forms of words to be remarked. In Pindar : *ἀμᾶ*, *πρυφᾶ*, *παντᾶ*, for *ἄμα*, *πρύφα*, *πάντη*, *ἄς*, Ol., 10, 61, *as*, *since*, *δαμάκις* for *δαμά* (after the analogy of *πολλάκις*), *τουτάκι* for *τηνικαῦτα*, *φῆρ* for *θήρ*, *ὦν* for *οὖν*, *ᾧτε* for *ᾧστε* ; certain separations of the diphthong *ει* : *Ἄλ-κειῖδᾶν*, *Ἄτρεῖδᾶς*, *Λατοῖδᾶς* ; also *σῶπᾶσαι*, *διασῶπᾶσαι* for *σιῶπᾶσαι*, *ἐν* for *εἰς* in songs after the Æolic manner, similar to which are *ἔπειτεν*, *πέδα* for *μετά*, *ὄνυμάξαι* as well as *ὄν-μάξαι*. In Theocritus : *ἄνθηρα* for *ἄνθηρα*, *τῆνος* (Æol. *κῆνος*) for *κεῖνος*, *τηνεί*, *τουτᾶθεν*, *ἡνί*, *ἡνίδε* for *ἰδού*, *ἦπα* (properly *ἦτα*) for *ἦπου*, *τοσσῆνον* for *τοσοῦτον*, *λῆς*, *λῶντι*, from *ΛΑΩ*, *desire*, *wish*, *οὐ Δᾶν*, 4, 17 ; 7, 39, for *οὐ Ζεῦ*, or, according to others, for *δῆν*, *γῆν*.

6. To Homer, Pindar, or Theocritus, all other writers, except the Attics, are, in respect of dialect, either altogether alike, or at least so related, that the forms of their language, even when a little different, pursue, in their very difference, the analogy observable in these authors.—Here and there are peculiarities, chiefly Æolic, or belonging to dialects which were never improved by any writer, found in fragments, inscriptions, and ancient Grammarians, which need not be collected together, except in copious works written expressly on the subject of the dialects.

## § CCXLIII.

### OF THE ATTIC DIALECT.

1. The oldest written monument of the Attic dialect, of any extent, was the body of Solon's laws, but slender fragments of which have come to our knowledge. So great were the differences in the form and meaning of words, which arose between the epoch of Solon and that of the orators,

the latter found it necessary to give particular interpretations of antiquated expressions in the former.\*

This rapid change was caused chiefly by the growth of ideas and opinions in the schools of the philosophers, orators, and by the works of the dramatic poets,—also by the constant intercourse of the Athenians with all other parts of the Greeks, and by the confluence of strangers (μέτρητοι, whom the wants of their several states, commerce, or other pursuits, brought to Athens, and who made up a considerable part of her population.†

After the laws of Solon, the oldest considerable monument of Atticism, not to reckon inscriptions, is found in the

g. *Lysias* against *Theomnestus*, l, p. 284, Bekker, explains the following expressions of Solon : διδίδεσθαι δ' ἐν τῇ ποδοπάκῃ (i. e. ἐν τῷ ξύλῳ), κιντα τὸν Ἀπόλλων (i. e. ὁμόσαντα), δίκης ἔνεκα δρασκάζειν (i. e. ἀποδίδουσι δὲ ἀπίλλη τῇ Θύρᾳ (i. e. ἀποκλείει τὴν θύραν). Further, upon ἰον στάσιμον εἶναι ἐφ' ὁπόσῳ ἂν βούληται ὁ δανείζων the orator remarks : μὴ τοῦτό ἐστιν, ἀλλὰ βέλτιστε, οὐ ζυγῷ ἰστάναι, ἀλλὰ τόκον πράττεισθαι, βούληται. Lastly, upon Ὅσαι δὲ πεφασμένως ποιοῦνται, καὶ οἰκῆρος ἔσθαι τὴν δούλην εἶναι ὀφείλει, as follows : Προσέχετε τὸν νοῦν. Τὸ μὲν φανερῶς, πολεῖσθαι δὲ βαδίζειν, τὸ δὲ οἰκῆρος διεράποντος. Πολλὰ ἄλλα τοιαῦτά ἐστιν.—Thus it was οἰκῆρος, οἰκῆρος, like the old Epic ὁ οἰκῆρος, a proof that forms of this kind, which in the early poets are considered as borrowed from the Epos, might be taken from their own dialect, like the still longer retained adverbial forms Ἀθήνησι, &c.

δὲ δὲ καὶ μικροτέρων μνησθῆναι, διὰ τὴν ἀρχὴν τῆς θαλάττης πρῶτον οὐς εὐωχιῶν ἐξεῦρον, ἐπιμισγομένοι ἀλλήλοις. . . . Ἐπειτα φωνὴν τὴν ἰκούσας, ἐξελέξαντο τοῦτο μὲν ἐκ τῆς, τοῦτο δὲ ἐκ τῆς. Καὶ αἱ μὲν ἰδίᾳ μᾶλλον καὶ φωνῇ καὶ διαίτη καὶ σχήματι χρῶνται. Ἀθηναῖοι μίσην ἐξ ἀπάντων τῶν Ἑλλήνων καὶ βαρβάρων, Xenoph. de Rep. cap. 2, § 7, 8. The mixture of citizens and Metics pre- especially after the Sicilian defeat.—We must add to this, that a great part of these Metics were barbarians (foreigners): Ἀλλὰ μὴν ἴσως γ' ἂν ὠφελισθείη, εἰ αἱ πολῖται μετ' ἀλλήλων στρατεύοντο μᾶλλον, ἢ τοιοῦτο αὐτοῖς ὥσπερ νῦν Λυδοὶ καὶ Φρύγες καὶ Σύροι καὶ ἄλλοι παντοδαπαροί. De Vectigal., cap. 2, 3.

historical work of Thucydides. Much of his expression is still of an ancient, and sometimes of a rough character, much also is new, partly hazarded by himself, partly taken from the rising schools of rhetoric; his whole style displays a great command of oratorical rhythm, and a great deal of peculiarity.

4. Not less freely did the Tragics deal, after their own fashion, with the language, drawing at once from the fountain of the more ancient poetry, and from their own affluence, what was needful for their representations, and not opposed to the essential character of the dialect.

5. In the full purity and grace of the most highly cultivated Atticism, there stand between these writers Plato and Aristophanes; the former giving the refined and agreeable expression of the polished, the true Athenians (ἐὺλαμπρῆς Ἀθηναῖος), with which, in irony, he frequently allows to mingle the rhetorical artificialness of his contemporaries (Gorgias, Lysias, &c.); the latter, resembling Plato in the vivacity and freshness of expression, but inclining at the same time, as his art led him, to the close energy and natural vein of the more bold and nimble Attic style, except where, in lyric passages, he soars above the regions of the *agora*. As Plato has occasionally imitated the rhetorical style, so he often humourously imitates, in the way of parody, the tragic.—Xenophon also is added to this group, and taken as a model of Atticism, notwithstanding the dissent of Helladius, who accuses him of departure from the Athenian idiom, as one who lived with strangers and did not preserve his native dialect in all her purity.\*

6. In opposition to all these together, who wrote in the *middle* Atticism, but are also, without regard to older authors named the *old* Attics, stand the orators, especially Demosthenes, as *new* Attics, from whom those later writers, to

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\* Helladius in Phot. Myriobibl., p. 1589, l. 37, where it is remarked that Xenophon has νομῆς contr. for νομίας against the usage of the Attics and then there is added: οὐδὲν δὲ θαυμαστόν, ἀλλῃ, ἐν στρατείαις σχολάζει καὶ ξένων συνουσίαις, εἴ τίνα παρακρίπτει τῆς πατρῴου φωνῆς. Διὸ νομοθέτη αὐτὸν οὐκ ἂν τις ἀττικισμοῦ παραλάβαι.

From Attic was not a native but an acquired tongue, are separated under the name of *Atticists*. The new Atticism distinguished from the old chiefly by the attenuation of the forms, which now fall to be enumerated.

7. *Use of the letters.*—*Consonants*. The old Attic, like the Epic, has PΣ in ἄρσῃν, δάρσος, δαρσεῖν, &c.; ΣΣ in δῶσσα, πρᾶσσω, μέλισσα; the new Attic changes these combinations into PP, TT, ἄρρῃν, δαρρῆιν, γλῶττα, πρᾶττω, μέλιττα, the first traces of which are found in Aristophanes. In like manner ζ into ττ : ἀρμόττειν, συρίττειν,—πνεύμων into πλεύμων, γραφεύς into γραφεύς. — In the old prevails the full form ξύν, in the new σύν.—Common to both is ἀνύτω, or rather ἀνύτω,\* ῥύτω, &c., for ἀνύω, ἄρύω.—*Vowels* : A for AI : ἀετός, κάαι, λᾶω, ἀεί, for αἰετός, &c., which practice, however, does not seem to extend to the Tragic<sup>(B)</sup> (who preferred αἰετός, καίειν, &c., as more remote from the common language),—no more than the Comic ποεῖν for ποιεῖν, like μῦα, μητρυά.—HI for EI : κληῖθρα, κληδοῦχος, συγκαλήσαντες, &c., belongs to the new Attic.—

8. *Quantity of syllables*.—The Attic poets follow, generally, the laws already explained for Epic and Doric composition. A is long in ἄγᾱν, πέρᾱν, εὐᾱν, λῖᾱν. Likewise ερός appears in some places with long A; though in these other form of the word should be preferred.—I is long in the *deictic* termination οδί, τονδί, τηνδί, οὔτοσί, &c.—On the other hand A is used as short in ἀέλιος, AI in the middle words : γεραιός, δείλαιος, ἔμπαιος, ἱκταιος, and φιλαθήναιος, Aristoph. Vesp., 282, when the diphthong is in *thesis* : †

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\* Porson *ad Eur. Phœniss.* and Elmsley *ad Eur. Bacch.*, 1098, give a preference to the rough breathing in this word; it seems, however, to flow from its almost total disappearance from written monuments, that in the new Atticism the breathing was already inaudible, and its restoration in spite of mss., especially in compound words by the aspiration of the preceding letter, is a bold experiment.

† Seidler *de vers. d.*, p. 101, restricts this and similar abbreviations (e. in δηώσας ~ ~ ~) to the sprightly rhythm of dactylic verse, and alters, e. g. δηώσας to διώσας, whereas Elmsley *ad Eur. Heracl.*, 995, supports the form by similar examples.



'Απταίανος, Eur. Bacch., 337, unless we should there read (from 'Απτάονος,) 'Απτίανος, like 'Αλκμέονα.—Similarly Ι is shortened in comparatives in -ίαν, e. g. ἡδιάν, but only once or twice;\* in λίαν (̣̣), ἱεμαι (̣̣̣) and ἱημι.—Ω in ὀρίων for ὀρεσκῶς, ζοή for ζωή, πατρῶος, &c. ΟΙ is used as short in τοιοῦτος, τοιαῦτα, similarly μηθ' οἰηθῆς, Arist. Eq., 860, ἀλλ' οὐχ οἶόν (̣̣) τι, ib., 74.

*Obs.*—Where instead of ΕΙ the non-Attic language had short iota, the forms with this are often chosen as occasion may demand, e. g. Βαρχίος, δούλιος, ἱππίος, for Βαρχιῖος, δούλιος, ἱππιος. So stands ἱρία, E. Bacch., 1112 (see Elmsley *ad loc.*), certainly for ἱρία (as with the non-Attica εὐσιγία, εὐγυνία, for εὐσίγεια, εὐγύνεια), and πλείων, χίρις for χιῖρις.

9. The force of *position* before mute and liquid (§ CXLVI, 5, CCXXXVII, 4,) is slighted by the Attic poets; very seldom, however, before βλ, γλ, γμ, γν, δμ, δν, by Æschylus, Sophocles, and Aristophanes, never by Euripides, e. g. παῖδες βλάστας, Soph. Œd. Tyr., 717, οὐκ ἔτι γλαῦσσα, Æsch. Pers., 593, sometimes, perhaps, before μν: ὑμναδεῖ (̣̣̣), ib., 999, never before πτ, πτ, σκ, σμ. On the whole, in cases of position, the lengthening of syllables is much less usual than the shortening of them with the Tragic poets, at least in composition (yet πολὺχρυσος, Eur. Andr., 2), especially in the case of prepositions and of the augment (yet ἀποτροπος, Eur. Phœn., 600, ἐπικλωσεν, Eur. Orest., 12, κελῆσθαι, Soph. Electr., 366), never in the case of *two words* when the sound can be strengthened by the assumption of the final N, e. g. παρέδωκε (read παρέδωκεν) τρέφειν, Eur. Orest., 64.†

*Obs.*—Very remarkable is the rejection of position before μπλ in ἀμπλακίη, ἀμπλάκημα, ἀμπλάκητος, which some critics seek, by

\* Matthiæ *ad Eur. Sup.*, 1105.

† So it seems proper to limit the remark which Porson would apply universally to the conclusion of a word. Erfurth *ad Soph. Aj.*, 1109, alters the passages opposed to this doctrine; Matthiæ *ad Eur. Phœniss.*, 591, *Suppl.*, 294, properly supports them.

abjection of  $\mu$ , to render similar to the common usage ( $\acute{\alpha}\pi\lambda\alpha\kappa\iota\tilde{\nu}$ ,  $\acute{\alpha}\pi\lambda\acute{\alpha}\kappa\eta\mu\alpha$ ,  $\acute{\alpha}\pi\lambda\acute{\alpha}\kappa\eta\tau\omicron\varsigma$ . Cf. Seidler *de vers. dochm.*, p. 25).

10. P, as has been remarked, doubles itself after a vowel in composition:  $\acute{\alpha}\rho\tilde{\rho}\eta\kappa\tau\omicron\varsigma$ ,  $\acute{\alpha}\nu\tau\tilde{\iota}\rho\tilde{\rho}\omicron\sigma\tau\omicron\varsigma$ , &c.; yet, in the lyric parts of tragedy, it remains sometimes single, and the syllable short:  $\acute{\alpha}\gamma\tilde{\nu}\omicron\rho\upsilon\tau\omicron\varsigma$ ,  $\pi\omicron\lambda\tilde{\upsilon}\rho\upsilon\tau\omicron\varsigma$ , &c. — Out of composition, it gives the force of position, *always* according to Dawes, e. g.  $\mu\acute{\iota}\gamma\tilde{\alpha}$   $\rho\acute{\alpha}\kappa\omicron\varsigma$ , *Æsch. Prom.*, 1022,  $\epsilon\acute{\iota}\varsigma$   $\epsilon\mu\tilde{\alpha}$   $\rho\acute{\epsilon}\pi\omicron\upsilon$ , *Soph. Œd. Tyr.*, 847, &c., *with a few exceptions* according to Gaisford:\*  $\pi\rho\acute{o}\varsigma$   $\tau\alpha\upsilon\tilde{\tau}\acute{\alpha}$   $\rho\acute{\iota}\pi\tau\acute{\epsilon}\sigma\theta\omega$   $\mu\acute{\epsilon}\nu$   $\alpha\acute{\iota}\theta\alpha\lambda\omicron\upsilon\sigma\sigma\alpha$   $\phi\lambda\acute{o}\xi$ , *Æsch. Prom.*, 991.

*Obs.*—There is a remarkable position before  $\Sigma E$  in  $\omega\delta\epsilon$   $\pi\rho\acute{o}\sigma\iota\lambda\omicron\upsilon\mu\epsilon\iota\omicron\nu$ , *Æsch. Prom.*, 438, and  $\pi\rho\acute{o}\sigma\iota\lambda\omicron\upsilon\mu\epsilon\nu$ .  $\tau\omicron\tilde{\iota}\varsigma$   $\delta\acute{\epsilon}$   $\chi\alpha\lambda\kappa\iota\tilde{\omega}\varsigma$ , *Arist. Ran.*, 730; it is uncertain whether there be here a trace of an original digamma in the form, or the form itself be corrupt. (R)

11. Next to the quantity of syllables the treatment of *open syllables* comes to be discussed.—In the middle of a word they are contracted according to rules already given. Except, with the Tragicists,  $\alpha\upsilon\tau\omicron\acute{\iota}\epsilon\tilde{\nu}\tau\eta\varsigma$  (for  $\alpha\upsilon\tau\acute{\epsilon}\nu\tau\eta\varsigma$  by elision),  $\tau\iota\mu\acute{\alpha}\omicron\rho\omicron\varsigma$ ,  $\xi\upsilon\tilde{\nu}\acute{\alpha}\omicron\rho\omicron\varsigma$ ,  $\tau\epsilon\tau\rho\acute{\alpha}\omicron\rho\omicron\nu$  (yet  $\tau\acute{\epsilon}\tau\rho\omega\rho\omicron\nu$   $\acute{\alpha}\rho\mu\alpha$ ),  $\phi\acute{\alpha}\omicron\varsigma$  also  $\phi\tilde{\omega}\varsigma$ ,  $\iota\epsilon\tilde{\rho}\acute{\iota}\alpha$ ,  $\beta\alpha\sigma\iota\lambda\acute{\epsilon}\alpha$ , also  $\iota\epsilon\rho\tilde{\eta}$ ,  $\beta\alpha\sigma\iota\lambda\tilde{\eta}$ .† Some peculiarities in the treatment of open syllables follow under the remarks upon declension and conjugation.—Synizesis in the middle of a word appears in  $\theta\acute{\epsilon}\omicron\varsigma$ ,  $\nu\acute{\epsilon}\omicron\varsigma$ ,  $\lambda\acute{\epsilon}\acute{\omega}\varsigma$ ,  $\chi\rho\acute{\epsilon}\iota\alpha\nu$ ,  $\nu\epsilon\omega\sigma\tilde{\iota}$ ,  $\mu\epsilon\iota\omicron\iota\kappa\acute{\epsilon}\alpha$ ,  $\theta\eta\sigma\acute{\iota}\alpha$ , and the like.

12. Open syllables between two words, or the *hiatus*,

\* *Ad Hephest.* p. 219, 220. Cf. Brunck *ad Æsch. Prom.*, 1031, *Eur. Hipp.*, 462. In the passages cited by Gaisford the lengthened syllable is always in *arsis*, except in  $\acute{\iota}\sigma\alpha$   $\kappa\alpha\acute{\iota}$   $\tau\tilde{\alpha}$   $\xi\eta\mu\alpha\tau\alpha$   $\epsilon\acute{\iota}\chi\tau\epsilon\nu$ , *Arist. Ran.*, 1059, where, however, Brunck first altered the reading  $\acute{\iota}\sigma\alpha$   $\kappa\alpha\acute{\iota}$   $\tau\tilde{\alpha}$   $\gamma\epsilon$   $\xi\eta\mu\alpha\tau\alpha$   $\epsilon\acute{\iota}\chi\tau\epsilon\nu$ . It is evident that, from the sinking of the tone in the *thesis*, the duplication of the following P cannot take place there, and hence the effect of this sort of position is confined to syllables in *arsis*.

† Cf. Matth. *ad Eur. Alc.*, 45, against Elmsley, who will not admit this contraction.

obtain universally (§ xxxix, 3,) in *prose*, in the *poets* only when, in lyric passages, the former syllable is long, also in the simple dactylic rhythms, e. g. τηλεσκόπῳ ὄμματι γαῖαν, Arist. Nub., 290, παρθῖνοι ὀμβροφόροι, ib., 298, καὶ ἀγάλματα, ib., 305, so in anapaestic and dochmiac verse.

13. In the dialogue it is confined to very few instances, namely *τι* and *τί οὖν*,\* *τί οὐ δρῶν*, Eur. Phoen., 878, with the Comics *τι* in all cases and also *ὅτι*, *τί ἔστι*, Arist. Eq., 123, *τί ἄρ'*, ib., 119, *τί οὖν*, ib., 1214, and *ὅτι οὐκ*, ib., 101, *ὅτι ἄν*, ib., 53; in like manner the preposition *περὶ*: *περὶ Ἀθηῶν*, ib., 1011, *περὶ ἐμοῦ*, ib., 1018, also the forms taken from the language of the common people, *οὐδὲ εἰς*, *οὐδὲ ἔν*, distinguished from *οὐδεῖς*, *οὐδέν*. Further, there appear with hiatus the particles of exclamation, as *αἶ* in *αἶ αἶ Ἀδῶνα*, φησὶν, Ar. Lys., 393, and even in tragedy, *ᾠ* in *ᾠ οὗτος οὗτος Οἰδίπους τί μέλλομεν*, Soph. Œd. Col., 1627, *ᾠ οὗτος Αἴας*, Soph. Aj., 89, *ᾠ Ἡράκλεις*, Ar. Av., 93.<sup>(B)</sup> At the end of the verse the hiatus stands without disturbance, when the next verse begins with a long vowel.

14. Synizesis in the open syllables of consecutive words appears with *Η* in *ῆ* and *μή* in the following cases: before *εἰ* in *μῆ εἰδέναι*, *ῆ εἰδέναι*, *ῆ εἰδότος*, Eur. Iphig. Taur., 1048,—also even *ῆ εὐγένεια*, Eur. Electr., 1104, before *οι* in *ῆ οἰχόμεσθ' ἄμα*, Soph., Trach., 84, before *ου* in *μῆ οὐ*, *μῆ οὐκ*, and before *Α*: *μῆ ἄλλα*, Ar., Av., 109, *μῆ ἀναχαιτίσειε*, *μῆ ἀντί*, *μῆ ἀποτίσισθαι*, *μῆ ἀποδάσσω*, and the like.† Peculiar is the synizesis in *ἐπεὶ οὐ*, Soph. Œd. Col., 1436, and elsewhere, very remarkable in *ἐρινύων*, Eur. Iph. Taur., 931, 970, 1436,

\* Bruck *ad Eur. Phœniss.*, 889. Porson wished to banish this hiatus altogether from the Tragic (ad *Eur. Phœniss.*, 892), as likewise Blomfield *ad Æschyl. Sept. con. Theb.*, 193, Monk *ad Eur. Hipp.*, 975. On the other side see Hermann *Elem. metr. doct.*, p. 50.

† According to Elmsley *ad Eur. Heracl.*, 460, *Med.* 56. These used generally to be considered examples of aphæresis (*μῆ* ᾽ποτίσισθαι, &c.,) which Elmsley calls elision, and wishes to banish universally, when it cuts off *Α*. This rule must at least be limited to the instances where *μή* precedes.

ἔννοι, Soph. Œd. Tyr., 640. Where in other cases, besides those hitherto mentioned, words stand together with open syllables, synalæphe occurs under one of its three forms, crasis, ecthipsis, or aphæresis (§ xxxv).

15. *Crasis*.—Attic crasis has its most remarkable forms in the article, which may therefore be usefully collected and presented here.

16. The article with all its open sounds, A, O, AI, OI, H, HI, Ω, ΩI, disappears before A and H, except in as far as the aspirate and the consonant τ are concerned: ἄνθρωπος, ἄνῆρ, ἄγαθός, Ἀπόλλων, ἄγών,\* αὐτός (*idem, the same*), αὐτότατος, Arist. Plut., 83,—ἀρετή, τὰγαθόν, τὰναιδές, τὰπορεῖν, Soph. Trach., 1243. Τάργος, ταυτό, ἐς ταῦθ', i. e. ἐς τὸ αὐτό, ταύτου, ταῦτᾱ, τὰγαθοῦ, τὰγαθῶ, τὰνδρός, τὰνδρί, τὰγορᾶ, τὰγαθά, τᾶλλα, τὰνθρώπων, i. e. τὰ ἀνθρώπων, Δαίματιδία, Arist. Lys., 401. A rare instance is "Αγγεῖλ' Ὀρέστη, παιδὶ τὰγαμέμνονος, Eur. Iph. Taur., 752, for τῷ Ἀγαμέμνονος, Ωιδίπου for ὁ Οἰδίπου.—Before H: Δήμετέρου for τοῦ ἡμετέρου, Arist. Vesp., 524, Δήμερα, Δήτερα.—

*Obs. 1.*—The article makes a peculiar crasis with the ancient ἄριστος, *alter*, afterwards ἱριστος, where also, according to Δατίρου, Δατίρῳ, Θ is extended to Δᾄριστος for ἄριστος from ὁ ἄριστος; yet we do not find Δατίρα, as we do Δατίρα, but ἀτίρα.

*Obs. 2.*—Occasionally this crasis is exchanged for the Ionic, which

\* This crasis in the nominative, to be recognised by the production of the vowel, was first remarked by Dawes *Misc. Crit.*, p. 123, and established by the authority of Porson (*ad Eur. Orest.*, 851). That it was known, however, to the old Grammarians also is shown by Apollon., π. συνδ., p. 495, 25, Bekker, καὶ ὡς ὁ ἀνῆρ ἀνῆρ, ὁ ἄνθρωπος ἄνθρωπος, οὕτως τὸ ἱριον Δᾄριον ἴσται. Cf. Matthiæ *Addend. ad Nott. in Eur. Hippol.*, p. 502, where it is supported in the case of αὐτός against the recent attacks of Buttmann *ad Soph. Philoct.*, 119, and Hermann *ad Soph. Antig.*, 920. Bekker views this crasis in the same light as Matthiæ *ad Demosth. in Oratt. Attic*, T. IV, p. 11.—On the form ἀγών cf. Elmsley *ad Soph. Œd. Col.*, 1148.

contracts AO into Ω: ὠνός, Soph. Phil., 521, Eur. Alc. 1401, and also ὄρχων, Ὀχαρηῆθιν for ὁ Ἀχαρηῆθιν. This, however, is certain only where a manifest imitation of foreign forms prevails.

17. Next stand the coalitions of AE in A: τᾱμά, δᾱτερα, τᾱν (τὰ ἐν), τᾱσι, τᾱπτός, τᾱνδρχ', Eur. Phœn., 470.—AO in Ω: τῶρεα, Arist. Av., 105, δᾱπλ' ἀπιέναι, i. e. τὸ πλα, ib., 452.

Obs.—Of the *relative* the form ᾱ coalesces in like manner with A, e.g. ἀπόλλων, i. e. ᾱ Ἀπόλλων, ᾱν ( ) for ᾱ ᾱν, and with E: ἀμέ ( ), i. e. ᾱ ἰμέ, ἀγώ ( ), ᾱπαθε ( ) for ᾱ ἴπαθε, Arist. Eq., 523. That here and in the foregoing examples ἀνῆρ, τᾱγαθοῦ, τᾱμά, &c., a real crasis takes place is shown by the lengthening of the short syllable.

18. Also OE into OΥ: οὐχθρός, τοῦργον, τοῦλαιον, τοῦγκλημα, τοῦπος, τοῦν, χρόνος οὐν μέσῳ, Eur. Phœn., 597, and Valck., p. 82, ποῦ δ' οὐκδιώκων, Arist. Vesp., 897,—O and O into OΥ: τοῦνομα for τὸ ὄνομα, τοῦψον, Arist. Eq., 1038, τοῦρνίθια, Av., 667, οὔπισθεν, ib., 301, οὔρεσι, &c.—O and I into OI: δοιμάτιον for τὸ ἰμάτιον,—O and Υ into Ῡ: δῦδαρ for τὸ ὕδαρ, and even δῦδατος for τοῦ ὕδατος, Arist. Lys., 370,—O and OI into ΩI: ᾠνος, τᾱκίδιον.

19. Ω and the diphthongs OΥ, ΩI, before E, O, OΥ, remain unaltered: τούμου, τᾱμᾱ, τούβελου for τοῦ ὀβελου, τᾱφθαλμᾱ, τᾱχλα, &c.

Obs. 1.—We might ascribe these forms to *aphæresis*, since nothing is altered in the syllable which remains. Yet it would be improper to make a difference between cognate forms, and so write τῶνομα but τοῦ ὄνοματος, τούμόν but τοῦ ὀμου. Besides οῦνκα and τῶνκα for οἶνκα, τοῦ ἰνκα, supply an old and palpable analogy in favour of the crasis. It will likewise be shown hereafter, that no essential difference exists between crasis and aphæresis.

Obs. 2.—The mode of writing τῶνκα decides also the writing of ὀνῶνκα (not ὀβῶνκα,) from ὀτου ἰνκα. The rough breathing is lost in the extended syllable, as in δρος, οὔρος, and the like.

20. The plural Οί before E occurs sometimes with aphæresis: οί' μοί for οί ἐμοί; sometimes with crasis: ούμοί, ούπγχάριοι, Soph. Œd. Tyr., 1046, which form contains at once elision (ἐκθλιψις,) and crasis.

21. Besides the article, crasis applies to O in πρό, Ω in ᾧ and ἐγώ, AI in καί, OI in τοί, μοί, and σοί; thus O in πρό before ε: προὔφαινε, προὔργου for πρὸ ἔργου, προὔνοήσω, Arist. Eq., 423; before A: προὔδᾱν, Arist. Av., 559. In many instances ΠΡΟΟ is contracted into ΦΡΟΥ: φρουῶδες, φρουρός, and especially φροίμιον otherwise προοίμιον; ἐγώ before οἶδα and οἶμαι: ἐγῶδα, Arist. Ran., 860, Thesmoph., 449; in ᾧ before A in ᾧγαθέ, ᾧνθραπε, and OI in ᾧζυρά, Arist. Lys., 948, ᾧζυρί, Nub., 655, some admit aphæresis here also; ᾧ'γαθέ, ᾧ'ζυρί, &c.; but the same remarks apply to these as to τοὔνεκα, &c.

22. Crasis of KAI.—AI with A and E exhibits the common forms: καῖλλοι, καῖγαθός, καῖγά, καῖτι ( ^ ^ ), καῖτα, χαῖτερον, καῖμάνθανον, Soph. Œd. Col., 769, for καὶ ἐμάνθανον, καὶντός, Arist. Plut., 1187. Likewise καῖπειτεν, Acharn., 745, as a form of a different dialect.—Before H: καῖ for καὶ ἡ, Arist. Ran., 981, καῖγγουσα, Lysistr., 46, for καὶ ἡ ἔγγουσα, or ἄγγουσα (*Anchusa tinctoria*, *Alkanet*), where the rare occurrence of a double crasis, in καὶ ἡ and in ἡ ἔγγουσα, appears. We cannot here suppose aphæresis, ἡ'γγουσα, because it would be impossible to pronounce ἡ'γγουσα without a vowel.—Before O and OI in καῖ for καὶ ὁ and καὶ οἱ; yet, for distinction, it is better to write καῖ' οἱ, for καὶ οἱ, by elision: καῖ' τυμπανισμός, καῖ' πυκνοὶ Σαβάζιοι, Arist. Lys., 388, καῖ'σα, καῖ'πας, καῖ'στις.—Before OΥ: καῖ', καῖ'χ, καῖ'πω, καῖ'τας, Soph. Œd. Col., 1533, Antig., 232. These forms, however, stand upon the boundary between crasis and elision (κα' οὐ, κα' οὕτως), and are not wholly restricted to the former by the analogy of καῖ'πας, &c.

Obs.—AI makes, in the old comedy, a crasis also in the verbal termination περιέψομαῖσιλοντ', Arist. Ran., 512.

23. Crasis of OI in τοί.—Τοί suffers crasis before ᾶρα and ᾶν: τᾶρα ( ^ ^ ), τᾶν ( ^ ), in both tragedy and comedy, e. g

Δυστάλαινα τᾶρ' ἐγώ, Soph. Œd. Col., 1442,—ἔδωκά τᾶν Ἑλλήσιν, Eur. Iphig. Aul., 965. In prose, especially after μέν, μέν τᾶν, so ἡ τᾶν, ἡ τᾶρα, ἡ τᾶρ'.

*Obs.*—How shall we write μέντᾶν, μέντᾶν, μέντᾶν, or μέν τ' ᾶν?—In the same way, ἡ τᾶρ', ἡτᾶρ', ἡ τ' ᾶρ', ἡτᾶρ', ἡτᾶρ'? Each of these strange forms has its supporters. Matthiæ adheres at last to ἡτᾶρ', and Elmsley, who recently defended the circumflex in τᾶλλα, against Wolf, could not have abandoned it in τᾶρα, &c. No one, however, will think of the circumflex in instances, in which it did not belong to the sounds when open (as in καῖτα from καί εἰτα), who reflects that, for example, from τὸ ἔργον, τὸ ἔπος, never arise τούργον, τούργον, and τούπος. Since, moreover, μέντωι, ἡτωι, are written merely in compliance with custom, without reason, instead of μέν τωι, ἡ τωι, and this mode of writing has its inconvenience, when τῶ coalesces with the following word, it is difficult to perceive wherefore it is retained in crasis, and why the simple orthography μέν τᾶν, ἡ τᾶν, ἡ τᾶρα, should be abandoned.

24. Crasis of OI in MOI and ΣOI.—This prevails with the Comics in μούδοκει, μούχρησεν, μούστίν, Vesp., 34, 159, Plut., 829, Eq., 1006, instead of μοι ἰδόκει, &c., ἀστέον μούγκάμιον, Nub., 1209, σοῦστίν, Acharn., 336,\* for σοι ἰστίν. On the other hand, ὁ κολοιός μ' οὔχεται, Arist. Av., 86, should be written μῶχεται. Together with this form appears also μοι 'στίν, e. g. Eur. Iph. Aul., 817, which is now abandoned, and still more μ' ἰστίν, since this elision cannot, according to the almost universal opinion of scholars, be allowed to stand.

25. *Elision* occurs without offence in the case of the short vowels α, ε, ο (never υ, ι), with limitations. Iota is elided in the prepositions ἀμφί, ἀντί, ἐπί, not περί; in the particle ἔτι, e. g. οὐκ ἔτ' εἰμί, &c.; not in ὅτι, <sup>(R)</sup> ὅθι, ὅ, τι, or τῖ; in all

\* Cf. Greg. Cor., p. 148, Elmsley *ad Eur. Med.*, 56, 801. Even the Schol. *ad Vesp.* judges the form μούδοκει to be correct, perceiving in it καὶ ἔκθληψις καὶ κρᾶσις. Yet Valcken. *ad Eur. Phœniss.*, 171, opposes it. In *Aristoph. versus ap. Athen.*, X, p. 422, ὅρα βαδίζων μοι 'στὶ πρὸς τὸν δισπότην *nemo facile ferat μοι 'στί* (sic). *Eadem est in similibus ratio.*

rbal forms: εἰμί, εἰσί, φημί, φασί, εἵποιμι ἄν, διδόασ' ἐν, Arist. 1., 194, and so in the imperat. ἐξίθ' ἐκ χώρας, Eur. Phoen., 19, δίδιθ', Arist. Eq., 230. Excepted is the long iota of the forms οὐτοσί, ταδί, &c., and iota of the dat. plur., thus not ὕτοις nor χερσ' for χερσί. Whether it may be elided in the 1st sing., 3rd decl., is a question that has been long debated,\* but there are places unsuspected and numerous enough to establish an analogy, e. g. ὑπαντιάζειν παῖδ' ἐμῷ πειράσομαι, Esch. Pers., 850, τὰδ' εἰ τελεῖτέ μοι θανόντ'· ἐπεὶ οὗ μοι, &c., Soph. Œd. Col., 1436,—ἐχρῖον, ἀργῆτ' οἶος, εὐείρου ὅκα, Soph. Trach., 675.

26. Of the diphthongs there are subject to elision AI in κί before AY: κ' αὖθις, Arist. Av., 106 (not καὶ before αὖ), χ' αὐτῇ, ib., 277, which others ascribe to *crasis*: καὐθις, αὐτῇ; before EI, EY, in κ' εἰ, κ' εἰς, which are also written εἰ, κείς, and so also ascribed to *crasis*, which, however, contracts AIE into *ā*. Καὶ before εὔ only in compounds: κ' ὑδαίμονα, Arist. Av., 37. We may add the cases of καὶ before ου (n. 22), as κ' οὐ, κ' οὔπω, χ' οὕτως.—Whether AI was elided in passive terminations, has been disputed since the time of Dawes, who denied it (Misc. Crit., p. 269). The passages in the Tragics are uncertain, e. g. συσσωφρονεῖν

\* This elision is rejected by Wakefield *Diatr.*, p. 31. On the other hand Porson *ad Eur. Orest.*, 584, “*non libenter vocalem hujus dativi vidunt Attici.*” See also Hermann *ad Hec.*, 906. The elision was rejected next by Lobeck *ad Soph. Aj.*, 801, and Elmsley *ad Eur. Ierac.*, 693, also by Dobree *ad Arist. Plut.*, 689, although the last does not express himself distinctly. Monk *ad Eur. Hipp.*, 220, restricts it to a few instances, *sexies si bene recordatus sum in omnibus tragicis.*” After him Elmsley also modified his opinion *ad Soph. Œd. Col.*, 1435, and allows its use *ad percellendos auditorum animos*,—which sounds strangely enough. Hermann *Elemen. doctr. metr.*, p. 55, alters his opinion so far as to prefer synizesis in place of this elision, e. g. in the Eschylean ὑπαντιάζειν παῖδ' ἐμῷ πειράσομαι, of which, however, the Grammarians make mention in Homer, but not in the Attics. Schäfer *ad Soph. Œd. Col.*, 1435, and Matthiæ *ad Eur. Alc.*, 1128, have declared for elision, and it will probably, for the future, remain unopposed.



σοι βούλομ' ἀλλ' οὐ συνοσιῶν, where Plutarch gives συσσεφροῖν γὰρ, οὐχὶ συνοσιῶν, ἔφην, Opp. Morr., T. II, p. 64, C, ξύνοικας ἴσομ' ἀλλὰ τῆδε (others ἴσομαι ἀλλὰ), Soph. Electr., 818, where Dawes reads ἴσομαι ξύνοικος. They are more certain in the comic poet, although the editors seek in many ways to oppose the elision: δέομ' οὐδὲ, Arist. Vesp., 1417, τηροῦμ' ὑπὸ τῶνδε, ib., 318. The elision of the infin. aor., e. g. πολάσ' ἔξιστι, Nub., υ, 7, is supported by Wolf,—Brunck writes πολάσαι ἔξιστι, which, as we shall see, is an inadmissible form of aphæresis,—Reisig, πολάσαι ἔξιστι, by which, except for the eye, nothing is gained, while in the pronunciation the synalœphe avoided in the orthography is made necessary, and it would have to be spoken as πολασᾶξιστι,—of which hereafter. Further, certain are the following readings: πρὸ τὴν ἐμὴν καλεῖσθ', ἀπαγξαίμην τρέχων, Nub., 778, ὥστε μ' ἀπάγχισθ', ὅταν, κ. τ. λ., ib., 984, οἰκεῖσθ' ἄν, Eq., 1180, χρη παρεῖν' εἰς τὴν Πνύκα, ib., 758. In ἀπολοῦντ' ἄρ, Nub., 1183, the Ravenna ms. has ἀπολοῦσ'.—Besides AI, OI of the diphthongs suffers elision in οἶμοι before ω, e. g. οἶμ' ὡς, Arist. Eq., 1003, &c.

27. Allied to crasis, and even invading its province, is aphæresis, where the long vowel or diphthong, with which a word ends, takes away (ἀφαιρεῖται,) the short vowel α, ε, ο, with which the next word begins, without itself suffering any alteration. So A after H and Ω; e. g. τύχη' γαθῇ, Arist. Av., 438, Dindorf., τῇ' ρετῇ, Eur. Troad., 1002, Matth. (it might be τᾶρετῇ), μὴ' μαθεῖς, ib., 974 (for μὴ' ἀμαθεῖς); after ᾠ: ᾠ' ἵδρις, ᾠ' γαθῇ, &c. "Ωρα' στίλ, Arist. Av., 644, Διατίθεμαι' γά, Av., 447,—δὴ' πί, Eq., 413, ὅτι' πιάρεως, ib., 430, ὅτε δὴ' γκων, ib., 637, εἰ μὴ' κφύγης, ib., 707, ἦ' γά, ib., 1168, τῇ' λεφαντίνῃ, ib., 1174; and before ευ: ἦ' υγίεια, ἦ' υλάβεια, and the like,—ἐγώ' μαυτᾶ, ib., 113, κα' γὰ' ἵ, ib., 422, κα' γὰ' φράσω, ib., 652, θρέψω' γὰ, ib., 806,—δήπου' γένισθε, ib., 907, σοῦ' κλέγων, ib., 915, ποῦ' στίλ, ib., 1327.—Τοῦ' μφαλοῦ, Arist. Nub., 977, τοῦ' λυμπίου, Av., 130, τοῦ' βειλοῦ, &c. Frequently two instances follow close on one another, e. g. οὐκ ἀξιῶ' γὰ' μαυτὸν,—ισχύειν μέγα, Eq., 182, τὰ' φθαλμῶ' κκοπῆς, Av., 322; or aphæresis and elision: τρέχω' π' ἀφύας, ib., 77, ποῦ' σθ' ὁ, ib., 353. Generally

Speaking, aphaeresis is rare in tragedy, frequent in comedy, which therein imitates the slurring of words, and tendency to abbreviation, observable in common life.

*Obs. 1.*—Thus it seems that aphaeresis arises from the pressure of a long and full sound upon a short one, by which the words are blended together, and the short sounds are lost in pronunciation. It follows, that aphaeresis can take place only where the former of two sounds is long; thus, not ἴδοξα ἑμαυτῷ but ἴδοξ' ἑμαυτῷ, not ταῦτα μοί but ταῦτά μοι or ταῦτ' ἐμοί, and the like. Moreover, it appears that it does not differ in nature from crasis. In crasis also sounds are overpowered by pressure, and often those which stand second, as in ἀγώ for ἄ ἐγώ, τοῦμόν for τὸ ἐμόν, only that here the remaining sound, being weak of itself, is lengthened or altered, whereas, in aphaeresis, the preceding vowel, being long, remains unchanged: τρέχω ἔγω, μή μοί, &c. However, this unchangeableness is merely for the eye, and it is manifest that, by the coalition of the syllables, ω and η acquire, in point of strength or extension, as much as the short vowel in crasis, although their nature prevents them from passing into another sound. But, if crasis and aphaeresis are essentially one, it follows that βούλομαι ἔγω, διατίθεμαι ἔγω, and the like, are in reality false forms, since the compression of the open sounds necessarily produces βουλομαιῶ, i. e. βουλομαιῶ, &c., although no one will introduce such novelties into orthography. This form is quite certain in the following: A in ἀπό: περιέφομαι ἐπιλθόντ', Arist. Ran., 512, ἐναυτιζομαιῶ πλάκουντος, ἀλκιάνωτος, Plat. Com. in Athen., XIV, p. 644, A.\*

It follows, further, from the similar nature of crasis and

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\* Gaisford *ad Hephæst.*, p. 222, Porson *Addenda ad Plut.*, p. 99, both of whom seem still to be thinking of elision, at least both write περιέφομαι ἄπιλθόντ', ἐναυτιζομαιῶ ἀπλάκουντος, without recollecting that *elision* could not produce the remaining syllable.<sup>(R)</sup>—Perhaps it would be most advisable to write περιέφομαι ἐπιλθόντ', ἐναυτιζομαιῶ πλάκουντος, since περιέφομαιῶ ἐπιλθόντ', ἐναυτιζομαιῶ πλάκουντος, though required by absolute correctness, would scarcely find admission.

aphæresis, that, where the latter occurs, there should properly be always a junction of the words: δῆγώ as well as παῖγώ, μακρόγῃ, τῶφθαλμῷ, and even ἀξιῶγῶμαυρόν, τῶφθαλμῶνκοπῆς, &c. But in order to destroy this kind of junction, however agreeable to the ancient orthography (e.g. to that of the inscriptions on stone), yet appearing strange to us, who are accustomed to the division of words, and to assist perspicuity, the separation of the words, as in ἀξιῶ γῶμαυρόν, was introduced, by which also the several parts of the dissolved synalæphe recover their accents. Where, however, perspicuity does not oppose, and the forms do not appear unusual, the writing by crasis should be universally adopted; and it were to be wished, that the differences in ὤναξ and ὦ 'ναξ, ὤγαθ' and ὦ 'γαθ', ὠνδρες and ὦ 'νδρες, ἡγίνα and ἡ 'υγίνα, and the like, which yet prevail, and are even found in the same editions, might at last disappear.

*Obs. 2.*—In order to remove the abjection of the augment from the Tragicæ, Brunck admitted aphæresis also at the beginning of the verse, and even when the foregoing line ended with a short vowel: ἀμφὶ δὲ | 'κυκλοῦντο, *Æsch. Pers.*, 375, ἐφίητο | 'πύπησε μὲν Ζεὺς, *Soph. Œd. Col.*, 1605. Seidler remarked that abjections of this sort took place chiefly in the narrations of messengers (ῥήσας ἀγγελικαί), and were, therefore, to be treated as a peculiarity of those passages (a relic of Epicism in the narrative, i. e. the *Epic* parts of tragedy); Reisig, that these abjections were found in *weighty* words. The question is not yet decided. Elmsley, *ad Œd. Col.*, *ut supra*, supposes corruption in the passages that really reject the augment. Hermann in the preface to *Eur. Bacchæ* seeks to define closely the cases of possible abjection, without entirely satisfying himself, and perhaps (unless we follow Elmsley's strange conceit as to the elision of *ι* in the dative, and suppose that this abjection also was allowed *ad percellendos auditorum animos*), we shall at last agree in the conclusion, that this, like the said elision of the *ι* of the dative, was a peculiarity of Attic tragedy, which naturally occurred most frequently in the narrative parts, because in these discourse is principally occupied with past events.

**Obs. 3.**—Prose also has traces of *aphæresis*: *μᾶλλον ἡμῶν . . . ἢ 'καίνῃ*, Demosth. Bekker, p. 46 (Orat. Attic, T. IV), and there Bekker "*'καίνῃ* S. (Paris. Reg., 2934,) *quæ est perpetua hujus pronomini in bonis libris vel elisio vel crasis: ceteri in καίνῃ.*"

**28.** *Syncope* befalls *ἀνά* in compounds; e. g. *ἀντολή*, *ἀντίλλαν*, *ἀρπνίαν*, *ἡνσχόμην*, Soph. Antig., 467.

**29.** *Tmesis* is not uncommon in lyric passages, very rare in tragic senarians; e. g. *ἔκ τοι πέπληγμαι*, Eur. Hip., 934, — *ἐν δὲ κλήσατε Δύρας*, Alc., 548, — *κατά σε χάσομεν τοῖς λίθοις*, Arist. Achar., 294, *ἀνά τοί με πείθεις*, Vesp., 781.

**30.** *Epic* forms, as well as *Doric*, are found chiefly in lyric passages; in anapaestic verses, however, the *Doric* forms occur only in proportion as they rise to lyric grandeur of thought or expression. In the verses of the dialogue they are confined to a few examples; thus,

**a.** *Epic*:<sup>(R)</sup> *ξῖνος*, *γούνατα*, *κοῦρος* (but not *Διόσκουροι*, always *Διόσκοροι*, comp. Phryn., p. 235), *δουρή*, *οὔνομα*, *μοῦνος*, for *ξένος*, *ὄνομα*, &c., as the verse may require; in like manner *κεῖνος* for *ἐκεῖνος*, *εὐλίσσων*; *εἰναλίαν* only in choral parts. Thus too *πόλιος*, *ἱερά*, *βίη*, and, from the old Atticism, agreeing in this respect with the *Epic* language, *Θήξῃσιν*, *Ἀθήνησιν*, which remained also in prose with some similar forms, *πόρπησιν*, *ἀτιμῆσιν*, &c. Further, *σέθεν* for *σοῦ*, *νίν* for *ἐ*, *ὄ* for *ὅς*, not only in the lyric but also sometimes in the iambic parts (*Monk ad Eur. Hip.*, 527),<sup>(R)</sup> and the placing of prepositions after their case: *τούτων περί*, *ὅπλων μέτα*, &c.

**b.** *Doric*: *Ἀθάνα*, *Δαριάτης*, *δαρός*, *ἑκατι*, *δαῖπος* for *δαῖπος*, *ἱππονόμας*, *κυναγός*, *λοχαγός*, *ξυναγός*, *ὀπαδός*, *ὄνασιν*, Soph. Aj., 391, *ποδαγός*. Valcknaer restricts *μάτης*, *ματρός*, to the choruses, and banishes *Ἑλλάνων*, *δύστανε*, *τλάμων*, &c.—*φαιννός*, *δεννάζειν*, not *κλειννάς*.\*

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\* Valck. *ad Phœniss.*, 84, Pors., 82. Positive rules on this subject cannot well be given. Many *Doric* forms had passed even into the language of ordinary life, as, e. g. *Ζεὺς Ἑλλάνωος*, the voc. *Δάματις* as an exclamation of astonishment. In the use of these forms sometimes custom prevailed, sometimes a feeling of the suitable; we cannot,

31. *Declension.* In the 3rd decl. the gen. sing. of nouns in *ις* and *υς* is made not in *ος* but *ως*: πόλις, πόλεως; πήχυν, πήχews; and in the dual, *ων*: πόλεων, πήχεων. Those in *αι* have the same gen.: βασιλεύς, βασιλέως; it may be contracted after a vowel: Πειραι-έως, Πειραιῶς. *Comp.* § LVII, 4.—The accus. sing. *ια* is found open, and generally long: Ὁσία, Ὁσίᾱ, Θεσία, βασιλέᾱ, but also contracted into *η*: Τυδεία, Τυδῆ, βασιλέα, βασιλῆ, and after a vowel into *α*: εὐφύα, εὐφυᾶ, Πειραιά, Πειραιᾶ. The acc. *έας* always open: ἱππέας, νομέας, except after a vowel: εὐφυ-έας, εὐφυᾶς; ἀγυιεύς, ἀγυιέας, ἀγυιᾶς.—The *EEΣ* in the plural is, in old Attic, contracted into *ΗΣ*: ἱππείες, ἱππῆς, ἀμφορέες, Πλαταιῆς, Μεγαρέες, although the mss. vary in this particular.

32. *Numerals.* Οὐδείς, μηδείς, are separated for the sake of emphasis: οὐδὲ εἷς, οὐδὲ ἓν (*not one*); in the later Attic, after Demosthenes, this *δ* is aspirated: οὐθείς, οὐθέν.

33. The Attic forms of δύο are: nom. Δύο (*not δύο*),—gen. δυοῖν and δυεῖν,—dat. δυοῖν, not δυσί, and, according to Phrynicius, not δυεῖν,—acc. δύο, not δύο.

34. *Pronouns.* Νίν (in Epic μίν) and σφέ are used by the Attic poets, in the acc., for αὐτόν, αὐτήν, αὐτό, αὐτούς, αὐτάς, αὐτά.

35. *Enclisis* sometimes changes, with the Attics, ἡμῶν and ὑμῶν into ἡμιν and ὑμιν, whence Sophocles *often* makes the last syllable short, Euripides *seldom*—according to Brunck, *never*—according to Matthiæ.†

however, always trace them to one cause or the other, but must often trust to tradition alone. Even by *Ariphrades*, as we learn from Aristotle's *Poetics*, cap. 22, it was objected to the Tragic poets, that they made use of forms which were not current in the common speech (ἐν τῇ διαλέκτῳ) of Athens; and *Athenæus* says of *Æschylus* (B. 9, p. 402, C.) διατρέψας ἐν Σικελίᾳ πολλαῖς κίχρηται φωναῖς Σικελικαῖς.

† Brunck *ad Eur. Phœniss.*, 777, Matthiæ, *ib.*, p. 766.—“Ἡμιν, ἡμιν, an ἡμίν exares nihil admodum refert,” Hemsterb. *ad Arist. Plut.*, 286,—but by enclisis the tone is properly drawn back, and the words are placed in the same rank with ἄμμιν and ὕμμιν, whence we should write ἡμιν and ὕμιν or ἡμιν and ὕμιν, according to the quantity of the last syllable.

5. The *enclitic* forms of ἔγώ, namely μού, μοί, and μέ, with *enclisis* even after prepositions: ὑπέρ μου, Æsch. i., 101, ἀμφί μοι, Chæph., 220, πρὸς με, Soph. Aj., 283, &c., on the contrary, πρὸς ἐμὴ, to *me*. Comp. Eur. Bacch., Electra, 347, εἰς μ', Arist. Eq., 294.

6. *Verbs.—Augment.* It is dropped by the tragic poets only in lyric passages (besides the forms of ἀναλόω, ἀνᾱ-ἀνᾱλωκα, ἀνᾱλωμαι<sup>(H)</sup>), but, as was observed at n. 27, 2, also in the iambics. The new Attics have a double accent in the forms of διακονία, δεδιήκονηκεν, &c.

7. *Tenses.* The aor. of verbs in ΑΙΝΩ has η and α: εἶπαι but εὐφραῖναι, πτεῖναι, &c.,—those with α evidently account of the P. In the fut. the mutes have σομαι and μ, e.g. φεύξομαι and φευξοῦμαι. The shortened form εἶπαι 1st aor. pass. θεν for θησαν is, with the Tragics, very common to other writers unknown. In the imperat. aor. they use εἰπὲ (besides ἔλθέ, εὐρέ, εἰπέ, which three the common dialect has preserved with this tone) likewise ἰδέ, λαβέ.

8. *Conjugation.* The second person in εαι of the pass. is the subject of dispute as to its termination. Commonly εαι, by the Attics also, was contracted into η: λείπομαι, λείπη, &c., contrary to the opinion of the old Grammarians that ει is the proper form in this case, which Dawes supported. Brunck, following this authority, printed the fut. pass. with the termination φανει for φανῆ, &c. Porson added also the termination ει in the present,\* and after his time, the forms in η were, for a while, abandoned by all. Recently, however, a leaning to the former usage has appeared again. Certainly the forms in ει were acknowledged as Attic, especially by Aristophanes, and the

\**Træf. ad Eur. Hec., p. v*, on the following false ground: "*Analogia postulat, ut vocalis corripitur in indicativo, producatur in sub-*ο, τύπτωμαι, τύπτει, τύπνται, τύπνται, τύπνται, τύπνται, τύπνται." He did not remember, while writing this, that τύπτει is contracted out of τύπνται. Reminded, he acknowledges the contraction in his supplement, but maintains, that *for the sake of distinction* the double form should be retained, as if, in determining the analogy, this could be esteemed a sufficient reason.

Schol. *ad Plut.*, 40, remarks expressly that these with  $\eta$  belong to the subjunctive. On the other hand Chceroboscus<sup>†</sup> informs us that the Tragicæ never used  $\alpha$  for  $\eta$  in these terminations, but adhered to the common usage. This remark supports the use of  $\eta$  at least in the Tragicæ, who seem to have adopted it, as the more *full* of the two, from the *Epic* dialect, while comedy, in this respect also, follows closely the *Attic* rule. The common dialect has left the short form only in the three words βούλει, οἶμι, ὄψιμι.

40. *The termination of the pluperf. act. 3rd pers. sing.* is in old Attic, as in Epic,  $\epsilon\upsilon$ : ἦδεν, ἐπεπόνθην. The new Attics have 1st and 3d pers.  $\epsilon\alpha$ ,  $\epsilon\epsilon$ , contracted into  $\eta$ : ἐπείρη, ἐπεποίθη, &c.<sup>(14)</sup>

41. *Contraction.* Several words follow the Doric method: ζῆν, πυνῆν, διψῆν, and χρῆται, χρῆσθαι. Verbs in  $\epsilon\omega$  have 3rd pers. opt.  $\omicron\eta$  and  $\omicron\iota$ : δοκοῖης and δοκοῖ. Contraction is prescribed in  $\rho\epsilon\iota$ ,  $\zeta\epsilon\iota$ ,  $\pi\lambda\epsilon\iota$ ,  $\epsilon\delta\epsilon\iota\tau\omicron$ ,  $\epsilon\pi\lambda\epsilon\iota\tau\omicron$ ,  $\epsilon\rho\epsilon\iota\tau\omicron$ ; on the other hand  $\delta\iota\delta\omicron\alpha\sigma\iota$ , since  $\delta\iota\delta\omicron\upsilon\sigma\iota$  comes from  $\delta\epsilon\iota\nu$  ( $\delta\iota\delta\epsilon\iota\nu$ ). In like manner  $\lambda\omicron\upsilon\sigma\theta\alpha\iota$ ,  $\lambda\omicron\upsilon\mu\alpha\iota$ ,  $\lambda\omicron\upsilon\tau\alpha\iota$ ,  $\epsilon\lambda\omicron\upsilon\mu\eta\nu$ ,  $\epsilon\lambda\omicron\upsilon\tau\omicron$ , &c., not  $\lambda\epsilon\iota\sigma\theta\alpha\iota$ ,  $\lambda\omicron\upsilon\omicron\mu\alpha\iota$ , &c.

42. *Irregular verbs.* In the imperf. of  $\epsilon\iota\mu\iota$  the primitive form  $\epsilon\alpha$  is in the 1st pers. Attic likewise contracted into  $\epsilon$ . It stands often in Aristophanes; once in Plato; in the  $\delta\alpha\eta$   $\eta\tau\eta\nu$  for  $\eta\sigma\tau\eta\nu$  is found in Eur. Hip., 389; the 3rd pers.  $\pi\lambda\eta\eta$  for  $\eta\sigma\alpha\nu$  perhaps Soph. Trach., 517; the imperat. has also once  $\eta\tau\omega$  for  $\epsilon\sigma\tau\omega$  in Plato.

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† In Bekker's *Anecdota* III, p. 1290,  $\epsilon\kappa\upsilon\iota$   $\omicron\iota$  τραγικοὶ τοῦτο οὐ ποιεῖν ἀλλ' ἀκολουθοῦσι τοῖς κοινοῖς.

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**REMARKS.**





## R E M A R K S .

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P. 1. THUS the expression of thought or desire, by the use of pictures, gestures, symbolical flowers, &c., may be included under the most general notion of speech.—To the term *articulate* it will be observed, that the author attaches a closer sense than that which is commonly assigned to it; but so in Payne Knight's *Analytical Essay on the Greek Alphabet*, p. 3, sec. 1: "*An articulate sound is properly that which begins from, or ends in, a suppression or obstruction of respiration, by the compression of some of the organs of the mouth.*"

P. 2, note. According to Dion. Halicar., in the passage alluded to, the *semivowels* are so called because *μετὰ μὲν τῶν φωνήεντων κρείττον ἐκφέρεται, καὶ ἑαυτὰ δὲ χεῖρόν τι καὶ οὐκ αὐτοτελῶς*, "they can be more clearly pronounced in connection with the vowels, more indistinctly and incompletely by themselves." Aristotle, *περὶ Πρωτοκλήσεως*, cap. xx, p. 51, ed. Herm., says on the same subject, *ἡμίφωνον δὲ τὸ μετὰ προσβολῆς ἔχον φωνὴν ἀκουστήν*: "the semivowel is that which has a distinct sound with *percussion*;" i. e. the appulse of the tongue against the palate or teeth, or of the lips against each other. The latter definition agrees in spirit with that of Payne Knight, in his *Analytical Essay*, who makes it the criterion of a semivowel that it "*expresses tone as much as articulation.*" Dionysius defines the *mutæ* to be such, *ὅσα οὔτε τὰς τελείας, οὔτε τὰς ἡμιτελείας φωνὰς ἔχει καὶ ἑαυτὰ, μεθ' ἑτέρων δὲ ἐκφωνῶνται*, "as have neither perfect nor imperfect sound by themselves, but are pronounced with the aid of other sounds:" and, to the same purpose, Aristotle remarks, *ἄφωνον δὲ τὸ μετὰ προσβολῆς καὶ αὐτὸ μὲν οὐδεμίαν ἔχον φωνήν, μετὰ δὲ τῶν ἔχόντων τινὰ φωνὴν γιγνόμενον ἀκουστήν*: "the mute is that which, with percussion, has yet no sound by itself, but joined with one of those letters that have some sound, becomes audible."

Four of the semivowels, viz. λ, μ, ν, ρ, were called *liquids* (ὑγρά, *liquida*), from the ease with which they join themselves to, *flow into*, other sounds. Some grammarians class with the semivowels ζ, ξ, and ψ, and even θ, φ, χ, which last Matthiæ supposes to be the φωνήεντα μὲν οὐ, οὐ μέντοι γε ἀφθόγγα of Plato (in the *Cratylus*, Vol. IV, p. 293, ed. Bek.).

P. 3. The principle here touched upon is true, in every language within certain limits; but in every language these limits are exceedingly narrow. Strictly speaking, sound can *imitate* nothing but sound, although by the aid of fancy, we may sometimes trace a resemblance between the sound of words and *motion, roughness, smoothness*, and other accidental qualities of matter. But to make the imitative principle a general law of speech is a mistake as absurd as any part of those theories, in which language is treated as entirely an invention of mankind. For a ludicrous exhibition of the errors arising from this mistake, the scholar may consult a long line of speculative works, down from the *Cratylus* of Plato to the *Teut.* of Heinsius, or Herder's *Treatise on the Origin of Speech*.

P. 5. That is, the *essential* parts of speech are really two, the *verb* and the *noun* (under which both the *substantive* and the *name of person* are included). All other parts of speech, "*more or less conventional language*," to whatever extent grammarians may multiply their divisions may be resolved into these elements. On this subject it is curious to trace, in the second chapter of Dion. Halicar., *περὶ συνθέσεως*, the progress of error, from the time of Aristotle and Theodectes, through the school of the Stoics, to the age of Dionysius himself. The same species of error continued to infest the works of modern philologists, until Hornæ called them back to the principles of truth and nature. The recent edition of the *Diversions of Purley* by Mr. Richard Taylor (London, 1841) has placed this immortal work within the reach of all readers.

P. 8. This derivation of Πηλασγοί from πέλαγος is by no means universally received. The derivation from πηλαγροί, *storks*—applied as a familiar term to a *migratory* race—is open to still stronger objection. The real roots of the appellation probably lay in the old Pelasgic tongue itself, the source of a large portion of both the Greek and Latin languages. This tongue had certainly an affinity with the Celtic; and, in some respects of Celtic, according to Gebelin, in his *Monde Primitif*, *Pe* signifieth *high*, and *Lasg*, *a chain of mountains*, so that Πηλασγοί would mean *inhabitants of a region intersected by chains of mountains*, a meaning in perfect agreement with the geographical position of the Pelasgians.

P. 13. This assertion, that of the Æolic peculiarities "Pindar retains only those which were common to the Dorians also," is not strictly correct. See Böckh de *Metris Pind.*, Lib. III, cap. xviii, the last edition of Hermann's observations in his *Opuscula*, Vol. I, pp. 254, 261, and Thiersch himself below in the Appendix, p. xv.—On the dialect of Pindar, generally considered, see, below, the remark on p. 19.

P. 15. And hence the most recent editors of *Æschylus*, Wollauer and Scholfield, have most wisely retained many Epic and Ionic forms in the text of this poet, which even Porson and Elmsley, as well as other scholars, in their extreme devotion to Atticism, wished to alter.—In *Sophocles* and *Euripides* also, Epic and Ionic forms appear, but not to such an extent as in *Æschylus*. See my *Rules and Exercises in Homeric Attic Greek*, &c., p. 286.

P. 16. The *Ionicism* of *Solon* may, perhaps, better be accounted for the fact, that in his time the Attic and Ionic dialects bore a strong resemblance to each other. See *Bentley's Dissert. upon the Epistles of Æschylus*, and the *Appendix* to this Grammar, p. xix.

P. 19. The expressions of ancient writers concerning the dialect of *Pindar* are various, and for the most part inaccurate. Thus *Pausanias*, in the *Boeotica*, cap. xxii, in assigning the causes of *Corinna's* victory over the poet, says, φαίνεται δέ μοι νικῆσαι τῆς διαλέκτου τε αἴτια, ὅτι ἦδεν οὐ τῇ πενήθει Δωρίδι, ὥσπερ ὁ Πίνδαρος, ἀλλὰ ἐπὶ αὐτῇ ἑμαλλεν Ἀχαιῶν, κ.τ.λ., “but it appears to me that she vanquished him by reason of the dialect which she employed, because her verses were not composed in the Doric dialect, but those of *Pindar*, but in that dialect which *Æolians* would understand,”

&c. In like manner *Suidas* says ἔγραψε Δωρίδι διάλεκτῳ, but *Eustathius* upon *Od.*, λ, p. 1702, l. 3, more correctly remarks, ὡς δὲ οἱ Δωρεῖς ἔχαιρον καὶ Ἀιολίζοντες, δηλοῖ Πίνδαρος, ἀναμιῖξ αὐτῷ ποιῶν, ἦτοι Δωρικῶς γράφειν καὶ Ἀιολικῶς,—of which the best interpretation may be given in the words of *Hermann* (*de Dial. Pind.*, obs.) “Est enim Pindari dialectus *Epica*, sed colorem habens *Dorica*, interdum etiam *Æolica* lingua.” *Böckh* (*de Metris Pind.*, Lib. III, c. xviii,) lays down the following rules with reference to the different kinds of rhythm and melody (*Doric*, *Æolic*, *Lydian*,) in which the Odes of *Pindar* are composed: “Doricorum Pindari canticorum dictio communis fere lyrici carminis est: *Æolica* vero, quo major existat tumor, major poesis audacia et licentia modis numericque apta, reconditas recipit vocabulorum formas *Doricas* *Æolicasque*, ita tamen ut pro soni metricque ratione aut alia ex causa quacunque vulgares etiam formæ, vel in eodem cum reconditiore carmine poni queant; *Lydia*, ut media numero sunt inter *Dorica* et *Æolica*, ita dialectum quoque mediam quodammodo retinent, hæc est vulgarem *Doricorum*, assumptis tamen passim sed rarius iis formis, quæ *Æolicis* tribuebantur.”

By his own opinion, above given, *Hermann* explains the assertion of certain old grammarians, that “*Pindar* used the common dialect,”—which

has been so signally misinterpreted by Sturzium (*Introd. in Græcas Dialectos*, p. xxxiv); the original words, however, of Grægorius Corinthius at least, hardly evince him to have understood the right doctrine, as laid down by Hermann: κοινή δὲ, ἥ πάντες χρῶμεθα καὶ ἥ ἐχρήσατο Πίνδαρος, ἣν ἡ ἑτέρα τῶν ὀσσεῶνα, “the common dialect, which we all make use of, and which Pindar used, to wit, that dialect which is made up of the other four.”

It is strange that Thiersch, who, in his Appendix, pp. xv, xvi, agrees with Hermann that Pindar’s dialect is “*Epic*, variously blended with old Doric and Æolic forms,” and who, above, p. xiii, speaks the same language, should here confound Pindar with the Æolic writers.

P. 21. The true composition of the Greek Z (*sd* not *ds*), as here given, is proved not only by the Æolic and Doric usage, to which Payne Knight is reluctant to yield (*Analyt. Essay*, p. 32), but likewise by such forms as Ἀθήναζε, ἱεράζε, δύραζε (Ἀθήναςδε, ἱεράσδε, δύραςδε); ἴζμαι for ἴδομαι (as ἴσπομαι for ἴππομαι, ἴσχω for ἴχω, ἐνίσπω for ἐνίπω); and the testimony of ancient grammarians. It is probable that the ancient pronunciation of Z corresponded to these elements; although in later times its sound was so much softened that the Greeks are said to have prefixed it instead of Σ to the letters β and μ, as in ζῆσύναι, ζυῖον (see Hemsterhus. *ad Lucian.*, T. I, p. 94).

The precise date of the introduction of Z into Greece cannot be fixed. It appears on a very ancient votive helmet dedicated to Olympic Jove, which was found in the river Alpheus, and is certainly anterior to the other double consonants.

P. 22. The semicircular form of sigma, C, does not appear on any marble prior to the time of Euclid, B.C. 403, nor (as Mr. Rose believes) on any coin more ancient than B.C. 300. Æschrion, a Greek poet quoted by Tzetzes, and described very loosely as *vetustus scriptor* by Ruhnkens in his notes on Longinus, alludes to this form in the line: Μήνη τὸ καλὸν οὐρανὸν νῖον Σήμα. If this be Æschrion the Samian, twice cited by Athenæus (L. VII, p. 296, and L. VIII, p. 335), the date of that poet will agree with the negative testimony of the marbles as to the date of the C. For, in his choliambics, quoted by Athenæus, in L. VIII, he mentions the Athenian sophist, Polycratea, who, according to Pausanias L. VI, 17, was contemporary with Jason of Pheræ, slain B.C. 370. The date of the other Æschrion, of Mitylene, will equally agree with the conclusion to be drawn from the marbles; for he was the friend of Aristotle, and accompanied Alexander on his Asiatic expedition, B.C. 334.—C, as an ancient shape of Gamma, is found on many coins of gree

antiquity, on a vase discovered in the neighbourhood of Corinth (*Vas Dodwellianum*), and in the oldest Latin alphabets.

The *Epsilon* is supposed by many to have been so named (*smooth E*,) in order to distinguish it from H, *originally the mark of the aspirate*, and expressed, as a vowel, likewise by E. But this name, first used by Zosimus (4, 13), seems rather to signify *single* or *short E*, in opposition to H, as the *double* or *long E*. The more ancient Greeks gave to epsilon the name of *η*, see Plato in the *Cratylus*, Vol. IV, pp. 297, 320, ed. Bekker, Lond., 1826. The passage in Athenæus (L. X, p. 453), from which Schneider (*Griechisch—Deutsches Wörterbuch*, Vol. I, p. 392,) concludes that it was called also *ε*, is properly corrected in Schweighäuser's edition.

Matthiæ, in the second German edition of his Grammar (Leipsic, 1825), supposes the names *omicron* and *omega* (*little* and *large O*) to have been given because these letters were first distinguished in writing by their different size, *ο* *Ω*, before the two cross lines were added to the omega, *Ω*. This supposition seems to be supported by some of the ancient monuments (see Mazochi *ad tab. Heracl.*, p. 124); but the names may perhaps rather have been intended to mark the difference of quantity (*short* and *long O*). The ancient Greeks called omicron *οῦ*, and omega simply *ω*, not *ω μέγα*. See Plato in the *Cratylus*, p. 299 (§ XCII): the passage in p. 313 (§ CVII), where *ο μικρόν* and *ω μέγα* once stood, has been rectified by Heindorf.—The true origin of the name *upsilon* is given in the text, p. 24, § 5.

P. 22, § 2. The use of *ς* in compound words was introduced by Wolf (*Præf. ad Odys.*, α, 1794, p. viii), after the precedent of Henry Stephens: e. g. *εἰςφίρω*, *δυςμενής*, *προσῆκον*. But the objections to this mode of writing are manifold. It has no authority of ancient writers, grammarians, or manuscripts, in its favour: it causes a difficulty in the case of those compounds, in which *Σ* appears to be inserted merely for the sake of sound, such as *Διόδωρος*, *σακίσπαλος*, *ἀμφισβητῶ*: and it contravenes the spirit of the ancients. For the ancients, more prone to associate different ideas in obedience to the laws of feeling, than to distinguish them by the act of the understanding, threw together those parts of expression which we are accustomed to keep separate,—a tendency which displays itself in the constant use of *attraction*, the complication of words in a sentence, the division of syllables, and the alteration of final consonants, by which different words are blended into one, as *πολλογον* for *τὸν λόγον*, &c. Hence it is probable that, even had they known, or observed in writing, the

difference between  $\epsilon$  and  $\epsilon$ , the Greeks would rather have written  $\epsilon\iota\sigma\alpha\iota$ ,  $\epsilon\pi\sigma\sigma\epsilon\iota\sigma\iota$ , &c., than  $\epsilon\iota\sigma\alpha\iota$ ,  $\epsilon\pi\sigma\sigma\epsilon\iota\sigma\iota$ , and the like. For these reasons Matthiæ in the second edition of his Grammar, has preferred the use of  $\epsilon$  in the middle of compound as well as of other words.

P. 23, note \*. This reason for the epithet  $\epsilon\lambda\lambda\eta\gamma\iota\kappa\acute{\alpha}$ , as applied to the Grecian letters, will not receive the universal assent of scholars. The disputes, not only upon the origin of alphabetic characters, but likewise on the minor question of their introduction into Greece, are interminable. In the opinion of many, the old Pelagic inhabitants of that country were in possession of an alphabet before the arrival of Cadmus. Mr. Papez Knight's reason for believing so is, "that the first piratical settlers, who brought letters from Greece into Italy, brought an alphabet much less perfect, and therefore probably more ancient, than the Cadmean. That of the Etruscan tablet contains only twelve single letters, unless the Van is to be reckoned distinct from the U, with which Gori joins it, as being the aspirated U. These are probably the original Pelagian letters, at first brought into Italy; for, without admitting the conjecture of Gori, that this inscription was engraved two generations before the Trojan war, we may safely allow it to be more ancient than any other written monument now extant." (*Analytical Essay on the Greek Alphabet*, p. 120.)

The other recent and most accessible authorities, whom it may be amusing to consult, are Jamieson's *Hermes Sythicus*, p. 60; Murray's *History of the European Languages*, Vol. II, p. 392; Anthon's edition of Lemprière's *Classical Dictionary*, article *Pelasgi*; Larcher's *Notes on Herod.*, L. V, 58, &c.

Since, however, the Greek alphabet, as known to us, agrees so nearly in the names, the order, and the eldest shapes of its letters (see the *Table of Alphabets* by Ogerius in *Steph. Thea.*, Vol. I, p. 118, ed. Valpy,) with the Phœnician, as to be manifestly one and the same, what became of the primitive Pelagic characters, if such ever really existed? Either the Phœnician letters were so superior in point of excellence that they supplanted the old Pelagic,—a very probable conjecture with regard to an age in which writing was so little practised,—or the alphabet of Cadmus and that of the Pelasgi were originally identical; in which case, how could the tradition, that the Phœnicians first introduced letters into Greece, arise, or be admitted as true by Grecian authors?

Some German scholars attempt to explain the tradition respecting Cadmus by supposing that he merely introduced into Greece more suitable and convenient materials for writing, and especially the use of the

upon the leaf, whence γράμματα Φοινίκια, letters traced upon the palm-leaf, not “Phœnician letters,”—a solution of the difficulty which is too ludicrous to merit confutation.

It seems, on the whole, most reasonable to adhere to the opinion of the earliest writers on this subject, which will be found to support that of the author of this Grammar. The ancient authorities cited by those who believe in a Pelagic alphabet are generally Diodorus Siculus, L. V, 57, 74, Pausanias, L. I, 43, and Eustathius: but on the other side of the question we have the authority of much earlier writers,—Herodotus, and the still older Dionysius of Miletus, the contemporary of Hecataeus, who flourished about 520 B.C., and whose words are quoted by Diodorus Siculus in L. III, c. 66. The passages in which these authors allude to the subject are subjoined on account both of their own weight, and of the erroneous interpretations which have been sometimes given of them. Herodotus, in L. V, c. 58, writes as follows: Οἱ δὲ Φοίνικες οὗτοι αἱ σὺν Κάδμῳ ἀπικόμενοι, τῶν ἦσαν οἱ Γεφυραῖοι, ἄλλα τι πολλὰ, εἰκήσαντες ταύτην τὴν χώραν, ἐσήγαγον διδασκάλους εἰς τοὺς Ἕλληνας, καὶ δὴ καὶ γράμματα, οὐκ ἔδοντα πρὶν Ἕλλησι, ὥς ἡμοῖ δεκτεῖν· πρῶτα μὲν τοῖσι καὶ ἅπαντες χράνται Φοινίκας· μετὰ δὲ, χρόνου προβαίνοντος, ἅμα τῇ φωνῇ, μετέβαλον καὶ τὸν ῥυθμὸν τῶν γραμμάτων. Περιώκειον δὲ σφείας τὰ πολλὰ τῶν χώρων τοῦτοι τὸν χρόνον Ἕλληνας Ἴωνες· οἱ παραλαβόντες διδασχὴν παρὰ τῶν Φοινίκων τὰ γράμματα, μεταῤ-ῥυθμίσαντές σφραν ὀλίγα, ἐχράντο· χράνμενοι δὲ ἐφείτισαν, ὥστερ καὶ τὸ δίκαιον ἔφερε, ἐσαγαγόντων Φοινίκων εἰς τὴν Ἑλλάδα, Φοινικήϊα κεκληῖσθαι. “Now these Phœnicians who accompanied Cadmus, and of whose number the Gephyræans made a part, upon their settlement in this country introduced into Greece many other branches of knowledge, and among them also letters”—(Larcher’s *des lettres* for *les lettres* is quite in contradiction to the context)—“which were, in my opinion, previously unknown to the Greeks. And at first they used the same as all the Phœnicians: but, in process of time, they changed, together with the language, likewise the fashion” (or *figure*, see *Aristot. de Mirabil.*, p. 1165, A, not “the sound of the rhythm,” as Dr. Jamieson translates the word ῥυθμὸν) “of the letters. The greater part of the surrounding territory was at that time occupied by Ionian Greeks, who adopted, with a change of form in a few instances, these letters communicated by the lessons of their Phœnician instructors; and they gave them the denomination of Phœnician, as was indeed just, since the Phœnicians brought them into Greece.”—Diodorus quotes Dionysius of Miletus to the following effect: φησὶ τοῖνυν παρ’ Ἕλλησι πρῶτον εἰσετὴν γενέσθαι Λάγον ῥυθμῶν καὶ μέλους· ἔτι δὲ, Κάδμου κομίσαντος ἐκ Φοινίκης



τὰ καλούμενα γράμματα πρῶτον εἰς τὴν Ἑλληνικὴν μεταβῆαι δαίλονται, καὶ τὰς προσηγορίας ἐκάστω τάξαι, καὶ τοὺς χαρακτῆρας διατυπῶσαι· κοινῇ μὲν εἰς τὰ γράμματα Φοινίκια κληθῆναι, διὰ τὸ παρὰ τοὺς Ἕλληνας ἐκ Φοινίκων μετανεχθῆναι· ἰδίᾳ δὲ τῶν Πελασγῶν πρῶτον χρησαμένων τοῖς μετατεθείαι χαρακτῆρι, Πελασγικὰ προσηγορευθῆναι.

“He (*the Milesian Dionysius*) alleges, that among the Greeks *Linus* was the discoverer of rhythm and of melody: and that the same *Linus*, after *Cadmus* had brought *letters* from *Phœnicia*, was the first who transferred them to the Greek mode of speech, and gave to each its name and character. Hence these letters were in common called *Phœnician*, because they were brought from *Phœnicia* to *Greece*, but they had also the private name (*among the Pelasgians themselves?*) of *Pelasgic*, because the *Pelasgians* were the first to use the transferred characters.”

P. 24.  $\Upsilon$ , as a vowel, ranked in the alphabet after all the letters which are not of Greek invention; but it cannot be said of the  $\text{Van}$ , as a consonant, that it was placed at the end, since it certainly once occupied the sixth place of the Greek, as of the Latin alphabet, being nothing else than the  $\text{Ba}\tilde{\upsilon}$ , or digamma, treated of in § XIX. See also p. 27.

P. 26. The Peloponnesian war was concluded by the surrender of Athens to Lysander, in the month Munychion of the archon Alexias, that is in the spring of the year B.C. 404; the archonship of Pythodorus intervened between this event and the archonship of Euclides, who thus was archon in the second year, by Athenian reckoning, after the end of the war.

P. 26, note. For an account of this inscription the reader may refer to the work of Mr. Rose, entitled “*Inscriptiones Græcæ Vetustissimæ*,” p. 145, a most elegant and useful introduction to the study of a curious branch of classic knowledge.

That the letters  $\text{H}$  (as a vowel),  $\Psi$ , and  $\Omega$ , though not admitted into the public acts and monuments of Athens before the archonship of Euclides, were well known among the Athenians, in private use, before that period, is demonstrated by the description of  $\text{H}$ , as the second letter of the name of  $\Theta\eta\sigma\acute{\upsilon}\varsigma$ , given by Euripides in a fragment of the tragedy so named, and of  $\Psi$  and  $\Omega$ , given by Callias, an Athenian comic poet, in his *γραμματικὴ τραγωδία*, about B.C. 432. Euripides died B.C. 406, three years before Euclides, and his *Theseus* was probably composed long before his death, certainly before B.C. 422, since it is alluded to in the *Wasps* of Aristophanes, of which the date is B.C. 422. Of  $\Xi$ , likewise, Thiersch observes, in his dissertation on the Potidean inscription

*Act. Philol. Monac., T. II, p. 399*), “ac vetus tessera hospitalis Musei Borgiani, (*the Petilian inscription,*) quam explicuit Heerenius in *Bibl. Per allen Lit. Fasc. V, p. 1*, habet ΑΡΜΟΞΙΑΔΑΜΟΞ et ΠΡΟΞΕΝΟΙ ~~π~~αΔΙΑΟΤΙ, ΜΙΝΚΟΝ, ΕΠΙΚΟΡΟΞ, non Ω, ΟΥ, sed Ξ.

P. 27. See above, § XI, 4. Baũ is merely the Greek mode of expressing the name *Vau*.

P. 27, l. 10. The form Γ, as a mark of the digamma, is found on old Italian monuments, but F alone on the ancient monuments of Greece itself. See *Rose Prolegg.*, p. xxx.

P. 27, obs. 2. The double letters ξ and ψ are written ΧΞ and ΦΦ in almost all inscriptions down to the archonship of Euclides. In the Amyclæan and Nanian inscriptions alone does ΚΞ \* appear in the place of ΧΞ. Of the spuriousness of the former of these there can be no doubt, but the authenticity of the latter (though disputed by Rose,) is maintained by Payne Knight, by Böckh, and by the author of this Grammar. See p. 25.—These *old Attic* letters, in contradistinction to the whole 24 under the appellation of *Ionic* (so called for the reason stated § XII, 9), are certainly those to which both Harpocraton, whose words are quite explicit, and Hesychius (*in v. Ἀρχαῖα γράμματα*) make allusion; so that Larcher has no right, notwithstanding the epithet *ἰσχυρία*, to treat the testimony of the latter as favourable to the notion of a *Pelasgic* alphabet. An expression in the speech *κατὰ Νεαίρας* (printed among the works of Demosthenes, though the most distinguished scholars deny its authenticity) is explained by Harpocraton on the same principle. Ancient monuments yield no grounds for restricting the old Attic alphabet, as opposed to the Ionic, to sixteen characters, although most scholars confine it to this number.

P. 28. *Scarabæus*, beetle, is the name given to those stones, of which the convex part represents the insect, so called, engraved in relief. On the stone here alluded to the names of Tydeus, Polynices, Amphiaræus, are written from right to left, those of Adrastus and Parthenopæus, from left to right.

P. 29, note. It should be observed that this stone is a work of Etruscan art, and is proved, by the design as well as the inscription, to be of great antiquity. The forms of the letters are more closely allied to the

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\* Böckh conceives that he has also traced ΠΞ for Ψ in an Argive inscription (*Inscr. Græc.*, Vol. I, p. 36), and accounts for it as an *Æolism*, according to the assertion of the ancient grammarians that *χσ* for ξ, and *σσ* for ψ, are *Æolic*.

earliest Greek characters, than those of any other Etruscan monument. See *Geri dia. dell' alf. Etr.*, pref., p. cxxxii.

P. 29. "Græci, secus atque hodie in plerisque linguis fieri videntur, in scribendo *literarum vim, quam vocabularum scripturam, constantius servare maluerunt.*" Hermann *de emendanda ratione Græcæ grammaticæ*, p. 6.

P. 31. Δίσιλος is certainly the old form of δῆλος (Il., κ, 466) as χῆς was contracted to χῆς, Δί to Δί, μήτι to μέτι (Il., ψ, 315, &c.), but that the Greeks ever used, in writing, ιι to express the power of η, or ιι for η, as asserted by Matthiæ after Villosion and Fischer, is not true. Of the Amyclæan inscriptions, cited by Villosion in support of this opinion, the authority is null; and the scholiasts on Dionysius Thrax, likewise quoted by him, merely assert that a long vowel is equal in power to two short, and that two short may be contracted into one long, or vice versa, not that the characters were thus interchangeable.

P. 32. The comparison of the Greek dialects with one another will likewise aid in ascertaining the ancient sounds of letters. See Hermann, *ut supra*, p. 6.

P. 32. § 2. The sound of the German ue or ü resembles that of the French *û* in *Vûe*, or of the Scotch *ui* in *pair*; as, a *pair* body.

The Boeotians, and the Æolians generally, expressed the sound of *υ* by *ου*, not only in words in which that letter is long, as *φούσα* for *φῦσα*, *κῦμα* for *κῠμα*, but even where it is short, as *λογουός* for *λογυός*, *δουγάτης* for *δουγᾶτης*, *κούνες* for *κύνες*. See Kœnius *ad Gregor. Corinth.*, p. 179, Schol. Hephæst., p. 62, and Priscian, Lib. I, p. 554.

The whole of the rules for pronunciation given by Dionysius of Halicarnassus (*περί ἀνθίσταως*, p. 14) are well worthy of attention, and, together with other proofs, strongly support the propriety of the Scotch method of pronouncing the Greek vowels. To this method even Mr. Payne Knight, no ardent admirer of Scottish scholarship, pays a passing compliment. *Analytical Essay*, p. 21.

With regard to the word cited in p. 34, from Plautus, in reference to the pronunciation of η, it may be observed that *liroe* for *λῆρον* might be used by the Roman poet from the analogy of the Latin *deliria*, and therefore furnishes no decisive evidence.

P. 36. Concerning the nature and pronunciation of this diphthong compare with what is said here, and below, p. 40, the testimony of Herodian, *περί ἡμαρ. λέξ.*, § XVII, ἔτι ἀμαρτάνουσι οἱ διαφεύοντες τὸ μῦθον ὡς τρισύλλατον, καὶ αἰθύϊα, ὡς τετρασύλλατον· δεῖ γὰρ ἀμφότερα συναρτεῖν

λόγῳ τοιούτῳ, ὅτι τὸ ι μετὰ τοῦ υ ταπτόμενον οὐδέποτε διαμεῖται· οὐδὲ χωρίζεται ἀπ' ἑαυτοῦ, ἀλλὰ τῷ υ συνεκφωνεῖται, καὶ γίνεται μία δίφθογγος ἡ υι· οὐκοῦν αἵθνη μὲν τρισύλλαβον, καὶ ἄρπυια, μυῖα δὲ καὶ υἷος δισύλλαβον.

— P. 37. Even Hermann (*de emend. rat. Græc. Gram.*, p. 51), though he accedes to the Reuchlinian pronunciation of αι, similar to that of the Latin æ, “ut media sit inter α et ε,” admits that there are some words in which the diphthong should be more fully pronounced, with the sound of each letter audibly expressed, to wit those words in which αι has arisen by contraction from αῖ, as δαίξω, Æschyl. Agam., 216, διδαιγμένοι, Pind. Pyth., VIII, 125, αἴστος, Æschyl. Eumen., 552, from δαίξω, διδαιγμένοι, αἴστος. But since αι was confessedly thus pronounced in some words, it seems a safe conclusion that the *original* pronunciation of it in all words was, as Thiersch asserts, the same. It may be observed that Eustathius affirms that the Bœotians pronounced, in the part. pres. pass. λεγόμενῃ, ποιούμενῃ, for λεγόμεναι, ποιούμεναι. Undoubtedly he means thereby to mark the deviation of the Bœotian from the common pronunciation, so that, in the latter, the sound of αι must have once been distinct from the sound of η, which approaches that of æ.

P. 38. The transition from the open to the shut sound in ει as well as αι should be marked with reference to its pronunciation; as in ὄρεϊ, ὄρει, Ἀτρεΐδας (Doric), Ἀτρεΐδης.

The similarity of the sound of αυ to that of the German au in *Auge* is rendered probable by the use of it in Aristophanes to imitate the barking of a dog: ΚΥΩΝ. αὔ αὔ. *Vesp.*, v. 903.

P. 39. The confusion of λαιμός with λιμός might arise from the similarity of the words in other respects rather than from an identity of sound in αι and ι. Had αι been originally pronounced like ι, these two words could not have been distinguished, as long at least as poems were not written, in the verse of Hesiod, λιμόν ὁμοῦ καὶ λαιμόν· κ. τ. λ., *ërg.* 241.

P. 40. There is no certain ground for affirming that ωυ was ever pronounced *separately*, and the author himself affirms (p. 37), that the *puncta diacreseos* have no place over the υ of this combination. The substitution of Δῶμα for Δωῦμα, &c., seems to prove that the sound of the υ was never very distinct. The same must be said of the υ in ηυ (see above, p. 36), the *metrical* power of which diphthong likewise, even in the earliest poems, points out the *singleness* of its original sound.

P. 42. In the specimens of pronunciation here given the, ι must have the force of the English *e*, and so on, according to the foregoing remarks.

A singular piece of legislation on this subject is alluded to by Payne

Knight, *Analyt. Essay*, p. 20, where he mentions "an edict, published in the year 1542, by Stephen Gardener, Bishop of Winchester, and Chancellor of the University of Cambridge, strictly commanding that the mode of pronunciation established by the modern Greeks should be continued."

P. 54. The quantity of the final syllable of *τάλας*, for which Maltby adduces no authority, is fixed (in spite of Theocrit, 2, 4, where Græc reads *πίλας*, and some mss. give *τάλαν*) \* by Soph. *Trach.*, 993, ed. Herm.

Ἦν μή ποτ' ἐγὼ προσιδεῖν ὁ τάλας

Ὀφελον ὅσσοις, κ.τ.λ.

The last syllable of *μέλας*, however, is marked by Maltby as *short* (*Prosodia*, cap. 2, *Lex. Græco-Prosod.*, p. 57, ed. 2da). There is no line in the *Odyssee*, (in the *Iliad* *Μίλας* occurs only as a proper name,) in the *Hymns*, or in the poems of Hesiod, which decides the quantity, since the last syllable, in all the instances, which these supply, may be lengthened either by position or *cæsura*. Many of the other Greek poets yield nothing decisive, but in Aristoph. *Acharn.*, 302, ed. Bek, we find

Οἷον αὖ μέλας ἐφ' ὑμῶν θυμάων ἐπέζισιν,

which convicts Maltby of an error, followed by me in the "System of Greek Prosody" attached to the "Exercises in Homeric and Attic Greek," p. 324. The long quantity of these final syllables agrees with the analogy of the *Æolic* dialect, which has *μέλαις* and *τάλαις* for *μέλας*, *τάλας*, just as it has *αις* in the partic. 1st aor. act. for *ᾱς*, lengthened as proceeding from *ανς*.

P. 57. In the division of *compound* words regard must be paid to the elements out of which they are compounded: *συν-εχ-δέχομαι*, *ἐξ-ἤλθω*, *προσ-τίθημι*, &c. But when, in the composition, the last vowel of the first word is omitted, on account of a vowel following, the last remaining consonant is annexed to the following syllable: *πα-ρί-χω*, *ἄ-φερ-μή*, *ἰ-μαυ-τόν*. (See *Matth. Gram.*, § LVII, 2.) As far as *pronunciation* is concerned, this takes place independently of composition, when the last vowel of the first word is omitted, on account of a vowel following: *ἰ-π'* "Ἴλιον, *ἄ-φ'* οὔ, not *ἰ-π'* "Ἴλιον, *ἄ-φ'* οὔ. For the apostrophus contracts two words, (not vowels, as Blomfield renders it), into one. *Porphyr. ap. Villois. anecd.*, II, 115, cf. *Theodos. Gr.*, p. 62, 32.

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\* And where also the Doric license, which shortens even *αις* of the acc. plur. in the 1st decl., may account for the abbreviation.

P. 62, note \*. The passage in the *Odyssee*, from which this example is taken (*the Song of Demodocus*), is probably spurious, see Payne Knight *ad loc.*, and Bernhardt Thiersch *Urgestalt der Odyssee*, p. 63: but in *Od.*, τ, 114, we find the same verb: ἰξ σὺνγυσιῆς ἀγεῶσι δὲ λαοὶ ὡς αὐτοῦ.

P. 63. In the *observation* the author properly remarks, that this ς is not found in the deictic pronouns ὠρσί, &c. He contradicts himself afterwards, in § LXXXII, 6, p. 165; but the opinion here expressed is the true one, although for the adverb, ὠρσί, Heindorf has twice admitted ὠρσίν, from mss., into the *Gorgias* of Plato.

P. 63, § 6, obs. 3. It seems more probable that the x belonged originally to the word οὔx, and was dropped before a consonant, than the reverse. Compare *vac*, the root of the Latin *vac-uus*, empty, and see also Jamieson's *Hermes Scythicus*, p. 142. On the other hand, however, the omission of the x, even when followed by a vowel, before a stop, proves that οὔ was considered by the Greeks themselves as the original form.

P. 65. This remark supposes the α of τιμάω, if uncontracted, to be *short*, a point not decided in the practice of the Greek poets.

P. 69. "Accedit synalæphe τῷ 'ραῦρ', retenta tamen litera ι contra receptam hodie regulam, quæ in *Æolismo* haud dubie non obtinebat." Böckhius, *Inscriptt. Græcæ, Pars I*, p. 31.

P. 71, l. 5. This marble was brought to Italy, and placed in the *Nanian* collection, in the year 1755. A strong argument in favour of its authenticity is, that the letters were at first read with extreme difficulty, and, by some of the Italian critics, in a manner most ludicrously erroneous. The mode of cutting the fluted channels indicates a high antiquity, and the age of Solon is the probable epoch to which the inscription may be referred.

The letters run from left to right, and from the top, or more slender extremity, to the bottom of the column. The Γ retains the old position, as when the Greeks wrote from right to left. Among the ancient forms of the characters we may likewise notice the Iota, similar to that in the *Petilian* tablet, on a coin of the *Gortynians*, and on some of *Magna Græcia*, and strongly resembling the present Jod of the *Hebrews*, and that *Samaritan* and *Phœnician* form of the same letter which Swinton (*Inscriptt. Cit. Oxon*, 1750, 4,) has adduced. On the characters ΚΣ, ΠΗ, ΚΗ, see above, p. 9, and in the *Grammar*, pp. 25, 27: the antiquity of the duplication of Σ in such words as ἐρίλισσι appears from the second verse.

P. 71, l. 15. Böckh reads γράφω, i. e. γράφω, as the Doric form of γράφω, (Melos having been colonized by Dorians about 700 years before the Peloponnesian war,) and translates it by "*scalpendo*," as applied to the pillar, or, as he adds, "*siquis malit statuam impositam fuisse, certe picta statua fuerit: ut vis verbi γράφω ad pingendi pertineat operam, qua perficitur statua.*" Some consider γράφω as Τρίψω, a proper name. Corsinus, who reads γράφω, supposes *Silenus* to be meant.

P. 71, l. 17. Böckh, differing from Thiersch in the reading of the last word, and in the interpretation of some others, renders the whole distich thus: *Jove gnate (Apollo), ab Ephesto accipe hocce sine representatione elaboratum donarium (ἀγαλμα): tibi enim supplicans hoc perfecti scalpendo.* The meaning given by Thiersch to ἐπυχόμενος would rather require σύζαμενος.

P. 71, l. 26. The exact dimensions are—length, 4 feet 7 inches; circumference at the base, 2 feet 9 inches,—at the top, 2 feet 4 inches. The number of the flutings is sixteen.

P. 73. This celebrated relic of antiquity was found at Olympia, where it appears to have been originally placed. The inscription is cut upon a plate of bronze, somewhat larger than the copy given in the text. The language is Æolic, (see Strabo, L. VIII, init.,) which accounts for the various archaisms, and for the omission of the aspirate, which omission Thiersch should have marked in the words ἀ (not ἀ), and ἰκαρόν (not ἰκαρόν). The date is fixed by Böckh, with great probability, between the 40th and 60th Olympiads. It will be observed that the article is employed according to the *post-Homeric* usage.

In the many papers written upon this inscription, various modes of reading or explaining some of the words have been proposed. The chief variations from Thiersch's method are the following: in line 1, for Εὐφασίως, Ἐρφασίως (Ἡρφασίως), i. e. Ἡρανῶσι (see Gell in the *Class. Journ.*, xxiv, 402), the people of Heræa, a town close on the frontier of Elis, which frequently disputed its possession with Arcadia, whereas the Arcadian Eua, near the province of Argolis, was a more remote and insignificant place. In line 3, Böckh explains ΤΟΙ as the *nominative neuter sing.* τοί, an Æolism equivalent to the Attic τόδε or τοδί,\*

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\* There is, however, no authority for this Æolism, nor for τοί in l. 8, as equivalent to the Attic τόδε or τοδί: on the other hand the meaning given by Thiersch, "*let it commence—to commence*," applied to the

and translates "*initium autem sit hic ipse annus.*" In l. 7, Böckh explains ΤΑ ΓΡΑΦΕΑ ΤΑΙ (τὰ γράφια ταί) by τὰ γράμματα τάδε (γράφια from τὸ γράφος, the same as τὸ γράμμα), "*nunc non de fœderis, sed de tabulae læsione dicitur;—siquis autem scriptum hoc violaverit.*" In line 9, for ἐν ἑπιδέσῳ (i. e. ἐν τῷ ἐπιδέσῳ, where, however, the Æolic dialect will perhaps admit the elision of the φ), he reads ἐν' for ἐνι, — αἶτι Εἴτας αἶτι τιλίστα αἶτι δᾶμός ἐν', ἐπιδέσῳ κ' ἐνέχοντο, κ. τ. λ.

On the word λατρυόμενον, in l. 7, Böckh remarks, "*manifesto λατρυόμενον pertinet ad τάλαντον. Λατρυῖν est venerationem et officium præstare, etiam donis et sacrificiis numini: hinc est de multa Jovi pendenda, si altera civitas cum altera consilia vel res gestas non communicasset. Pro u est u assumptum, λατρυόμενον.*" This remark will agree with the version of Thiersch. On δᾶμος, in l. 9, he observes, "*δᾶμος igitur intellige pagum.*" The use of παρ, i. e. παρά, in l. 4, for περί, is remarkable.

I subjoin the translation by Böckh, which may be compared with that given in the text: "*Pactum Eleis et Herœensibus. Societas sit centum annos: eam autem incipiat hic ipse: siquid vero opus sit vel dicto vel facto, conjuncti sint inter se et cetera et de bello: sin non conjuncti sint, talentum argenti pendant Jovi Olympio violato donandum. At siquis literas hasce lædat, sive civis socialis sive magistratus sive pagus est, multa sacra tenetor hic scripta.*"

P. 76, l. 3. The Sigeon marble is 8 feet 7 digits high, 1 foot 6 digits broad, and above 10 digits thick; the letters of the inscription are in many places nearly obliterated; of which Mr. Rose thus assigns the cause: "*qui enim feбри laborabant, presbyterorum jussu super lapidem nostrum sese projicere et volutari solebant, spe mali e demonum crudelitate orti levandi.*"

According to Böckh and Rose, who agree with Dawes (see above, p. 68, note \*\*), the language of the lower inscription is Attic (thus Ἑμοκράτους, πάγῳ, κρητῆρα, &c.); that of the upper is Ionic (thus τοῦρ μοκράτιος for Δούρμοκράτους, κρητῆρα, ὑποκρητήριον, Πρυτανήϊον).

This monument is often ascribed to the age of Solon, but Böckh, upon good grounds, contends for a much lower date,—about the epoch

treaty, seems to require the middle voice of the verb, whereas Böckh's translation, "*let this year begin it, i. e. begin the league,*" agrees with the true signification of the active voice of ἀρχω—"let this year begin it, and let those which follow keep it up."



of Alexander the Great, or still later, when the Attic had become the prevalent dialect. He imputes the mode of writing (*Βουαρρηδόν*), and the other archaisms observable in both the inscriptions, to an *affectation of antiquity* in the person who set it up. This person he considers to have been Phanodicus himself, and that both inscriptions were cut at the same time—the lower one in the Attic language and letters, for the Sigeans (see Herod., V, 65, 94), and as the predominant dialect, the upper in Ionic, as the dialect of Proconnesus, to which place he belonged. The word *Σργινῦσι*, in l. 6, appears to Böckh to be a mere mistake of the cutter for *Σργινῦσι*, as also *ἐπέισιν* (which, if not a mistake, would be Boeotian,) for *ἐπέησιν* or *ἐπώησιν*. The words in line 8, which Thiersch reads *μελεδαίνην εἰώ*, Böckh, after Porson, reads *μελεδαίνην με, εἰ Σργινῆς* (Attic vocative), and explains, “hic rursum imago ipsa loquitur, sed ita, quasi homo sit: *siquid mihi acciderit, μελεδαίνην με, curesis me, O Sigeensi.*” In l. 10, the same critic denies that *Αἰσωπος* (*Αἰσωπος*) can stand for *Ἰ* *Αἰσωπος* (see above, p. 68, § 4, obs. 2), “in nulla enim hujusmodi inscriptione *nomini artificis articulus præfigitur*: itaque pro *Æsopo* arbitror *Haesopum* esse sine articulo, ut multa nomina asperum modo omittunt modo assumunt.”

See *Inscriptt. Græcæ*, Vol. I, p. 15, and likewise the *Addenda*, in which Böckh ably defends himself against the remarks of Hermann.

P. 76. On this circumstance Böckh remarks: “literæ sunt *συναρχαῖ* dispositæ, non alia de causa, quam quod hæc ratio elegantissima est; nec verum est omnia Atheniensium acta publica ante Christum natum *συναρχαῖ* δὲ scripta esse.”

The marble was found on the plain of the Academy near the Ceramicus: “in Ceramico *καλλίστῳ προαστείῳ* scilicet *τῆς πόλεως* omnes qui in bello ceciderant, præter Marathone occisos, id quod diserte testatur Thucydides, et omnibus notum, *δημοσίῳ σήματι* sepeliri solebant.”\* One hundred and fifty Athenians, with their commander Callias, fell in the first battle fought under the walls of Potidea (Thucyd., I, 62), about six months before the breaking out of the Peloponnesian war, B.C., 432 (*a date which coincides with Ol., 87, 1, not 86, 4, see Clinton's Fasti Hellenici*).

Böckh's copy supplies, chiefly from the *Class. Journ.*, XIV, 185, a few

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\* Rose *Inscriptt. Græcæ Vetustissimæ*, p. 114. See the same work, in the Appendix, p. 370, for an elegant dissertation on the Potidean inscription, by the author of this Grammar.

characters in addition to those given by Thiersch. The first four verses have been differently filled up by scholars, but of course merely from conjecture.

P. 80. Both mss. and editions vary as to the imposition of this accent, see Heyne *ad Il.*, α, 9. Hermann, who gives to such words the name of *proclitics*, “quia accentum non in præcedente, sed in sequente vocabulo deponunt,” and who thus properly accounts for their recovery of accent, when placed *after* the words with which they are constructed, “quia jam eum ad sequentia transmittere nequeunt,” gives, upon this principle, the accent to ὃ, ἡ, οἱ, αἱ, when used pronominally. *De Emend. Rat. Gram. Græc.*, p. 110. It should be marked that ὧς, with the meaning of *thus*, takes the accent.

Observe, likewise, with reference to p. 82, § 5, that the so called *Attic* genitives νεώ, λεώ, &c., from νεώς, λεώς, retain the acute accent (see p. 108, *obs.*), and add to πόλως, ἀνώγειων, &c., in p. 83, the *Ionic* genitives in ω, such as δεσπότηω, νεηνίεω.

P. 85. The words ὀμήλιξ, κατήλιψ, as the author here gives them, are examples of the *middle* accent, not of the *fore* accent. But their true accentuation is ὀμῆλιξ, κατῆλιψ (*on the latter word see Thiersch himself*, p. 117, § LVII, 1), which will make them examples of the *fore* accent.

To the list of enclitic particles add ὅν. Some of the ancient grammarians consider the accusative αὐτόν, when it signifies simply *eum*, not *ipsum* or *solum*, an enclitic. Hermann (*de Emend. Gram. Gr.*, p. 83,) would make all the oblique cases of this pronoun, when their meaning is not emphatic, also enclitics; but, for at least a modification of this opinion, see his *Opuscula*, Vol. I, p. 330, *Lipsiæ*, 1827.

The author says nothing of *anastrophe*. By this is meant that, when a preposition stands after the word which is governed by it, the accent of the preposition is thrown back from the last to the penultimate syllable: ἔλος κάτω, Θεοῦ πάρα, &c.,—“accentum in priorem syllabam retrahunt, quo ipsa pronuntiatio ostendat, ad quodnam referendæ vocabulum sint” (Hermann, *ut supra*, p. 102). This should be observed likewise when the prepositions stand as adverbs, either with or without an ellipse of the verb—in the former of which cases they are erroneously said to stand *as verbs*—since in this usage nothing *follows* for them to govern. The grammarians except from the operation of *anastrophe* the prepositions ἀνά and διά, and also those instances in which a word, e. g. ὅς, stands between its case and the preposition, thus τῷ δ' ἐπὶ Τυδεΐδης, but without good grounds for the exception. When the preposition stands between a

substantive and the adjective belonging to it, anastrophe naturally finds place only when the substantive *precedes*, not when the adjective does so; since the substantive alone is governed by the preposition, the adjective merely agrees in case with the substantive.

P. 86. Montfaucon, in his *Palæographia*, affirms that there is no appearance of accentual marks in MSS. earlier than the *seventh* century. It is evident, however, as Foster (*Essay on Accent and Quantity*, p. 108,) has inferred from a number of proofs, that many copies of the ancient authors, after the time of the Alexandrian Aristophanes, exhibited these marks. But, though the Greek *accent* is alluded to by Plato in the *Cratylus*, as well as by Aristotle, the very passage in the third chapter of the *Elenchi*, to which Thiersch refers, proves indisputably that the *marks* were unknown in the time of these philosophers. Indeed there was no use for such marks until the pronunciation of the Greek tongue, as well as the tongue itself, began to be corrupted by an increased intercourse with foreigners, and it became necessary, even for the sake of such foreigners, to point out, in a visible manner, the true pronunciation.

P. 89. But in the change of *αὐτάς* to *αράς*, the *accent-syllable* is not affected—therefore the case is not similar. As to *reading Greek by accent*, which the author here recommends, I never heard it practised without a complete sacrifice of the proper emphasis, and consequently of the sense, as well as of quantity. The Greek accent consisted in the mere *elevation* or *depression* of the tone, and therefore did not interfere with quantity. But our accent consists in the *stress* of the voice, and therefore cannot be applied to a *short* syllable without altering its quantity.

P. 91. The force of the passage is injured by the hyphen, and the interpretation which it demands, in this instance. Diomedes reproaches Paris as *an archer*, *τοξότα*, “*ab usu arcus, cum heroes hasta uterentur*” (Heyne *ad loc*), and *an injurer*, or *a doer of base things*, *λωβητής* being equivalent to *ὁ λώβας ποιῶν*, &c.

The marks of punctuation, as well as of accent, were invented by Aristophanes of Byzantium. Before the Alexandrian period the Greeks had no such marks. Aristophanes introduced three; the *τελεία στιγμή*, or full stop, the *μέση στιγμή*, and the *ὑποστιγμή*. The point of interrogation (;) appears first in the MSS. of the 9th and 10th centuries. In the more recent editions of Greek authors the point of admiration (!) is frequently admitted.—For some useful remarks on the subject of punctuation see the 2nd German edit. of Matthiæ's *Grammar* (Leipsic, 1825), Vol. I, p. 132.

P. 94, obs. 1. Pyanepsion, the fourth Attic month, includes part of September as well as of October, according to that order of the months, which appears most agreeable to the ancient Greek writers.

P. 94, obs. 2. This notion of determining the gender by analogy is fanciful, and becomes, if pushed too far, absurd. For a brief exposure of the errors into which it betrayed Mr. Harris, see Tooke's *Diversions of Purley*, Part I, chap. 4.

P. 97. According to David, (*méthode pour étudier la langue Grecque moderne*,) for the nom. acc. and voc. plur. of *μουσα*, in modern Greek, stands *μούσας*, but this equally exhibits a trace of the primitive termination.

P. 101. The last syllable of *εὐνοία* is *short*. See on this point, and on the whole subject of the quantity of final *α*, my *System of Greek Prosody*, p. 325.

P. 103. Also *χλούης*, an epithet of the wild boar, *χλούων*. Add the remark of Elmsley on Eur. Med., 1230, "Genitivus pluralis *κυανῶν* nihili vox est. *Dorice* autem rectius scribitur *κυανῶν* quam *κυανίαν*. *Attice* quidem genitivus pluralis adjectivorum femininus eodem accentu effertur quo masculinus, quoties iisdem literis scribitur. Dicitur, e.g. *τῶν ἄλλων γυναικῶν*, licet substantivorum, quorum nom. plur. in *αι* desinit, genitivus accentum circumflexum in ultima habeat. Femininum enim *ἄλλων* a masculino suo non magis diversum est, quam femininum *τῷ* a masculino *τῷ*. In dialecto vero Dorica aliter se res habet. Gen. plur. femininus a masculino scriptura differt, neque magis scribendum *Dorice* *τῶν ἄλλαν γυναικῶν*, quia scribitur *τῶν ἄλλων ἀνδρῶν*, quam scribitur *Attice* *πάσων γυναικῶν*, quia scribitur *πάντων ἀνδρῶν*." Thus then in Attic write, *ἀγία*, *ἀγίων*; *ξένη*, *ξένων*, &c.

P. 103, § x, obs. 2. There is no reason for contracting *γῆ* from a supposed *γίνη*, rather than, with other grammarians, from a supposed *γία*. The formation of *γῆ* from *γία* may be explained on the author's own principle, § xxxvi, 2.

P. 108. Where does this genitive plural occur?

It should be observed that this form of declension, though called *Attic*, appears also in other dialects, e.g. in the Epic of Homer, and the Ionic of Herodotus.

P. 116. The contracted dual of this word is *σάλη*, not *σάλει*, in Arist. Thesm., 24, Pax 854 (ed. Bekker), and so *δύο εἶδη* in Plato. Böckh and Buttmann obtain *σάλει*, *ζεύγει*, from an inscription published by Chandler, where Matthiæ prefers to understand the uncontracted *σάλει*, *ζεύγει*, as

meant to be expressed. As instances of the dual in  $\eta$  from  $\eta\varsigma$ , we may cite  $\xi\upsilon\gamma\gamma\acute{\iota}\eta$  (not  $\xi\upsilon\gamma\gamma\iota\acute{\nu}\epsilon\iota$ ), Arist. Av., 368,  $\pi\epsilon\rho\iota\kappa\alpha\lambda\lambda\tilde{\eta}$ , Thesmoph., 282. For  $\phi\acute{\upsilon}\sigma\iota\varsigma$  Bekker reads  $\phi\acute{\upsilon}\sigma\eta$  (Plat. Rep.,  $\gamma$ , p. 440), while another reading is  $\phi\acute{\upsilon}\sigma\iota$ , and for  $\pi\acute{\omicron}\lambda\epsilon\iota$ , both  $\pi\acute{\omicron}\lambda\eta$  and  $\pi\acute{\omicron}\lambda\iota$  are cited from the Socratic Æschines by Chæroboscus— $\sigma\pi\alpha\acute{\nu}\iota\omega\varsigma$  δὲ εὐρίσκειται.

P. 120. In the genitive and dative *alone* of  $\pi\alpha\tau\acute{\eta}\rho$ ,  $\mu\acute{\eta}\tau\eta\rho$ , but in other cases also of  $\alpha\acute{\nu}\eta\rho$ , as the paradigm shows. In *Homer* we find  $\theta\acute{\upsilon}\gamma\alpha\tau\rho$ ,  $\theta\acute{\upsilon}\gamma\alpha\tau\rho\iota\varsigma$ ,  $\theta\acute{\upsilon}\gamma\alpha\tau\rho\alpha\varsigma$ , see § CXCVII.  $\Pi\alpha\tau\rho\tilde{\upsilon}\nu$  for  $\pi\alpha\tau\acute{\epsilon}\rho\omega\upsilon$  is rare. The dat. plur. of  $\gamma\alpha\sigma\tau\acute{\eta}\rho$  is either  $\gamma\alpha\sigma\tau\eta\tilde{\rho}\iota$  or  $\gamma\alpha\sigma\tau\rho\acute{\alpha}\iota$ .

Of the gen.  $\chi\acute{\alpha}\rho\iota\tau\omicron\varsigma$  (for  $\chi\acute{\alpha}\rho\iota\delta\omicron\varsigma$ ), pp. 122, 125, it should be remarked that, though called by grammarians *anomalous* and *Doric*, it alone appears in all the dialects.

The genitive  $\kappa\acute{\iota}\rho\alpha\tau\omicron\varsigma$  as well as the contracted form (pp. 114, 127,) is found in Attic Greek, e. g. in Xen. Hist. Græc., VII, 5, 24.

P. 134.  $\tau\omega\iota\omicron\tilde{\upsilon}\tau\omicron\varsigma$  and  $\tau\omicron\sigma\omicron\tilde{\upsilon}\tau\omicron\varsigma$  have, in the tragic writers, generally  $\tau\omega\tilde{\omicron}\tau\omicron\nu$  and  $\tau\omicron\sigma\omicron\tilde{\omicron}\tau\omicron\nu$  in the neuter, very rarely  $\tau\omega\iota\omicron\tilde{\upsilon}\tau\omicron$  and  $\tau\omicron\sigma\omicron\tilde{\omicron}\tau\omicron$ .

To the *superlatives* of only two terminations add  $\delta\upsilon\sigma\tau\eta\acute{\nu}\omicron\tau\omicron\varsigma$ , Eur. Sup., 967, ed. Dindorf.,  $\pi\rho\acute{\omega}\tau\iota\sigma\tau\omicron\nu$   $\delta\alpha\omega\pi\acute{\eta}\nu$ , H. in Cer., 157. Of the *comparative* we have an example in  $\alpha\pi\omicron\rho\acute{\omega}\tau\iota\tau\omicron\varsigma$  ἢ  $\lambda\tilde{\eta}\psi\iota\varsigma$ , Thuc., 5, 110.

P. 145.  $\alpha\tau\iota\rho$  and  $\alpha\gamma\chi\iota$  seem improperly placed among the *independent* adverbs. The former is probably connected with the *old* form  $\alpha\tau\iota\rho\omicron\varsigma$ , *other*, (the breathing being softened,--compare Swedish *ater* "on the other hand"), and the latter is, according to Dr. Davy's ingenious derivation, the dative of  $\alpha\gamma\tilde{\xi}$ , *the bend of the arm*.

The adverbs in  $\theta\epsilon\iota\nu$  and  $\theta\iota$  are ancient forms of the genitive and dative.

P. 150. The comparative  $\alpha\acute{\iota}\pi\rho\acute{\iota}\omega\upsilon$  is not used;  $\tau\alpha\chi\acute{\iota}\omega\upsilon$  from  $\tau\alpha\chi\acute{\upsilon}\varsigma$  is a *late* form.

P. 151.  $\epsilon\sigma\chi\alpha\tau\omicron\varsigma$ , if not derived, as the Etym. Mag. derives it, from  $\epsilon\chi\omega$  (*extreme*, at which one *stops*), may perhaps proceed, by a transposition of letters in the root, from  $\epsilon\tilde{\xi}$  (*outermost*, hence *extreme*).  $\upsilon\sigma\tau\iota\rho\omicron\varsigma$ , which the Etym. Mag. derives from  $\upsilon\pi\acute{\omicron}$ , is taken by Schneider also from a contracted form of that preposition ( $\upsilon\pi\acute{\omicron}$ ,  $\upsilon\pi\varsigma$ ,  $\upsilon\varsigma$ , like  $\alpha\pi\acute{\omicron}$ , *abs.* The Latin *sus* in *susque*, *deque*, &c., answers to the obsolete Greek  $\upsilon\varsigma$ ). Other etymologists refer  $\upsilon\sigma\tau\iota\rho\omicron\varsigma$  to a Hebrew word signifying *to be behind hand*, *to fall away*.

P. 154. Koppa, not Sampi, comes after  $\pi$ , and is the mark for 90, and Sampi, not Koppa, comes after  $\omega$ , and is the mark for 900. See Thiersch himself, above, p. 27, § XII, 9, obs. 1.

From the Scholiasts on Aristoph. Plutus, 277 (cf. Eccles., 683,) it

appears that at least the first ten letters of the alphabet (from A to K) were occasionally used as marks of number by the Athenians. Under the Ptolemies this was the more usual method of notation, so that Aristarchus numbered the books of Homer in this manner (Α, 1; Κ, 10; Δ, 11; Ω, 24; &c.). In the time of Claudius Cæsar, the Stigma (as representative of Vau) for 6, and the Koppa for 90, were introduced, and appear upon medals and inscriptions. The Sampi for 900 is found only in mss.

Some curious remarks on the methods of notation practised by the Greek mathematicians are to be found in Matthiæ's Grammar (*2nd edition of the original*), Vol. I, p. 509.

P. 158, § 6. For the dative of this old form, *ῖν*, see below, § CCIV, 4.

Ibid. The neuter form *σφία* is found in Herodotus. Cf. Euseb. Præp. Ev., 9, 41.

P. 164. In *δντων*, and the other forms of this word with the circumflex on the antepenult, the attached enclitic has no effect upon the accentuation.

Ibid. Some parts of the plural of *οὐδείς* and *μηδείς* are likewise found, e. g. *οὐδίνε*, Isocr., *περ. ἀντιδ.*, § CCC, Bekk.

P. 172. On the subject of the 2nd future active and middle, see below, p. 182, § xcv, 7. In all cases the so called second future of *these voices* is merely a contracted form of the first or real future. This form is nearly universal in liquid verbs, and very common, with the Attica, in pure verbs and verbs in *ζω*. In the paradigms some forms of second future are given which do not exist (e. g. *λπείω* or *λπῶ*, *λπίσομαι*) for the sake of analogy.

P. 175. The root of *φιλέω*, compared with *φίλος*, *φιλία*, &c., is really *φιλ*, the termination (including *copula* and *subject*) is *ιω*. This is to be observed with reference to future remarks on the true constitution of the verb: but, as the basis of a mere grammatical distinction, *φίλι* may be called the root.

P. 177. See Eur. Bacch., 32, where, however, Elmsley, after Porson, reads *ῶσρησα*, see the remark of Elmsley on the same play, v. 686. The want of augment in this case is supposed by Matthiæ to proceed from the old orthography, which made no use of Ω.—The augment *ῆ* from *ει* appears to be a peculiarity of the later Attic: the same may be said of *ῆ* from *ει*.

It should be observed that the *temporal* augment seems to have proceeded originally from the contraction of the *syllabic*: thus, *σα* into *η*, *ει* into *η* or *υ*, &c.

*Βούλομαι*, imperf. *ἡκούλόμεην*, should be added to the verbs which take, in Attic, a double augment.

The Epic dialect sometimes, for the sake of the verse, omits to double  $\epsilon$  after the syllabic augment.

P. 179. 'Περίφθαι is cited from Pindar, and ῥεσπασμένῳ or ῥεσπασμένῳ, a c from Anacreon, by Chæroboæus.

P. 183. Because these verbs generally exhibit the original root, as wd P. 1 as the formation of the verb in an entire state: consequently there is, in their case, no older form, the imperfect of which can stand as the second aorist of a new form. Every Greek verb, in the 1st pers. pres. ind. act. is made up of three parts: *the root*, which conveys the *individual meaning* of the verb (φιλ, *love*, in φιλέω; τυτ or τυττ, *strike*, in τύττω, &c.), and the two parts of the termination, viz.  $\epsilon$  (rarely another vowel sound), expressive of *effort* or *existence*, and  $\omega$  or  $\mu$ , different shapes of the *first personal pronoun* (thus φιλ-ε-ω, *love-do-I*, or *loving-am-I*,—predicate, copula, subject)—more of which hereafter.\* But, in mute and liquid verbs, the primitive root has generally been extended (as τυττ from τυτ, τει from τιμ or ταμ,) or otherwise altered, so that there is an old imperfect (ἵτυπον, ἵταμον,) to serve as 2nd aor. of the new form. As to the second future, see above, the remark on p. 172. That which is here called (§ 5,) the *Attic* future belongs to the class there noticed. Ἐάω, here marked ἔᾰω, is marked ἔᾱω by Maltby. The Attic poets of course contract the *open* forms, but before a consonant the  $\alpha$  is always long. In Homer, however, we find ἔᾰα, that is ἔᾰυ.

P. 188. Except in so far as the *augment* is thrown away; thus, from ελεψ,  $\epsilon$  is dropped except in the indicative.—The mood vowel, as the author terms it, may be included with the pronominal forms,  $\omega$ ,  $\muαι$ ,  $\muη$ , &c., under the general name of *termination*. See the preceding remark.

Ibid. § CI, 1. The true mood vowel for the 1st pers. indic. act. of the chief tenses is more commonly  $\epsilon$  than  $\alpha$ .

Upon the terminations of the 1st aor. optative active it should be remarked that, instead of the forms in  $\alpha\mu\iota$ , &c., the Attics, after the example of the Ionians and Dorians, generally used the primitive and Æolic form  $\epsilon\alpha$ ,  $\epsilon\alphaς$ ,  $\epsilon\iota$ , at least in the 2nd and 3rd persons singular and the 3rd plural. The Æolians made use of the 1st person likewise. The forms  $\alphaς$ ,  $\alpha\iota$ , however, were not unknown to Homer or to the Attics. Examples occur in the Iliad and Odyssey, and also in Æschylus, Sophocles, Plato, Thucydides, &c.

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\* See below, p. 24.

Likewise in the passive aorists we may observe that the optative plur. is commonly in the Attic poets, and even in prose, the forms εἴμεν, εἴτε, εἴτε, a contraction which appears also in Homer. The uncontracted forms, however, are found, though in the third person very rarely.

P. 194. The author considers the 1st pers. dual to have its place in conjugation, though always identical with the 1st pers. plural. On the 2nd and 3rd persons dual, see below, p. 449, and, in addition to Elmsley *Æur. Med.*, 1041, *Arist. Achar.*, 723, likewise Hermann ad *Soph. Ed. Col.*, 1381.

P. 200. Monk reads: αἶ, αἶ· χίερανται ξυμπορὰ νύκτ' κακῶν, with the following note, "equidem demum reposui ξυμπορὰ, monente Elmsleio. Singularis est χίερανται."

P. 209. The contraction is really from χρυσάειν, and may be traced, in this and similar verbs, through successive abbreviations, from the oldest form: χρυσάμεναι, χρυσάμεν, χρυσάειν, χρυσάων.

Upon the same principle of contraction there should be no iota subscribed to the contracted infinitive of verbs in αω: τιμαίμεναι, τιμαίμεν, τιμάειν, τιμάων, not τιμάειν, τιμάων, &c. This has long been a subject of dispute among scholars. We find it noticed even by the grammarian Herodian, (about A. D., 180), who, with many other ancient critics, declares against the iota. Among modern authorities on the same side the chief is Elmsley *ad Soph. Œd. Tyr. præf.*, p. vii.

P. 210. On ἐργῶν, *Arist. Av.*, 935. Dindorf remarks: "ἐργῶν infinitivus est, ut *Vesp.*, 446, ὥστε μὴ ἐργῶν γ' ἐκείνου'. Ad quem locum *Schol.*, ἀπὸ τοῦ ἐργῶν. Δῶριον δὲ τοῦτο κατακταῖσαν παρὰ Ἀττικοῖς. In *Nub.* tamen, 443, forma communis occurrit ἐργῶν, ut et *Acharn.*, 1146, v. *Moris*, p. 339, ibique *Pierson*. Sed *Lamb. Bos. Obs. Critt.*, p. 48, præeunte *Tho. M.*, p. 782, discrimen facit inter ἐργίω et ἐργῶ, ut illud ad animum, ejusque horrorem, timorem, hoc ad corpus referatur et frigus."

P. 222. The imperative θοῦ is very rare, and appears almost exclusively in compounds: περίθου, ἐπὶθου, &c.

The aor. 2nd mid. of ἴημι is not ἦμην but ἴμην, or in compounds εἴμην (see below, p. 227).

The augment ι belongs to the *pluperfect*, not to the *perfect*, of ἴστημι.

P. 225. Of *existence*, as representing the act of *respiration*, necessary to existence, of *motion* and *impulse*, as representing the same act with greater energy—the *straining of the breath*. The prefixed consonants, sibilant and guttural, which the author supposes to have been originally joined with ε or ι, would give more strength to the representative sound.



At p. 424 (§ CCVII, 1), a different account of the origin and radical meaning of εἰμί is proposed, but that here given is recommended by its greater simplicity.

Ibid. § 3. He must mean that it was not so used *separately* (as *am*, &c., in the English passive voice), since in § CCVII, he derives the terminations of tense and person from different shapes of this verb.

The formation of the various inflections of the Greek verb from the form ἴω or εἰμί has been a favourite theory with many philologists. There appear to be two objections to this system.

1. It is superfluous. For after we have applied the various forms of ἴω or εἰμί to explain the terminations of other verbs, *these forms themselves remain to be accounted for*. But the same analytical process which will account for these, would explain at the same time the constitution of verbal inflections, if the latter exhibited (according to the notion of the philologists above alluded to,) always the same appearances which may be traced, directly or by inference, in the substantive verb.

2. It is inadequate. For all the different shapes of ἴω or εἰμί, that can reasonably be supposed, will not supply the whole forms of verbal termination. We may derive from them such forms as φιλείω, τῖπτω (or the older τυπτίω or τυπίω), φαίνω (or the older φανίω), and likewise such as ἴστημι, τίθημι, and the like, but not such as δηλόω, τιμάω, ἄρῶ, γελάω, &c. It is erroneous to say, with regard to these verbs, that they have ἴω and its parts contracted or syncopated, in their terminations, thus δηλο-ει, δηλόω, τιμα-ειω, τιμάω, ἄρο-ίω, ἄρῶ, γελα-ειω, γελάω, fut. δηλο-εσω, with contraction in the penult, δηλώσω, τιμα-εσω, τιμήσω, ἄρο-εσω, by syncope or ejection of ε, ἄρῶσω, γελα-εσω, γελαῶσω: for the roots of these verbs are not δηλο, τιμα, ἄρο, &c., but, as both analogy, and a comparison with cognate words in the same or other tongues, demonstrate, δηλ, τιμ, ἄρ, &c. Whence, therefore, have they δηλ-όω, not δηλ-ίω, τιμ-άω, not τιμ-ίω, ἄρ-όω, not ἄρ-ίω, in these forms when completed?

If the theory proposed above (p. 22, remark on p. 183,) be admitted, these appearances are of easy solution. The Greek verb in its simplest form, the pres. ind. act., is made up of a root, a vowel sound denoting effort or existence, the real, independent *copula*—and a personal pronoun:\*

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\* Compare this statement with what the author says in § II, 3, 8. The Greek substantive verb includes the pronominal symbols as well as the copula, and thus differs from the English use of *am*, *art*, *is*, &c.

φιλ-έ-ω, δηλ-ό ω, τιμ-ά-ω, *love-do-I, show-do-I, &c.*, or *loving-am-I, &c.*, and so also, in the other conjugation, τίθ-η-μι, δίδ-ω-μι, *place-do-I, give-do-I, &c.* E, o, α, η, or other vowel sounds, may equally stand as symbols of effort or existence, on the principle already applied to ἔω or εἰμί (p. 23), and ω or μι are recognised forms of the first personal pronoun. The other persons are in like manner represented by their proper pronominal symbols: see § CCVII, 6. In the present of mute and liquid verbs, the *copula* or vowel sound, which connects the root with the symbol of personality, is contracted together with the latter, as in the contracted shape of verbs pure. But in other tenses some shape of it frequently becomes visible, as τυπτήσω, &c., and hence, by contraction, the peculiar form of the future in liquid verbs.

It is evident that to the substantive verb two only of these elements will belong, since existence and personality alone are expressed by it. But the other *small* verbs, as Thiersch terms them, have, either in their actual form, or in some obsolete form discoverable in some of their parts, the whole of the three elements.

In the formation of the passive and middle voices a new pronominal symbol is introduced: δηλ-ό-ο-μαι, *show-do-I-myself*, and hence *I am shown*, φιλ-έ-ο-μαι, &c. The mute and liquid verbs, having absorbed the connecting vowel sound in the present active, neglect it in the other voices: τύπτ-ο-μαι, *strike-I-myself* (middle or reflexive meaning), hence *get a blow*, not *give one to another*, (passive meaning).

The formation of the other moods and tenses of the verb may be traced out in perfect conformity with the principle here developed. Both the connecting vowels and the symbols of personality undergo various changes; the latter seemingly for the sake of discrimination, the former to mark the modifications of meaning. Thus the connecting vowel is lengthened or extended in the conjunctive and optative moods (η, ω, οι, αι, ει). Moreover, when any expression of time, beyond the most simple and obvious expression of it by the present tense, is to be marked, it is necessary to introduce into the verbal form a suitable symbol. Hence the *augment* of past tenses, the *sigma*, which is the universal symbol of futurity, and which belonged originally to verbs liquid as well as to the mute and pure verbs, and other devices. Of some of these devices it is possible to explain the origin and nature,—others seem to depend upon that arbitrary principle which operates, to a greater or less extent, in all parts of every language.

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*To avoid swelling the bulk of this volume, the remainder of the remarks  
will be given at the end of the Syntax.*

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**END OF THE GRAMMAR.**

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